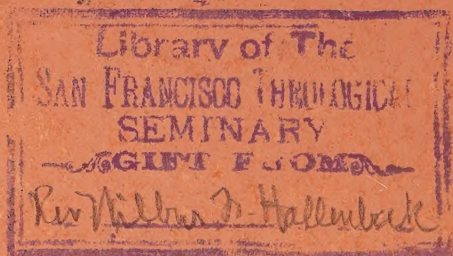


The Homilist.



Vol. 1. - Helm Series




Hugh A. Marshall

1873-

THEOLOGICAL	SAN FRANCISCO		SEMINARY
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1873



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THE HOMILIST.

CONDUCTED BY THE

REV. DAVID THOMAS.

VOL. I. NEW SERIES.

VOLUME VIII. FROM COMMENCEMENT.

THEOLOGICAL

SAN FRANCISCO

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SEMINARY



MEZZANINE

"I KNOW WELL I OUGHT NOT TO HAVE ANY DESIGN FOR MYSELF, WHICH ADMITS NOT OF SUBORDINATION TO THE INTEREST AND HONOUR OF THE GREAT GOD AND MY REDEEMER, AND WHICH IS NOT ACTUALLY SO SUBORDINATED."

JOHN HOWE.

LONDON:

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P R E F A C E .

THE EIGHTH VOLUME of "The Homilist" is the first of a New Series, of which the distinctions are—the monthly issue, and several new departments, the most important being *Notes and Queries*, and the *Pulpit and its Three Handmaids—History, Science and Art*. The contents thus necessarily assume a more variegated aspect. However conscious of divergence from the absolute standard of excellence, the Editor cannot believe that this volume is inferior to any of its predecessors; and he trusts that it is, in many respects, superior to them all. He hopes to be shortly set free from the too engrossing and overpowering cares of a kindred but vaster enterprise, and thus to be enabled to consecrate a larger proportion of time and energy to that which he prefers before all other occupation—the endeavor, however humble, to give manly force, reverent freedom, natural earnestness, a widened empire, and a living, catholic Christianity to the pulpit of the age.

Fungar vice cotis, acutum
Reddere quae ferrum valet, exsors ipsa secandi.

I'll play the whetstone, useless and unfit
Myself to cut, I'll sharpen others wit.

As the old key-note will still rule the melodies of "The Homilist," and no new specific description is requisite, the seven-years old preface may be again transcribed.

First : The book has *no finish*. The Editor had not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly ;—but has left other hands to delineate minute features, and to polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented "germs" which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

Secondly : The book has no *denominationalism*. It has no special reference to "*our body*," or to "*our church*." As denominational

strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of "*The Homilist*" to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

Thirdly : The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which constitute what is called the "orthodox creed"—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires ; and that no theological system can fully represent all the contents and suggestions of the great book of God ; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end*. Consequently to the *heart* and *life* every Biblical thought and idea should be directed. Your systems of divinity the Author will not disparage ; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths ; but it must have the free flowings of their vital elements. Coleridge has well said, "Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end, and that truth, knowledge, and insight were comprehended in its expansion."

The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the "last day" prove that the help rendered has been worthily bestowed ; and that "*The Homilist*" did something towards the spiritual education of humanity, in its endeavors to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man !

DAVID THOMAS.

Loughborough Park,
Brixton.

C O N T E N T S .

—O—

All the articles in the Volume are written by the Editor, with the exception of those which have their Author's names attached.

—O—

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A HOMILY

ON

The Vanity of Man as a Thinker.

“How long shall thy vain thoughts lodge within thee?”—
Jer. iv. 14.

TIME flows on! rivers hasten to the ocean, and moments to eternity. Another year has gone down the abysses of the past. We bend over the gulph, and amidst the dying echoes of its downward rush and roar, with feelings of awe and sadness, we bid it adieu! For all the good it has borne us we would devoutly thank our Maker. Would that our sins were buried with it, and nothing rise from its terrible grave but reminiscences that shall purify, elevate, and bless! Hail to the new year! In the light of its opening beams we begin this “New Series” of our work. Seven years have “sped their flight,” since we entered on these Homilistic labors. We have the utmost confidence that whatever true ideas are contained in the seven volumes, now before the world, will outlive generations. True thoughts thrown upon the ages are like corn-seed cast upon the flowing Nile. They may seem lost for awhile beneath the current, but they will find a soil more lasting than the stream itself, and they will appear in lovely life and fruitfulness when “Time no longer is.”

Though we were younger and farther from our grave than now, when we began this work, we know that our ideal of

pulpit excellence is not lower, nor our zeal to reach it less glowing; whilst our experience should be wealthier, our views more chastened, our judgment more mature. We desire that those who aid us in the contribution of thought to our pages, and those who peruse our joint productions—all children of an hour groping our way in haziness to the great eternity, would unite with us in imploring the “FATHER OF THE EVERLASTING AGES” to sanction, direct, and prosper our humble labors.

Our aim being to stimulate and guide sacred thought, the subject which falls for our opening homily is as appropriate to the occasion, as it is intrinsically important.

We will make our way to the subject by two observations :

First: *It is the glory of man that he can think.* What is thought? I know of no definition that satisfies me. Nor do I presume to give one. You may describe it as, The conception which the mind forms of the universe of objects which are constantly making impressions upon it from without, and of the varied instincts and forces which are incessantly working within. Or, you may call it, The mind's reflection of all the phenomena of which it is conscious. Or, you may designate it, The soul's vision. However you represent it, you will agree with me, that the power to think is one of the distinguishing features of our nature. Wonderful things does thought accomplish for man. It brings the *outward universe into his own soul, and thus makes it his own.* It is more than images and pictures of the outward that thought gives us. It imparts more than a reflection or photograph of external nature and events. What it gives, is to *us*, the *reality*. The outward world is a mere shadow to us until thought deals with it, brings it in, and makes it flash and glow upon the mirror of the heart. Our idea of the universe is our universe. Every man who thinks may say with the apostle, though not in the apostle's sense, “*The world is ours.*” Thus we carry within us all that the world has ever been to us since we began to think. All that the world is to the brute is what it is at this moment. Its yesterday's world is nothing to it

now, nay, its world of the past moment is lost for ever. Not so with us. Thought holds every fraction of it. All the streams and seas, the meads and mountains, the landscapes and skies, and all things that in heaven or earth have ever impressed us, thought has laid up within, and can reproduce at any moment. It can call up the world of childhood ; it can spread out the play-ground, re-construct the old family house, bring the father and mother, brothers and sisters, most of whom perhaps are in their graves, into those rooms again, make them talk and laugh, weep and pray, as they were wont. It can open those old paths and roads on which we took our first walks, make those meadows bloom on whose green bosom we sat down to play with the sweet flowers. It can rekindle those stars which used to impress with awe and wonder, our young hearts. In the language of Wordsworth we may say it is thought

“That throws back our life,
And almost makes remotest infancy
A visible scene on which the sun is shining.”

Moreover, thought not only brings the outward world into us and makes it for ever our own, but it enables us to *subordinate it to our service*. We conquer nature by thought. We seize its wildest and mightiest forces, chain them to our purpose, and make them do our work. Thought has made winds and waves our slaves. They await our behests, ready at any moment to bear us or ours whithersoever we please. Thought has stretched out its hand, reached the clouds, captured the lightning, brought it down, made it stand quivering at our side, ready to waft through mountains and oceans, with wondrous speed, our messages to the ends of the earth. Thus man, who on this earth appears but as an atom, by the marvellous power of thought makes “the stars in their courses,” the heavens and the earth, work for him.

Still more, by the power of thought we *construct new universes*. Thought brings old materials into such new and

strange combinations, that we often find ourselves in a world of our own. The most unpoetic man has some kind of ideal world. This inner world, which thought builds up within us, has more changes even than the outward and the material. It has not only its peaceful plains, and soft zephyrs, and calm heavens, but its volcanic eruptions, its tempestuous winds, and tumultuous skies. Thought gave Milton his paradise, and Dante his hell.

To all this we may add, that thought *determines our condition*. Even our material condition is greatly controlled by thought. It influences our health, it shapes our countenances, it tunes our voice. Many of the diseases of men take their rise in dark thoughts. "A merry heart is better than medicine." The expression of the face, sour or sweet, animal or spiritual, is governed by thought. Thought carves its image on the brow. Spiritually, however, our condition is almost absolutely governed by thought. "As a man thinketh in his heart, so is he;"—intelligent, free, generous, devout, or otherwise. A thought is mental *vaccine*. It runs through the blood of our souls, and modifies our constitution. He who would write the biography of a thought, give its genesis, expound its relations, narrate its achievements, would unlock the history of the world. The difference between barbarous hordes and civilized nations, the savage and the sage, the sinner and the saint, is all determined by thought. By thought we can pierce the heavens, enter into the holy of holies, hold fellowship with the Infinite. By thought we can break forth from our own little earthly sphere—make God our centre, and run a wider and brighter orbit than the stars.

But, whilst it is the *glory* of man that he *can* think, it is:—

Secondly: *The curse of man that he thinks wrongly*. His faculty of thought has been perverted. What are wrong thoughts? It is common to say, Thoughts directed to wrong subjects. This is not true to our ideas. The *moral quality* of thoughts does not consist so much, if at all, in the subjects to which they are directed, as the *principle* by which they

are controlled. Evil, as well as good, is in the universe, and both force themselves on our attention. We are bound to think upon evil subjects. Sin and crime in all their phases are perpetually pressing themselves on our notice. The soul may often get good from studying even them. Thought is a transmutive force. It can get good out of evil and evil out of good. It is the principle that directs thought, that gives to it its moral quality. Thoughts directed to evil subjects from good principles, are good, whilst thoughts directed to good subjects from evil principles are evil. Christianity is, confessedly, a good subject for thought, but when thoughts are directed to it in order to strengthen infidelity, to bulwark a sect, or to support a prejudice, it is an evil. Aye, even when it is directed to it, in order to compose lucrative books, to procure a salaried pulpit, or to obtain an ecclesiastical "living," it is corrupt.

Now, the text directs our attention to one class of wrong thoughts, called "vain thoughts." John Foster, in a characteristic discourse upon our text, has entered into a very minute description of such thoughts. They are thoughts not agreeing with facts, not true to the subjects to which they refer. As all visions imply objects, all thoughts imply subjects. A true thought is a thought in perfect agreement with the subject. A false, or vain thought, is one which has no such correspondence.

The text suggests two remarks in relation to such thoughts :—

I. THAT THEY FIND A LODGMENT IN THE MINDS OF SOME MEN. The word "lodge" implies entertainment. Most men, perhaps, have vain thoughts at times, but all do not harbour them. The good man treats such thoughts, when they enter, as strangers, not friends—as insolent intruders, not as welcome guests : he repels them as aliens, he does not embrace them as offspring. His heart is their thoroughfare, not their home. Others, however, (like the men at Jerusalem whom the prophet addressed) entertain them. They board and

lodge them as heart companions. Who are the men that treat them thus? Manifestly those who live fictitious lives. The cherished thought is the seed of an act. If the thoughts cherished be vain, the life pursued will be vain.

In order in some measure to estimate the amount of vain thought cherished by men, let us do three things. Compare the true theory of happiness with the conduct which men pursue in order to obtain it; the true theory of greatness with the efforts which they put forth in order to realize it; and the true theory of religion with their conduct in relation to it.

First: *Compare the true theory of happiness with the conduct which men pursue in order to obtain it.* All men have a natural desire for happiness; it is one of the deepest and most glowing thirsts of their nature; one of the mightiest springs that keep the world in restless and rapid motion. But is all this action directed by the *true* theory of happiness? Human happiness is a plant that springs from one germ, a stream that issues from one fount. It is harmony of soul. A happy mind must be a mind in harmony with itself, the universe, and God. Such harmony results from *one* principle and only *one*; and that is supreme love for the EVER BLESSED GOD. This love makes the Absolute Good, the centre of our being, and thus places us in vital connexion with the primal source of blessedness, and in sweet concert with the universe. All true philosophy, all human experience, unite with the Bible in attesting this to be the true theory of happiness. Now, do men, generally, in their search for happiness practically recognize this? No. Truth says, Happiness must spring from within,—in the exercise of pure affections, an approving conscience, an enlightened judgment, and an untrammelled will. But they seek it only *without*, in the senses, not in the soul. Pandering to the appetite, titillating the nerves, gratifying the passions,—this is their practical idea of happiness.

Secondly: *Compare the true theory of greatness with the conduct of men in relation to it.* The desire for self-distinction

is another strong impulse in human nature. Each man in some measure is a candidate for power ; each aspires to some pedestal from which he can look down upon the admiring eyes of his little class. But how vast is the disparity between the popular idea of greatness and the true one ! Disinterestedness is the spirit of true greatness ; self-forgetting, self-absorbing love, is the spring of all noble deeds, the inspiration of all royal souls. To be great is to be good, to be good is to be like God. When the renowned legislator and deliverer of Israel invoked the Eternal to show His glory, What was the reply ? Did He say, I will show thee the infinite fruitfulness of my intellect, the almightiness of my power, the boundlessness of my empire ? No ! “ I will cause my goodness to pass before thee.” As if He had said, My glory is my goodness. So it ever is, so it ever must be. He who occupies the highest pedestal of worldly fame and honor is a miserable pauper in the universe, if his soul is the residence of base and selfish feelings. But whilst all this will be admitted, whilst it is too axiomatic for discussion, how different to this true idea is the conduct of men in relation to it. Vain man seeks greatness in high sounding titles, in tawdry robes, in pompous pageantry. To the marts of fashionable dress and furniture, to tinsel and veneer rather than to moral virtues and Divine communings the empty millions look for greatness now.

Thirdly : *Compare the true theory of religion with the conduct of men in relation to it.* Religion, stripped of all the mysticism and absurdities which crafty priests and technical theologues have attached to it, is as simple as it is sublime. It is *supreme sympathy with the supremely good* ; that is all. The sentiment being supreme, will, of necessity, be the all-animating, all-governing spirit of the soul. How opposite to this are the popular views of religion ! To some, religion is nothing but superstition, to others a wordy creed, to others a mere ritual, to others something to be assumed on certain days, and in certain places, and to most a means of salvation, rather than salvation itself.

There are settled principles in the material universe which men must practically recognise and obey if they would be successful in their material undertakings. The agriculturist, the builder, the mariner, each must be true to the regal principles of his sphere, if he would succeed. We should call that farmer mad, who scattered his seed upon the weedy and unploughed sod ; that builder mad, who sought to rear a mansion spreading out like an inverted pyramid from base to roof ; and that mariner mad, who sought to plough the ocean in a leaden vessel. But why mad ? Because they would ignore the settled principles of nature. But such madness you have everywhere displayed by men in the moral realm. There are fixed and immutable principles in the spiritual world which men practically ignore. Ah ! when I compare the conduct of the race, in relation to Happiness, Greatness, and Religion, with the essence of these things and the eternal principles on which they are obtained, I feel that the teeming millions of my age are living lives of foolish fiction and reckless romance. They are sowing seed on the hardened weedy turf to get a harvest ; they are rearing inverted pyramids for a home ; they are constructing leaden vessels to bear them to some clysian port. Vain thoughts lodge in the heart of this generation. Great God ! All about me seems fiction. Men are full of dreams. They dream because they morally sleep. Would that some voice from the heavens above, or from the abysses below, would speak in tones of thunder to this age, that men may wake, shake off their vain dreams, and seize the true ideas of life and God. “We are near awaking,” says Novalis, “when we dream that we dream.”

In relation to vain thoughts the text suggests :—

II. THAT THEIR EXPULSION IS A MATTER OF URGENT IMPORTANCE. “How long shall thy vain thoughts lodge within thee” ? Two things seem implied here :—

First: *That there is no necessity for lodging them within us, —they can be got rid of.*—They may have a stronghold,—they

may be numerous ; their name may be legion, and their possession complete. Yet they can be routed and expelled. Or, to change the figure, like a forest of ivy, they may have wound themselves around every faculty and fibre of our being, yet they can be uprooted. But how? This is the question. No priestly magician has a wand before which they will flee. Nor can the mere avaunt! of the will expel them. How then?—(1) *Consecration of our energies to true work.* Indolence breeds vanities. The numerous class who have taken up no purpose in life to work out,—who have no active employment, who lounge away in utter idleness the precious hours of life, are sure to be the victims and votaries of vanity. They shun the stern realities of being. Their talk is elegant inanity, their favorite books are fictions, their dear companions are jewelled shams. As the birds of night vanish before the eye of day, vain thoughts will quit the brain, the moment we identify our activities with a true and noble work. Another useful method by which to expel vain thoughts is:—(2) *Companionship with truthful souls.* “He that walketh with wise men shall be wise.” Empty as society is, there are nevertheless true souls on earth, souls filled with true thoughts, who feel that “Life is real, life is earnest.” Fellowship with such will do much towards the expulsion of vain thoughts. Let the thoughts of the true go into us and they will play a glorious havoc with all our empty notions. As the morning breeze sweeps the mountains of their mist, a true thought will sweep the soul of its vanities. Let the presence of such men be ever welcome to our society, let their books be our favorite reading. All luscious and simpering books, whether religious or otherwise, let us eschew as mental morphia which can only deaden our reflective powers and fill the brain with idle dreams. Let Christ,—THE TRUTH, be evermore our companion. (3) *Realize the constant presence of the Heart-inspecting God.* He sees these mental idlers. He knows what is “in man.” “All things are naked and opened unto the eyes of Him with whom we have to do.”

But all these will be useless until one other thing is done. (4) *A change in the governing dispositions of the mind will expel them.* Thoughts are, to a great extent, the creatures and servants of feeling. The brain is the slave of the heart. What we feel the most interest in, we think most about, whether it be business, science, politics, or religion. The wish is the father of the thought. The dominant passion supplies the brain with ideas. If that passion be avarice, the brain will teem with worldly thoughts; if ambition, it will reel with proud and haughty imaginings; if religion, the brain will be sunned with sweet meditations upon God and His universe. You may as well endeavor to prevent noxious insects rising out of a stagnant pool in the summer's sun, and dancing over it, as to prevent vain and wicked thoughts rising out of a corrupt heart. As the stagnant water sends up the loathsome insect to the sunbeam, the polluted heart sends up the worthless thoughts to the brain. What is wanted to expel such thoughts is a change of heart. "Marvel not that I say unto you, ye must be born again." Sure as the crystal stream mirrors the shining orbs of the sky, the pure heart will reflect to the eye of intellect the truths of God.

The text implies :—

Secondly : *That whilst there is no necessity for our lodging them, there is an urgent necessity for our expelling them.* Why should we expel them? (1) *Because they waste the mental life.* How sad it is to see rich acres of land, capable of yielding the choicest productions of fruit and beauty, overrun with noxious weeds and thorns;—an Eden run into a wilderness. As you look you feel that the soil which nourishes those worthless productions, could feed the majestic cedar, the fruitful vine, the lovely rose, and fields of golden grain. But it is a far sadder thing, believe me, to see minds capable of originating thoughts to bless the race, brighten the universe, and reflect the Infinite, wasting their precious powers in vain and idle thoughts. Weeds and thorns when they die, go back to dust and become nourishment to the soil, thus

yielding a kind of compensation for the wrong they had done. But vain thoughts drink up the vital energies of the soul, and can give back no return. They should be expelled:—
 (2) *Because they corrupt the heart.* They are pestilential vapors, they drop poison into the fountains of our being. On their downy wings they bear hemlock seed over the whole soil of our nature. (3) *Because they imperil our souls.* A man full of vain thoughts is like the somnambulist walking on the craggy cliffs, or the drunkard staggering amidst coal pits:—every step is perilous.

How long then will you lodge within you vain thoughts? Are you aware that the whole of the brief period of your mortal life was granted in order to cultivate an acquaintance with the *true* and a sympathy with the *good*? “How long”? Know you not that the lodging of these vain thoughts is the harbouring of thieves that are robbing you of all that can make your existence useful, blessed, and glorious? “How long”? Has it ever struck you, that with the first falling ray of eternity, which is about dawning on you, all those delusive thoughts which you now harbour will depart as a vision of the night, but their memory will return to haunt you as fiends for ever? “How long”? Are you conscious that your probationary day is fast running out, and that the shadows of the evening are coming on? “How long”? Oh! “How long”? Insulted reason says, “How long”? An often violated conscience says, “How long”? The spirits of the true of all worlds say, “How long”? The great God who knows the value of your existence, the perilousness of your position, the brevity of your life, the proximity of your eternity, says, “How long will you lodge within you such vain thoughts”?

“Seize, then, the present moments;

For, be assured, they all are messengers;

And though their flight be silent, and their paths trackless,

As winged couriers of the air,

They post to heaven, and there record thy folly:

Because, though stationed on the important watch—

Thou like a sleeping faithless sentinel

Didst let them pass unnoticed, unimproved;

And know, O thou that slumber'st on the guard,
Thou shalt be made to answer at the bar
For every fugitive."

"Then stay the present instant;
Imprint the mark of wisdom on its wings;
Oh! let it not elude thy grasp, but like
The good old patriarch upon record,
Hold the fleet angel fast, until he bless thee."

Extracts from Foster, on "Vain Thoughts."

Different Classes of Vain Thoughts.—"We can easily picture to our minds some large neglected mansion in a foreign wilderness; the upper apartments in possession of swarms of disgusting insects;—the lower ones the haunt of savage beasts;—but the lowest, the subterraneous ones, the retreat of serpents, and every loathsome living form of the most deadly venom."

Their Obstruction to Mental Work.—"You have, perhaps, determined and attempted to apply the whole mind's attention to some important matter. But you found yourself like a man sitting down to study in a room filled with a moving, talking, laughing crowd. Is it any better to have such a crowd and confusion within the mind itself, than outside? But you resolutely and indignantly tried again. But again this *mental mob* has forced its way in; surrounded you; baffled you; mocked you; distracted you!"

The Tendency of the Mind to Entertain Vain Thoughts.—"So far as the mind is left to its freedom, there is a sad propensity to waste itself on trifles; and what an infinity of them to waste itself among! All the frivolous cares about personal display! all the idle nothings of fashion and routine! all the vanities of amusements! all the bubble incidents on the stream of society! the endless dance of atoms through the whole air of the moral world!"

The Evil Influence of Vain Thoughts.—"It is, as when, in some regions, a swarm of locusts fills the air, so as to exclude the sun, at once intercepting the light of heaven, and devouring what it should shine on. Thus by ill regulated thought we are defrauded of what is the supreme value of thought. We amuse ourselves with the flying chaff, careless of the precious grain."

Vain Thoughts Reveal the Man.—"Just left to themselves, to arise and act spontaneously, they would express the very state of the soul, its inclinations, perversions, ignorance, or any better quality there may be in it. So that if the involuntary thoughts could but strike against a mirror, a man might see his mental image."

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-FOURTH :—*Matt. xiv. 1—15.*

SUBJECT :—*Herod and John the Baptist; or, The Power and Weakness of the Sinner.*

THIS is a sad fragment of human history. The gross sensuality, daring impiety, and cold-blooded homicide, here recorded, are sufficient to redden us with blushes, on account of the depravity into which our nature has fallen. We would have omitted this scene in our exposition,—we would have drawn a veil over it, were it not for the conviction that the lamentable facts would not have found a record on the inspired page, were they not of importance for us to observe and study. Assuming that this book, as a whole, is the Word of God, I cannot believe that any portion of it is useless. Each item has a function of its own in the great sphere of human culture. Such facts as these in the inspired volume, are beacons which Heaven has erected on the high rocks of history, to warn every subsequent voyager on the ocean of life, of the perils that beset his course. The particulars of the scene here are so minutely expressed as happily to require no explanation. Any remarks, therefore, on the details would be more likely to offend the delicacy, than brace the nerves, of virtue. I take the narrative as illustrating the *power* and *weakness* of sinful man.

I. THE POWER OF SINFUL MAN. What freedom of action did the Divine Ruler of the universe now allow to Herod? He was allowed a free opportunity to carry out his base purposes.

First : *He was allowed to reach regal authority.* Herod was the Ruler of Perea and Galilee. He had reached the highest worldly position in the country in which he lived. He was, in fact, the civil ruler of the greatest and holiest personages that ever trod our earth, or breathed our air. Jesus was a Galilean, and politically subject to this man's authority. Antecedently one might have expected that He who is the "prince of the kings of the earth" would have put an interdict upon the ambition of such a man as this ;—that if He condescended to prolong the life of such a wretch, He would, nevertheless, keep him in the lowest ranks of obscurity, where he could have no power for injuring his species; and that he would never have been allowed to grasp a sceptre or to wear a crown. One might have thought that in proportion to the reckless workings of a man's depravity, would be the restraint which Heaven would put on his liberty. Such, however, is not the case. The history of the world furnishes us with innumerable examples similar to that before us; and they serve to impress us with that liberty of action which the great God allows on earth. A man as corrupt as Herod shall rise from the humblest walks of life to opulence, municipal authority, aye, even imperial sway, if he will only play well and earnestly his part. Let moral principles and the claims of conscience be treated as idle puerilities, let the schemes be comprehensive, let the plot be well laid, let every tide be watched and caught at the flow, and the chances are that if life is spared he will reach his point.

Secondly : *He was allowed to exercise his civil authority in the imprisonment and death of one of the greatest of God's servants.* Of those born of woman there had not appeared "one greater than John the Baptist;"—the sturdy reformer, the faithful preacher, and the herald of the Captain of Human Salvation. His principles were as firm as the moun-

tains that threw their shadows on the Jordan that rolled at his feet. He pointed his age away from the ritualism of the past, to the righteousness that was to be for all, and for ever, by saying "Behold the Lamb of God that taketh away the sins of the world." Antecedently again one might have thought that tyranny would never be permitted to put its ruthless hand upon such a man as this—that the man who dared to injure such-an-one in the slightest degree would be crushed with some thunderbolt from heaven;—that as the men of Bethshemesh fell dead as soon as they touched the Ark, tyrants would be paralyzed as soon as they put forth a hand to injure God's saints. But such is not the fact. The Herods, the Neroes, the Bonners, the Lauds, the Jeffreys, how they have revelled in the blood of martyrs!

Thirdly : *He was allowed to murder one of the greatest of God's servants for actually doing what was right.* John had reproved him. For "John said unto him," &c. Not, It is not honorable or safe, but not "*lawful*." As if John had said, Though thou art a ruler of men, thou art subject to God,—thou art bound by moral obligations, and in thy domestic connexion thou art trampling on the laws of thy Maker. Such a reproof as this indicated John's high sense of virtue, and his heroic faithfulness. It is not uncommon for men to reprove the poor and the humble in society for their offences, but it is a rare virtue to charge crime, with unflinching fidelity, upon the higher classes. To get up services and lectures for the poorer classes is popular now-a-days. The poor are lectured on all hands, and the most contemptible clap-traps are adopted to catch their ear. But where are the Johns to lecture the rich and the royal—the Herods? Perhaps there was no other man living who had such an attachment to right, and noble boldness of mind, as to do what John did now,—confront his sovereign, and charge crime home on his conscience : yet for this he was imprisoned, and for this was he put to a cruel death.

These facts show what scope for free agency God grants to wicked men on this earth. He allows them an opportunity

for working out what is in their hearts, whether it be to behead a prophet or to crucify a Saviour. Sinful men are everywhere on this globe carrying out their wishes and giving full play to all their intentions. The liberty thus afforded to the sinner—(1) Serves to show the depth of human depravity. To the extent in which men use this liberty is the revelation of moral corruption. What streams of pollution emanate every day from the free working of the corrupt heart! As we watch the actions of the sinner we feel the truth of inspiration, “The heart is deceitful above all things, and desperately wicked.” (2) It serves to show the efficacy of the Gospel as the only remedy. What can purify a heart so vile as that which Herod here displays? Law, science, education, poetry, philosophy, all these have tried in vain. The Gospel can do it. In thousands of instances it has done so. It has turned the lion into the lamb, it has made the sensual spiritual, the high-minded humble, the profligate religious, the cruel kind,—transformed the demon into a saint. It is indeed, then, “The power of God unto salvation.” We value it as the only antidote to our evils, the only balm for our wounds, the only purifier of our souls. (3) It serves to show that there must come in the government of God a rectifying period. It can never be that evil will always have such a scope. It can never be that under the government of a righteous being the wicked shall for ever tyrannize over the good. There must come a day when “the rod of the oppressor shall be broken;” when the martyred Johns shall be raised to honor and to immortality, and the persecuting Herods visited with everlasting destruction “from the presence of the Lord, and the glory of his power.” (4) It serves to show what sin will lead to when all restrictions are removed. Great as is the scope allowed for human action in this world, there are, nevertheless, checks and restraints existing in all civilized countries. There is the check of holy example;—evil ever grows faint in the presence of virtue; there is the check of public sentiment;—in such a country as ours, whatever may be the amount of

practical depravity, the general sentiment amongst us is in favor of morality, and the public sentiment is like a spell on the heart of vice. There is the check of wholesome legislation. We say not that legislation can create virtue, nor that it can destroy vice, but that it can prevent it from coming out in such diabolical forms as that which the conduct of Herod exhibits. When we remember all the restraints here set on sin, we heartily adopt the words of Herbert, not the least of Britain's sacred bards:—

LORD, with what care hast thou begirt us round !
 Parents first season us : then schoolmasters
 Deliver us to laws ; they send us bound
 To rules of reason, holy messengers,
 Pulpits and Sundays, sorrow dogging sin,
 Afflictions sorted, anguish of all sizes,
 Fine nets and stratagems to catch us in,
 Bibles laid open, millions of surprises,
 Blessings beforehand, ties of gratefulness,
 The sound of glory ringing in our ears ;
 Without, our shame ; within, our consciences ;
 Angels and grace, eternal hopes and fears.

Let these checks be removed and the imagination stands appalled at the array of evils that must be developed. These checks are to the corrupt heart, what the embankments are to the ever-accumulating waters ; they shut them up for a time : but let those embankments be broken down, and the long pent-up waters shall rush forth as a flood, spreading devastation and ruin through the whole district. There is a world where these checks exist not ; a world where there is no holy example, no public opinion for morality, no wholesome legislation ; but where the spirits are let loose in all the fury of their passions, to prey with vulture appetite on the peace of each other, and to rebel with a demon's rage against the righteous authority of the universe.

II. THE WEAKNESS OF SINFUL MAN. This Herod, though he had the power to rise to civil authority, to use that

authority in destroying the greatest servant of God, and doing so simply on account of his virtuous conduct;—I say though he had all this scope of action, he was, nevertheless, in the most emphatic sense, a *slave*.

First : *He was a slave to his own lusts.* The man who could make such a promise as Herod made to the wretched and worthless woman that danced before him, must be regarded as the mere creature of corrupt affections. His reason, his conscience, all the great elements that made him a man, were led captive by the very lowest of animal instincts. His soul was submerged in the hot, rolling, tide of sensual feeling. Here was a man who arrogantly and unrighteously presumed to rule a country, who was too powerless to rule his own low lusts. He was “carnal, sold under sin.” Is not this a too true representation of men? We look around us, and we see men everywhere governed by some lust;—some by the lust of sensuality, some by that of power, some of fame. “He that is born of the flesh is flesh.” Far be it from me to libel my species or to judge my contemporaries uncharitably, but I cannot shut my eyes to the fact that everywhere the body reigns;—“the old man,” with his corruptions and lusts, is everywhere on the throne. Animalism is enthroned in politics, and the universal law is not the absolute right, which alone can give true freedom to man for ever, but the temporally expedient, which may serve his material interests for a day. It is enthroned on the exchange, and “What shall we eat, and what shall we drink, and wherewithal shall we be clothed?” are the questions which determine the movements of manufacturers and merchants. It is enthroned too, in our literature; far more than half of the literature of the present day is for the animal, not for the moral, in man. The poetry and the fictitious prose read by those who are regarded as persons of taste and refinement, if analyzed, would be found to have but little in them that did not minister to the low passions of humanity. Thus man’s fleshy lusts are ever warring against the soul.

Regeneration is a dethroning of the animal and the raising of the spiritual into power. "He that is born of the spirit is spirit ;" his soul is resuscitated, &c.

Secondly : *He was a slave to public sentiment.* We learn from this narrative, that public opinion at first prevented him from putting John to death. "He feared the people." But after that he gave his word, his "oath," to do so, and public opinion then seemed to act upon his mind to propel him to the deed. "His word's sake." What matters thy word, Herod? If thou hast made an improper vow or "oath," the sooner thou breakest it the better. Ah! but it was not because he feared the wrongness of breaking his oath, but the unpopularity of it. It might be laid down as a general truth that all men without religion are very much the creatures of popular thoughts and opinions. They are swayed and moulded by the general sentiment that prevails around them. They follow the mass, they think as others think, they are more ruled by the applause of men than the claims of conscience and of God. They give alms, they keep fasts, and pray to be seen of men. "How can ye believe," says Christ, "which receive honour from man?" This is slavery; a slavery from which true religion emancipates us. The great question of a religious man is, "What wilt thou have me to do?" not, What will people think, what will meet with the public patronage? The Hebrew youths, and Peter and John, are examples of superiority to this.

Thirdly : *He was a slave to his own conscience.* "At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him." What was it that led Herod to this conclusion? Was it his *creed*? It is generally supposed that he was a Sadducee, and that therefore he, theoretically, denied the doctrine of the body's resurrection. But were this not the case, supposing that he believed in the doctrine of the general resurrection, that belief by no means involved the belief that any *one* man would rise before

another. His creed, therefore, could not have led him to this conclusion. Was it his *wish*? Had he a strong desire that John should rise again? That he, whom at one time he was delighted to hear, but whom he murdered, should visit his courts again as the Prophet of the Lord? It is proverbial that a man is very anxious to believe what he enthusiastically desires. But Herod could not have had this desire. His desire must have been never to see his face again—to bury the very memory of him, if possible. Let all the buried generations start to life, but let John sleep on for ever in his grave. This would be his feeling. The only way to account for this is, the *guilty conscience*. The tidings of a mighty worker that was again treading the region of Galilee startled the conscience of the monarch, with the memory of John.—“This is John the Baptist, whom I beheaded.” The guilty conscience evoked from the regions of death his murdered victim, brought him to his eye, and made his prophetic voice to fall again upon his ear; the mountains around him seemed to ring with the prophet’s voice. (1) An awakened conscience will preach to a man doctrines which he never believed before. There is something in man mightier than poetry, philosophy, or logic; it is CONSCIENCE. (2) An awakened conscience will bring scenes the most repulsive to your view. It will haunt you with the ghosts of forgotten crimes. It will open the grave of the past, bring old sins to life, and make them look us in the face.

Germ of Thought.

Questions of the Creator to the Creature.

(No. V.)

SUBJECT:—*The Folly of Man as a Worker.*

“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?”—Isaiah lv. 2.

Analysis of Homily the Three Hundred and Twenty-first.

IN this Divine interrogation we have the recognition of three facts in relation to man, facts that deserve our earnest and devout attention.

I. HERE IS THE RECOGNITION OF THE FACT THAT MAN IS A VOLUNTARY WORKER. The appeal here implies that he is *free* both in the expenditure of his “money,” and the prosecution of his “labour.” Every part of the universe works, every atom moves and plays its part. “All things are full of labour;” but man only is a *free* worker. He works, not as material bodies work, by an outward force, nor as brutes, by blind impulses, but by his own deliberate purpose,—by choice and plan. His body is an engine, every part of which is made for motion; so is his intellect with all its faculties; but whether he shall move his physical members or mental powers, it is for him and him only, to determine: each man acts from himself. He is a self-acting agent—a moral cause. He is the sovereign lord of his own activities.

In thus broadly stating the freedom of man as a worker, I am not ignorant of the array of facts that can be brought against my position, facts which it would be difficult, if not impossible for me, by any amount of argument, to disprove. I know how from the absolute dependence of all creatures upon the Creator, from the mighty *ab-extra* forces which are ever pressing on every energy and impulse of our nature, and from the necessary causal connexion of God with every

motion of every fraction of His universe, a skilful reasoner would not have much difficulty in making out a strong, if not an unanswerable, argument, against the doctrine of man's moral freedom. One of the mysteries of our existence is, that our logic frequently conducts us to conclusions against which our consciousness protests. By this, however, we are far enough from admitting that the "Necessitarians," as they are called, have all the argument on their side. After a careful endeavor to form a just estimate of the totality of their reasoning, there are at least four considerations, which bind, with strong and indissoluble bonds, our faith to the doctrine of man's voluntary action.

First : *It is not impossible for the Almighty to create a being that shall be wholly free in action.* To say that the creation of a being who shall have a self-determining activity, a power and a sphere of independent action, is an impossibility, is to say not only that the finite can gauge the Infinite, but that Infinite wisdom is limited in its inventions, and Infinite power in its capabilities. This is a philosophic absurdity, as well as an impious arrogance. If I believe that HE, the INFINITE, IS, I am bound to believe that He could do it.

Secondly : *There is an antecedent probability that He would create such a being.* A creature endowed with this independency of action, would of all creatures be most like Himself, most fitted to show forth His glory. And as He created the universe for the manifestation of Himself, would it not be probable that, having the power to do so, He would create beings of a type that should most fully reflect Himself? " 'How would it now look to you,' says the philosophic Saxon, King Alfred, 'if there were any very powerful king, and he had no freemen in all his kingdom, but that all were slaves?' 'Then,' said I, 'it would be thought by me neither right nor reasonable if men that were in a servile condition only, should attend upon him.' 'Then,' quoth he, 'it would be more unnatural if God, in all His kingdom, had no free creature under His power.' Therefore, He made two rational creatures, free angels and men, and gave them the great

gift of freedom. Hence they could do evil as well as good, whichever they would. He gave this very free gift, and a very fixed law to every man unto his end." *

Thirdly : *The mental constitution of man seems to provide for this freedom of action.* Man is so formed that he always acts from *purpose*. Whatever may be the course of action he pursues,—sensual, secular, or spiritual, to what instinct or impulse he gives way, he has a purpose in every step of his career. Even the man who lives the most grossly animal life, does not act blindly and directly from the lower passions, as the brute, regardless of all appearances, methods, and consequences ; the intellect has always something to do with it ; always comes between the mere animal impulse and the act. There is a purpose. Now in the formation of this purpose, man is evidently free. Purpose requires thought, and in the exercise of thought he is ever independent. He can think or not think—think upon this subject or that, in this aspect or that. He can, by thought, either quench a furnace of animal passion, or kindle its feeblest embers into a conflagration. Thus we hold with Coleridge,—that “ It is man that makes the motive, and not the motive the man.” Man moves by motives, but the motives he creates by thought, and thought is free. By this power of thought the mind can withdraw herself from the outer world,—bar and bolt all the sensuous doors, dare all external forces, create within a magnificent world for itself, and sit as the ruler upon the throne of all impulses.

Fourthly : *The consciousness of universal man attests the fact of human freedom.* This we have shown in the discourse on responsibility immediately preceding this in the present series.

Man, then, is a voluntary worker. He is not a machine, he is an agent ; he is not a wheel in the great engine of nature, he is a person ; his actions are not the necessary effects of an eternal series of causes ; they are self-originated productions.

* See McCosh, “Method of Divine Government ;” p. 296.

II. HERE IS THE RECOGNITION OF THE FACT THAT MAN AS A VOLUNTARY WORKER SHOULD AIM AT THE ATTAINMENT OF MORALLY STRENGTHENING AND SATISFYING GOOD. The word "bread" here, as is in other places of the Divine Word, is used not in a literal and material, but in a figurative and moral, sense. It is used to represent a something which is as indispensable to the spiritual nature of man, as material bread, which is regarded as the staff of life, is to the corporeal. Material bread invigorates the energies and satisfies the cravings of the body. But what is the moral bread? What is that something which the word "bread" is here intended to represent? Ask first what is the *strength of the soul*,—the moral stamina? I have no hesitation in saying, *Godliness*. I say godliness rather than religion, for religion may be either good or bad, true or false. Most men have some kind of religion, and the religion of some people is a terrible curse. The Hindoos, the Mussulmen, the Mormonites, are religious. Indeed, the greatest curse of all ages and lands has been some kind of religion. Godliness is the true thing. I like this good old Biblical word;—let us use it. By it, I mean that supreme love for the one true and living God which absorbs the human will in the Divine, fashions the human character after the Divine. This godliness is "the root of the matter,"—it is "the Kingdom of God within you." It is that which "is profitable unto all things, having the promise of the life which now is, and of that which is to come."

Now, this godliness is the *strength* and *satisfaction* of the soul. The man who has it is strong in a moral sense,—strong to resist the wrong and pursue the right; strong to bear up with fortitude under the trials of life, and to look with calmness at the solemnities of death; strong in devotion to the cause of truth, the claims of Heaven, and the interests of man. He is not only strong but *satisfied*. He is freed from that burning thirst, that restless craving which characterizes the worldly man. He has a joy in himself alone; he is "satisfied from within," he rejoices "in hope of the glory of God."

Now the question is, Where is the "bread" which both strengthens and satisfies the soul? The answer is at hand. Christ says, "I am the bread of life." He is "the bread which came down from heaven, of which if a man eat he shall never die." In one word, the Gospel is the means to generate, foster, and perfect, this godliness. "When we were without strength, in due time Christ died for the ungodly." Christ died to give the world moral strength. The world had no moral strength before the Gospel came. Have you ever seen a man bereft of moral energy,—energy of heart and purpose?

Take an illustration:—There is a man in business, who with honest intentions to obtain a livelihood for himself and family, has embarked in various commercial undertakings, and failed in all. Crushed by frequent failures, his hope expires and his moral energy forsakes him. A gloom gathers around his being, despondency sits as a night-mare on his mind. He has no heart-power to make another effort; he gives up all as lost. He sees nothing but starvation or the workhouse before him and his family. Now, what could give new moral energy to that man, brace him to another bold mercantile effort? Enter his sombre home, lay before him another mercantile enterprise full of promise, show him that it is all but certain to lead him on to fortune and to fame, if he pursue it. Convince him of its feasibility and great advantage, and if you succeed, you will scatter the darkness that has gathered about his being. You will brighten his brow and nerve his heart anew, you will light up his sphere with a new sun. The world, which before seemed to forbode evil in all its aspects, will smile with hope and promise. Under this new and exhilarating influence he will set to work; work his muscles and his limbs, his brain and being, and reach the point of opulence and ease. Humanity, before Christ came, was like this poor man before you presented him with a new mercantile enterprise. It was "without strength;" it had tried everything to appease conscience, to satisfy the cravings of its soul, and to obtain a vital fellow-

ship with the Father. It had interrogated nature, it had consulted priests, it had presented sacrifices of all descriptions, it had tried everything that reason could discover, that superstition could suggest ; but in all it had failed ! “The world by wisdom knew not God ;” a depressing gloom gathered around it, its heart lost its force for any new effort : at this crisis, Christ came. “When we were without strength, in due time, Christ died for the ungodly.”

We go now to the depressed and morally infirm world, and we show it a method by which we can clear the guilt that has gathered over its conscience, satisfy the deep longings of its heart, bring it into the fellowship and friendship of its Creator and Lord. Let it believe in that method and it will get moral strength,—strength to fulfil its obligations and reach its high destiny. This, then, is the “*bread*” for which to spend your “money” and your “labour.”

III. HERE IS THE RECOGNITION OF THE FACT THAT MAN, AS A VOLUNTARY WORKER, FREQUENTLY MISAPPLIES HIS POWER. He spends his “money” for that which is not “bread,” and his labor for that which “satisfieth not.”

What is it to expend your property and labor in vain ?

First : *To strive after power as the chief end is to do so.* The love of power is an instinct in man, an instinct, which, when rightly directed, contributes greatly to his advancement. But where this instinct becomes a ruling passion, which is frequently the case, propelling and directing all the energies of the soul, it is an immense evil. It cannot satisfy. At no stage in his advancing course does the ambitious man feel at ease. Make him master of the world,—let kings fall down before him ; let all nations pay him a loyal homage ; Would he be happy then ? No. It is said, that Alexander, who had conquered the world, wept because there was not another world to conquer. Power is not “bread.” Were it so, you would find that the men who had gained the highest summit, the most strong in principle, the most satisfied in soul. But it is far otherwise. Solomon, who sat on

the throne of ivory, said "Vanity of vanities, all is vanity and vexation of spirit." Ambitious men then are spending their money, talent, time, and energy, for that which is not "bread."

Secondly: *To strive after wealth as the chief end, is to do so.* We live in an age when the desire for wealth has become an imperious passion. Parents seek to impress the importance of money upon their children; they foster a love of riches in their offspring. They poison their young hearts with sordid thoughts. The sum of their teaching is, too often, the way to fortune. The young with fiery zeal strive after it, the old clutch it in their time-stiffened hands; all ages and all classes are running the race for wealth. It is the test of a man's respectability and worth. But wealth is not bread. It neither strengthens nor satisfies. I have read of a rich man who, on his death-bed, called for his bags of money, and having laid them to his heart, after a little while, ordered them to be taken away, saying "It will not do! It will not do!" No! Riches will not do for man as a spiritual and immortal being.

Thirdly: *To strive after knowledge as the chief end is to do so.* To seek knowledge is natural and right. "For the soul to be without knowledge it is not good." By knowledge we improve our own material and spiritual condition. Never, perhaps, was there an age in which men were more earnest in quest of information than this. But have mere literary and scientific men been marked by spiritual strength and moral composure? Neither scientific ideas, nor poetic creations, nor artistic embellishments are bread. Men who have been most illustrious in these respects have often been morally weak, and restless. Knowledge is not bread.

Fourthly: *To strive after happiness, as the chief end, is to do so.* To be ruled by a supreme desire for our own happiness, would only be to nourish that selfishness which is the very core of sin. The man who reads his Bible, attends to the ordinances of his religion, ever with the object of his own interest in view, is laboring for that which satisfieth

not. The meat and drink of the soul are to do the will of God. "He that saveth his life (said our Saviour) shall lose it." He that seeks the kingdom of God, gets the salvation of his soul.

From this subject we may infer:—

First: *The immense amount of waste human labor that is constantly going on in the world.* Men are laboring everywhere; but for what? For what are they expending energy, time, talent, all? For what are they working their bodies and their minds? It is for that which profiteth nothing. Eccles. ii. 1—12.

Secondly: *The well-being of man consists not in the form of his labour, but in the principle that inspires and controls it.* The Bible does not say that you are not to get power, or wealth, or knowledge; but it says—"Whatsoever ye do," whether you are cultivating the field, or ploughing the ocean; whether you are in the warehouse, or in the library; whether you are in recreative sports, or in the earnest toil;—"Whatsoever ye do, do all to the glory of God." Love to Him must be the root uniting all the branches of your conduct, and thus giving an organic unity to your life. When this is the case every act tells in your favor, even the most menial ministers strength to the soul.

"Man, like the generous vine, supported lives

The strength he gains is from the embrace he gives."

Thirdly: *The exquisite fitness of Christianity to man's condition.* It provides "bread." "The words that I speak unto you they are spirit and they are life." The Gospel is a feast provided for all nations.

"What are you working for, brothers? Is it for power? Is it your aim to reach some pedestal around which the empty crowd shall gather and applaud? Such power is chaff, not wheat; a bubble that must burst. Is it for wealth? Thou canst carry nothing away with thee. "Naked came we into the world, and naked shall we return." Is it knowledge? "'Tis all in vain," a mere *ignis fatuus*, which only serves to light up thy dark nature for a few short days, and then

goes out and leaves thee in utter darkness. "Labour not for the bread that perisheth." "Lay up treasure in heaven." Drink of the water which "shall be in you as a well of water springing up unto everlasting life." Eat of the "manna which came down from heaven." Strive after that "inheritance which is incorruptible." Seek for that "city which hath foundations, whose maker and builder is God."

(No. VI.)

SUBJECT :—*The Condition of Man as a Wreck.*

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"—Hosea vi. 4.

Analysis of Homily the Three Hundred and Twenty-second.

FROM this book we learn two things, which may serve as an introduction to our present discourse.*

First : *That man is a wreck.*

The picture which this book gives us of the Jewish people is truly a hideous and lamentable one. Sin rolls its warm, sparkling, but poisonous, current, through the veins of all. This picture of the Jew, alas! is the picture of the race. Man everywhere is in moral ruin. "From the

* The author of this book was contemporary with Isaiah and was a native of Israel. He lived during the reign of the last six or seven of Israel's monarchs, from Jeroboam the Second, to Hoshea; a period extending over sixty years. His prophecies, which in style are exceedingly concise, abrupt and metaphoric, are addressed chiefly to the ten tribes. Those tribes he addresses under different titles. He speaks of them sometimes under the title Israel, a name derived from the successful prayer of Jacob, one of their renowned ancestors; sometimes under the title Samaria, because it had been the capital since the days of Omri, and sometimes as Ephraim, one of the most distinguished of the tribes, and to which Jeroboam the first king belonged.

Whether the prophet addresses the people as Israel, Samaria, or Ephraim, they appear in the same hideous aspects of depravity. The idolatry which commenced under the first king at Dan and Bethel, had continued for upwards of one hundred and fifty years, and propagated corrupt principles and manners through all the varied classes.

crown of his head to the sole of his foot there is no soundness, but wounds and bruises and putrifying sores." All our notions of infinite wisdom and goodness urge us to the belief that humanity is not in its normal condition, and that some fearful catastrophe has befallen it. *Physically man is a wreck.* He comes into the world with a shattered frame, the most helpless of all creatures. From the dawn to the close of his brief life, he has to struggle against that tyrant death, beneath whose stroke he falls at last. His body, like a fragile barque, no sooner floats on the sea of life, than it gives signs of decay, and the first strong billow beats it down and buries it out of sight. "The moment we begin to live we all begin to die." Can it be that this was the original state of the human body? I trow not. *Man intellectually is a wreck.* The function of reason is to form and classify true ideas of self, God, and the universe. But such ideas we have not. Our ideas not only clash with those of others, but with our own. We are in perpetual controversy with ourselves as well as with our erring brothers. The light of instinct guides all brutes alike in the true path of life; but our reason has failed to guide us. Instead of being a sun to light up our souls, it is a dim torch flickering amidst the gusts of passion, and sometimes clouded by the thick mists of impure desires. The eye of the intellect is diseased, it is subject to optical illusions. *Man morally is a wreck.* He is at war with himself, at war with the universe, at war with God!

Were evidences wanted in support of the position that man is a wreck, I would compare what man is, with what our notions of Divine wisdom and benevolence would lead us to conclude he would be. I would refer to the universal consciousness of man, and show that man's ideal world ever transcends immeasurably his actual state. I would refer, in one word, to that Oracle whose decisions are ultimate. There we learn that "All have sinned and come short of the glory of God;" that "All like sheep have gone astray;" that "There is none that doeth good, no not one;" that the whole world "lieth in wickedness." Humanity is in a sad con-

dition. It was a vessel built at first to navigate the sea of life, with truth for its guiding-star and heaven for its destination ; but it is now lying in ruins amidst rocks and sands. It was once a temple reared for the residence and worship of the Everlasting, but its walls are broken down, its magnificent columns are in ruins.

The other thought suggested by this appeal is :—

Secondly: *That God is earnest about man in this condition.* The Almighty instead of blasting men with the lightning of His righteous displeasure, as might have been expected, appeals to them in the most tender and moving strains of love and mercy. “O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?” What wonderful language for the Infinite to employ! It is the utterance of love that tried every means for their restoration, but failed, yet willing to do whatever else is possible. It is the language of love disappointed, yet still on fire! We have other divine utterances analogous to this. In Hosea xi. 8, 9, you have these remarkable words,—“How shall I give thee up, Ephraim? how shall I deliver thee Israel?” &c. And in Isaiah, v. 4, you have these words: “What could have been done more to my vineyard, that I have not done in it?”

The divine earnestness displayed in such utterances shows :—

I. THAT MAN, THOUGH A WRECK, IS AN OBJECT OF IMPORTANCE. There is nothing that impresses me so much with the importance of man as the interest which the Great God seems to take in him,—the earnestness which He displays for his recovery. A great mind is never earnest about an unimportant object. Little minds grow enthusiastic about small matters. When you see a great soul in earnest about a work, you may be sure that the work is momentous. On this principle how important man’s restoration must be, since the Infinite mind is so earnest about it. Christ gives, in one chapter, three pictures of God’s interest in man’s

recovery. The first is that of a woman who had lost a piece of silver, the second that of a shepherd who had lost one of his sheep, and the third that of the father of the prodigal son.

There is a principle in the practical experience of man, which may perhaps throw some light upon the wonderful interest which the Great God displays on man's account. It is this,—the *power of suffering to heighten our affection*. A father of a numerous family has one little girl, an invalid. Whilst the others are enjoying their sports, she lies from day to day a little sufferer on the couch. Who of all his children occupies most of his manly heart, raises his affection to the highest glow? It is that little suffering girl. When from home, he thinks more of her than all the rest; when he returns he hastens to give her the first salute of paternal love. His ear is keen to catch her feeblest moan. Why does she reign more in his affections? Not because she is more beautiful, for were she ever so deformed it would be the same, perhaps more. Not because he has any selfish idea of her ever being of service to him in the future. No. Though he knows that she will be a source of anxiety and expense to him so long as she lives, it would be the same. Why then? She is a *sufferer*,—she is an invalid. This gives her the supremacy in his manly heart. This principle in the human soul I know is an emanation of the Infinite Father, and it may be a reflection of the principle that rules Him in His conduct towards His vast family. He is the Father of an immense multitude. Man is the moral invalid. Whilst His angelic children are healthful and happy, poor man lies wretched, miserable, blind, and naked. And His heart is set on the suffering child. "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons," &c. As the cries of the suffering infant travel through all the chambers of the palace to the ear of the royal mother, so the cries of men ascend through the hallelujahs of angels into the ear of the "Lord God of Sabaoth."

The earnestness of God for man's recovery expressed in the text shows :—

II. THAT MAN, THOUGH A WRECK, IS CAPABLE OF RESTORATION. This is implied in the question before us. He is not so far ruined as to exclude all hopes of restoration. The ruined temple can be rebuilt, the broken harp can be re-strung. There are three things that show this :—

First : *The condition of man in this world.* Men in this world are treated neither as innocent beings nor as criminals—neither as saints nor devils. This world to them is neither a prison nor a paradise ; but rather an asylum. Men are treated as patients, not in a hopeless, but in a recoverable, position. Providence acts as a physician rather than a judge ; it tries a variety of means for our moral recovery, the depletive and the tonic, the bitter and sweet, pains and pleasures. “ Lo all these things worketh God oftentimes with man to bring him back from the pit, to enlighten his soul with the light of the living.”

If there was no intention on God's part to restore man, why is he allowed so many precious years of existence in a world like this ? Why is he allowed through numerous ages to multiply his species ? Why does not the Infinite make brief His work and treat all according to their deeds, and wind up the affairs of this disordered globe ? The very fact that men are permitted to live and multiply in a world like this, intimates to me that there is a design for his restoration.

Secondly : *The deep aspiration of humanity.* Wherever man has been or is, in all places and periods, he is sighing and struggling for a higher condition. “ The earnest expectation of the creation waiteth for the manifestation of the sons of God.” The deepest cry of the human heart is for a millennium. What schemes are projected, what efforts of a social, political, and religious character have been put forth to bring the glorious era on ! Are these longings and expectations without any foundation ? Does not the universality of their existence indicate that they are destined to be realized ?

Thirdly: *The extraordinary means that are provided for man's restoration.* "What the law could not do in that it was weak through the flesh." "The son of man came to seek and to save the lost." What are the means which you have in the Gospel? What does man require? Does he want pardon? "Be it known to you men and brethren that through this man," &c. Does he want a cleansing of the soul? "The blood of Jesus Christ, his son, cleanseth from all sin." Does he want power to conquer his foes? He can become "more than conqueror through him that loved him." Does he want, in one word, "wisdom" to guide him aright, righteousness to make him acceptable with God, sanctification to prepare him for the fellowship of the holy, redemption from all evils, material and spiritual? "Christ is made unto us wisdom," &c.

Fourthly: *Millions have been restored.* Paul, in writing to the Corinthians, says, "Such were some of you," &c. John saw "A multitude which no man could number, of all nations, kindreds, and languages of people." Who were they? They were those who had "come out of great tribulation, who had washed their robes and made them white in the blood of the Lamb."

I rejoice in the prospect of man's restoration. Man, thou art a temple in ruins, but thou shalt be rebuilt and the glory of the Lord shall irradiate every chamber of thy being. Thou art bruised and mangled by the fall; but the Great Physician will heal thee, and thou shalt be made hale in body and jubilant in soul. Thou art dead; thy dry bones are strewn in the valley of sin and bleached by the winds; but He who "is the resurrection and the life" shall restore thee. At His bidding the breath will come from the four winds, and thou shalt stand up to serve the Lord God of Israel.

This earnestness of God shows:—

III. THAT MAN, THOUGH A WRECK, EXERTS A FEARFUL POWER. The text implies that God had performed great

things for the moral restoration of Israel. "What shall I do?" He had done much. But why did all His operations fail? On account of man's power, even in his wrecked condition, to resist. Look at the antediluvian world. "My spirit shall not always strive." Look at the Jewish nation,—“Ye do always resist the Holy Ghost.”

I tremble at man's power, though in ruin. He counteracts the moral influence of nature, the tendency of Providence; more, he resists the appeals of the Gospel and the strivings of the Spirit. I know it is popular to preach man's inability. A guilty conscience is greedy for excuses. Men who are doing nothing towards their salvation, are glad to be told that they can do nothing. Shall it be said that man who has the power to breast the billows of Divine influence, to resist the moral operations of God, has no power to yield to the mighty forces against which he battles? Has the besieged city which has triumphantly resisted the most powerful assaults of a mighty foe, no power to surrender? Away with the absurdity! The sinner's *cannot* is his *will not*, and his *will not* is his guilt and ruin. "Ye will not come unto me, that ye might have life."

Hearken then to the question of the text: "What shall I do unto thee?" Eternal Spirit! I know not what more Thou canst do for us. Thou hast given us a lovely world, a world teeming with every form of beauty and grandeur, encircled with resplendent skies, and everywhere vocal with Thy great thoughts. Thou hast called us into existence in one of the most favored spots under heaven, and in one of the brightest eras of the world's history. Thou hast given us churches and Bibles, praying friends, and earnest ministers;—"line upon line, and precept upon precept." More, Thou hast given us thine only begotten son, who gave His life a ransom for all; "suffered the just for the unjust," to bring us unto thee. I know not what more thou canst do in the way of mercy. There is much in the way of judgment that thou canst yet do! Thou canst scathe us with thy lightning—thou canst crush us with thy thunder! But spare us yet we beseech thee!

(No. VII.)

SUBJECT :—*The Needlessness of Man's Ruin.*

“Why will ye die?”—Ezekiel xviii. 31.

Analysis of Homily the Three Hundred and Twenty-third.

THE needlessness of man's ruin, is the subject which I deduce from this Question for our present discussion. There are, however, other important ideas manifestly implied in this divine utterance, which we may usefully set forth as a suitable preface to our general theme.

The question implies :—

First : *That man is made to act from reason.* His Maker here appeals to his reasoning faculty, and demands a reason for his ruinous conduct. He has made some creatures to act from instinct,—but man from reason. It is true that man has in common with all irrational existences certain corporeal impulses which prompt him to action. These, in natures of certain temperaments, and under certain circumstances, become exceedingly potent, tend to overbear intellect, and break down the boundaries of reason. But as in no case is their power necessarily resistless, in no case is their reign justifiable. The engine may be full of steam, but reason as the regulator should make it serve the use of the intelligent moral man. Strong gales and billows of impulse may rise, but reason, as the helmsman, should so adjust the barque as to make these blind forces do its work. The steed may be full of Arabian fire, but reason, as the rider, should hold the reins and direct its lightning speed. Some men plead the power of their impulses as a justification for their wicked and reckless deeds. Such pleas are inadmissible. For wisely and kindly has our blessed Maker proportioned in our constitution the measure of reason to impulse. The man of strongest impulse has generally the strongest intellect. Men of weak impulses are generally weak in everything ;—weak tradesmen, weak mechanics, weak thinkers, weak writers, weak speakers, weak saints. Complain not therefore of your

strong *natural* impulses ;—thank God for them, for He has given you a sufficient amount of reason to manage and master all their operations. When they become too dormant, let reason muse until their fires kindle, and when they grow too furiously hot, let reason muse until the flames expire. Never act from them, but always by them ;—let them be your servant not your sovereign.

The question implies :—

Secondly : *That man is amenable to his Maker for the reasons that influence him.* “Why will ye die?” He demands a reason, and He has an unquestionable right to do so. The reason or motive of an act is in His view the act. The muscular effort is not the act, it is but its contingent form. The theatre of human actions is the soul, and that is hidden from all but God. Man’s deeds before his Maker are completed before a limb or muscle moves. Thefts, adulteries, and murders, are committed when the body has never performed one dishonest, lascivious, or cruel act. We shall “have to give an account of all the deeds done *in* the body,” as well as the deeds done *by* the body. The latter are nothing in their nature or number as compared with the former. When these are revealed, as revealed they must be, “the hidden things of darkness will be brought to light.” Thou art accountable to God, my brother, for the use of thy reason.

The question implies :—

Thirdly : *That notwithstanding man’s rational and responsible nature, he is pursuing a course of self-destruction.* “Why will ye die?” “The wages of sin is death.” What is this death? We can more readily tell you what it is not than what it is. *It is not the death of the body.* Men do not generally *will* this, on the contrary they are supremely anxious to avoid it. But this is impossible. No ingenuity, influence, or power, can ward off the stroke of death. “There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death: and there is no discharge in that warfare.” Nor does

it mean *the extinction of the spirit*? Man may kill his body, he has done so, but he cannot kill his spirit. The soul is an inextinguishable spark from the Eternal Source of Life, it must flame on for ever. No power but the power of omnipotence can put it out. "It smiles at the drawn dagger and defies the point." Nor does it mean the *destruction of personal consciousness*. We can conceive of the spirit existing, and yet its personality destroyed. Like a branch, it may be so engrafted on some other existence as to lose its own individual attributes in the connexion; like a drop it may fall into the ocean, and though it still exists, its individuality is lost. But this will never be the case with the soul. Souls, unlike material elements, can never amalgamate. Each must remain a distinct existent for ever. Personality is essential to soul. Still more, we can conceive of personality existing, and yet consciousness be dormant. The butterfly exists in the chrysalis. May not spirits pass into such a state, exist, but exist without consciousness? We do not pronounce such a state impossible; but we say, instead of there being any reason to believe that it will ever be the case with man, there is every reason to believe the contrary. Man can no more kill the personality and consciousness of his spirit than he can kill itself. What does it mean then? *Dissolution of the ties of moral obligation*? The chain that binds us to moral government is one that cannot be broken. To be honest, truthful, generous, devout, godly,—What can possibly terminate our obligation to be all this? Nothing. To be all this is as much the duty of fallen angels now, as it was when they sang and served in heaven.

What is this death then to which the wicked expose themselves? Or, in other words,—Why is the ruin to which they expose themselves represented as "death"? There is some analogy. For example, in corporeal death there is utter *deprivation*. You see the dead body laid out. The material organization appears complete; but the principle which warmed that frame, moved those limbs, looked out through those eyes, heard through those ears, and beautified

that form, is gone. The house is there but the tenant has left. There is utter *hideousness*. How soon after life has gone does that lovely form which we once pressed to our bosom, become loathsome, and, like Abraham, we seek for a place to bury our dead out of our sight! There is in death, moreover, utter *slavery*. The body which once used the elements of the world, drank in its light, breathed its air, appropriated the various gases, becomes the creature of all. All serve to break it up, and sport with its dissolving atoms. In all these respects the ruin which sin brings upon the soul is like unto death. There is the greatest *deprivation*,—Truth, honesty, love, piety ;—the animating principle of the soul departs. It loses its beauty and its life. There is *hideousness*. By sin the soul becomes odious to all moral minds. A corrupt character is loathed by all consciences. There is *slavery*. Instead of the spirit using all things for its own ends, it becomes the creature of all, tossed about by every force. This *deprivation*, *hideousness*, and *slavery*, constitute the death of the soul. And this is going on where sin is. It is not something in the future. “To be carnally-minded is death.” The spirit of the sinner is dying every day, every day deprived of something, every day becoming more hideous in the universe, every day becoming more the powerless creature of things.

Now the point is that man need not meet with this ruin, he need not die; there is no necessity for it.

I. THE DECREES OF GOD DO NOT RENDER YOUR RUIN NECESSARY. That the Infinitely wise Maker and Monarch of the universe has a decree, purpose, or plan, by which His operations are determined cannot but be admitted. But that He has any decree or plan against any man’s salvation, or for any man’s ruin, is an idea repugnant alike to our reason, our intuitions, and our Bible. I am not ignorant of that theology, if I may desecrate the word, which teaches the blasphemous doctrine of reprobation, that represents innocent infants consigned to hell by the decrees of God. This theology

is, I rejoice to know, not the theology of nature, which teaches that, God is good to all, and that "His tender mercies are over all the works of His hand;" nor the theology of the Bible, which teaches that "He has no pleasure in the death of the sinner, but rather that he should return unto Him and live." It is the dream of that class of morbid, morose, and sour-hearted, men who are ever more ready to rejoice in the sufferings of others than in their bliss. But does not Paul teach that God makes vessels for dishonor as well as vessels for honor? No. All that he avers is, that He *could* do so. And it is to the glory of God's benevolence to assert, that whilst He could make and organize creatures for misery, He has *never* done so. Let the naturalist search through all the endless species of animal life, let him take the microscope, and let him find one single creature amongst the smallest, and say, This little creature was evidently made to suffer, was organized for misery—is a vessel built for dishonor. No, God could, but He does not. There is no Divine decree which requires your ruin,—you are not predestinated to damnation. If you are lost, it is because you act against, not with, the Divine plan.

II. YOUR SINFUL CONDITION DOES NOT RENDER YOUR RUIN NECESSARY. You are sinners. Conscience, society, and the Bible, unite in the declaration of the dark fact in your history. You sometimes feel your sins as a millstone on your heart, as a dark thunder cloud in your sky. Your sins deserve your ruin, demand your ruin, and if you continue in them, will realize your ruin; but as yet they do not render your ruin necessary. Why is this? Because the gospel makes provision for you in your present state. There lies a man on the bed of suffering. A malignant and painful disease has done its work on his constitution; in a few hours unless some remedy come he must breathe his last. A skillful physician enters the room, he has in his hand a little medicine, which if taken will inevitably restore him. It is offered to him, pressed on him, and he has yet power to take

it. Need that man die? If he refuse the remedy he must die, but since the remedy is offered, and he has the power to take it, his death is needless. It is thus with the sinner. He is infected with the malady of sin, he is on the margin of death; but here is the remedy, the Great Physician of Souls is at his side, offering an infallible antidote. Had not this Physician appeared in our midst our death would have been unavoidable. But now he is at our side pressing on us the remedy, we need not die. Though the 'malady has assumed the most malignant form, though the spiritual grave yawns at our feet, we need not die.

III. THE EXTERNAL CIRCUMSTANCES IN WHICH YOU ARE PLACED DO NOT RENDER YOUR RUIN NECESSARY. These are often pleaded as an excuse for indifference, indecision, and sometimes profligacy. It is said, It is impossible for me to become religious. I live amongst the gay, the worldly, the profane and the sceptical. My worldly engagements too are all-absorbing. I live in the bustle of the crowd, I am lost in the din of business. Were I in other circumstances I would become a religious man, I would discipline my soul, and prepare for eternity. Would that I had a home in some rural spot away from all connexion with the thoughtless multitudes, whose corrupt sentiments are ever falling on my ear, and surging through my soul. Some quiet spot in nature where I should hear nothing but the rustling of the trees and the murmuring of the brooks, the warbling of the birds and the other voices of nature, see little but the ever-changing, but ever-lovely, face of nature. Were I in such circumstances as these, I would be a religious man: I would train my heart and worship my Maker! My brother, this is all sentiment! Remember that the God who requires you to become religious placed you in the circumstances in which you are found, and if you trust in Him, "As your day, so your strength shall be." Remember that it is the glory of a rational being to bend circumstances to its own purpose, rather than to be mastered by them. "It is not that, which

goeth into a man that defileth him." Bad thoughts may be conveyed to your mind, bad impressions made on your hearts, but they need not harm you; you have a power to transmute them into spiritual nourishment. Remember that some of the most eminent saints that ever lived have been amongst most trying and tempting circumstances. Remember, that the more trying your circumstances may be, the more corrupt the society in which you live, the more need there is for you to carry out noble principles. The deeper the gloom the more need of light, the more parched the soil the more need of the shower. Hold forth the word of life in the midst of the crooked and the perverse. Your circumstances therefore do not render your ruin necessary.

IV. THE CONDITION ON WHICH SALVATION IS OFFERED DOES NOT RENDER YOUR RUIN NECESSARY. What is the great condition? The New Testament teaches us that it is *faith*. "He that *believeth* shall be saved,"—"He that *believeth* hath everlasting life." Now belief as an act is one of the most simple. It is as natural to believe an evident truth as it is to see. Moreover, man has a strong *propensity* to believe. His credulity is his curse. It is this that has given to the world those monstrous systems of error, under which it has been groaning for ages. But what must we believe in order to be saved? If it be responded, The facts of the Gospel, I ask, Are there any facts attested by clearer or more potent evidence? Or, if it be said, The principles of the Gospel, then we declare that those principles are moral axioms, and recommend themselves to the intuitions and felt necessities of the human soul. Or, should it be replied, It is faith in the Author of the Gospel—the living, loving personal Christ, then we ask, What character is so adapted to enlist your faith and inspire your confidence? He is honest, loving, truthful, religious, and transparent in all! "Believe on the Lord Jesus Christ, and thou shalt be saved." Where is your difficulty in this? No! if you are ruined it is not because you cannot comply with the conditions.

“Why then will ye die”? I beseech you, endeavor to return some reply. The very effort to make some reply, perhaps may startle you. Can you assign a single reason? Can you tell me of anything that renders it necessary that you should die? Anything in nature? Anything in the Bible? Anything in Christ? Anything in God? Why, Oh! why, will you turn that soul of yours into a demon, which is capable of rising into a seraph? Why will you become a curse to yourself and the universe, rather than a blessing? Why will you spurn a destiny ever brightening in splendor, ever heightening in joy, and select a doom terrible in woe and wickedness?

SUBJECT—*Obedience better than Sacrifice.*

“To obey is better than sacrifice, and to hearken than the fat of rams.”—1 Samuel xv. 22.

Analysis of Homily the Three Hundred and Twenty-fourth.

SAUL received a very clear and specific command from God to slay the Amalekites, and *utterly destroy* all that they had, for they had been the most bitter of the enemies of the Israelites, and were guilty of heinous national sins. Saul disobeyed God’s command. He was commanded to destroy the Amalekites *utterly*,—without exception. But he destroyed only that which was “*vile and refuse* ;” “*all that was good*” he did not destroy.

Perhaps Saul thought the command too cruel, or, perhaps he coveted the possessions of Amalek ; or, it may be that he wished to gratify his vanity by an ostentatious display of the prisoners he had taken, and the spoil he had captured. His conduct was a deliberate act of disobedience to God’s specific command. Saul’s conduct is a type of human nature in manifesting—(1) *A disinclination to render a full and complete obedience to God’s expressed will.* (2) *A proneness to render that to God which he does not require, and*

withholding that which he demands. (3) *In the excuses he makes for his disobedience.* (1) *He told a lie.* "I have performed the commandment of the Lord." But in this he was detected by Samuel, who said "What meaneth this bleating of sheep in mine ears?" &c. (2) He throws the onus of his guilt on the shoulders of his people, as though he had no command over them. (3) He offers the very fruit of his disobedience upon the altar at Gilgal, as a bribe to God, and a quietus to conscience. The paramount importance of obedience will appear from the following remarks:—

I. ALL THINGS ARE CONSIDERED BY THE ALMIGHTY AS SUBORDINATE TO HIS LAW. "Heaven and earth shall pass away but not a jot or a tittle of the law shall fail." Amongst men, law is the most august principle. To it all men must defer. Kings, nobles, peoples, are subordinate to it. Kings may be dethroned, dynasties destroyed, and nations pass away, but the eternal principles of rectitude are immoveable as the everlasting hills.

II. EVERY INFRINGEMENT OF LAW ENTAILS PUNISHMENT. It is "a terror to evil doers," it knows nothing of mercy. It can wink at no short-coming. (1) Punishment will certainly follow sin, as pain and suffering follow an infringement of the material laws of the universe. The wicked shall not escape. "I have sworn in my wrath if they shall enter into my rest." (2) The protracting of the punishment is no proof of its abandonment. Therefore let the sinner beware;—let him not say "Where is the promise of his coming?" "The Son of man shall come as a thief in the night." The antediluvians mocked the threatenings of God one hundred and twenty years, but destruction overtook them after all. (3) The final punishment of the disobedient will be eternal in its effect. Saul's posterity lost the throne of Israel for ever.

III. IN ORDER TO ATONE FOR THE GUILT OF MEN WHO HAVE INFRINGED THE LAW OF GOD, THE GREATEST SACRIFICE

HAS BEEN OFFERED. All the sacrifices under the old dispensation were to illustrate and honor law. Christ appeared in our nature to put away sin by the sacrifice of Himself. "He was made of a woman made under the law." In his *humanity* he rendered that obedience to the law which it demands of all its subjects. "Fulfilling the law for righteousness." He came "not to destroy but to fulfil." And through *virtue of His deity* imparting that quality and efficacy to His sacrifice that He became the propitiation for sin.

Learn the importance of ascertaining what the will of God respecting us is—The importance, present and eternal, of obeying it, and let us pray that we may have obedient hearts that we may serve Him to all well-pleasing.

Rickmansworth.

T. D. JONES.

SUBJECT :—*The Reward of the Faithful Servant.*

"Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."—Matt. xxv. 21.

Analysis of Homily the Three Hundred and Twenty-fifth.

CHRISTIANITY does not subject to the sway of mere abstractions, or only of conscience as the assertor of law ; it teaches that it is congenial and proper to our nature to serve a person, the highest, owner of all things, the most worthy of confidence, the most endeared. All men are of right His servants, though many are unfaithful.

The reward of the faithful servant :—

I. CONSISTS IN OBTAINING THE APPLAUSE OF CHRIST. "Well done good and faithful servant," &c. Man pants for praise. The vain man lives upon it, and will greedily drink in what he knows to be flattery. What then must applause

be? (1) From Him whose knowledge secures that His praise is unerring, while His own experience of the like service gives His praise special significance. (2) From Him whose righteousness secures that it is sincere. (3) From Him whose interest in the person of His servant gives His praise a peculiar and crowning charm. (4) From Him who will pronounce it in the presence of the fellow-servants.

II. CONSISTS IN WITNESSING THE JOY OF CHRIST. (1) This joy arises from the beneficent exercise of the greatest power. (There is an evident parallelism between being made "ruler over many things," and "the joy of thy lord.") (2) Is infinite in intensity and might. We learn this from His perfect benevolence. Also herefrom, that it was to obtain this joy, that "he endured the cross."

During his earthly life, He had been striving, but with comparatively small result, to benefit men. While His desire was boundless, His influence was limited, and His teaching and example were, except on a few, impotent. With what exultation then did the risen Christ bound from "the few" to "the many things," announcing to the disciples, "All power is given unto me in heaven and in earth!"

He who is a witness of Christ in joy—(1) sees justice done in the highest of all instances. Noble spirits on earth are ever saddened by spectacles of injustice. At Calvary, the saddest of all, they "smote their breasts." But in heaven there is a stupendous spectacle of justice done, which ever rejoices "the church of the firstborn." There "the stone which the builders refused is made the head of the corner." (2) He sees the supreme object of his love in perfect blessedness. This of itself is blessedness.

As yet we have known Christ only as "the man of sorrows;" this is the character of Christ on earth. But Christ in joy makes heaven.

III. CONSISTS IN PARTAKING OF THE BLESSEDNESS OF CHRIST, which is here parallel to an increase of power and re-

sponsibility. "I will make thee ruler over many things; enter thou into the joy of thy lord." (1) This increase of responsibility gives the applause new force and confirmation. (2) It awakens a gratifying sense of new dignity and worth. (3) This partaking of Christ's joy is made possible only by sympathy with and resemblance to Him. The servant has ever had the like taste, the like longings to benefit; has, amid limitation and difficulty, done his best; now the increase of ability, and the widening of influence, give him the like joy. (4) This exhibits heaven not as a bed of ease, but as a scene of far more stupendous operations and responsibilities than this world.

CHARLES WILLS, M.A.

SUBJECT:—*The Memory of Forgiven Sins.*

"Who was before a blasphemer, and a persecutor, and injurious."—
1 Tim. i. 13.

Analysis of Homily the Three Hundred and Twenty-sixth.

God's forgiveness is full, free, and thorough. Yet, forgiving, He does not forget. God remembers forgiven sins, but He does not, will not, remember them *against us*. "Thou wilt cast all their sins into the depths of the sea." *We* should remember them. Let us think of the forgiven past, not with self-condemnation; for that were to do what God will not do, and so far to undo what He has done, but with a view to self-improvement and the Divine glory. I wish first to indicate three or four benefits which may be derived from a proper recollection of our forgiven sins.—I. THE MEMORY OF FORGIVEN SINS IS FAVORABLE TO HUMILITY. Spiritual pride is a sin to which the eminently holy, gifted, and useful Christian is peculiarly liable. Let the first remember how he formerly defiled himself; the second, to what unworthy objects he directed his noble faculties; the third, that his pardoned sins may be, probably are, working fatal mischief

in the world; and where is there room for pride? How much reason for self-abasement? Why did Paul describe himself as "less than the least of all saints?"—II. THE MEMORY OF FORGIVEN SINS IS CONDUCTIVE TO WATCHFULNESS. Forgiveness has not destroyed our liability to sin. Forgiven sins have left *weak places* in our souls. Those weak places will be the principal points of attack by our spiritual foes and the strongest fort is no stronger than its weakest part. He who keeps in view those remitted sins which had the strongest hold on his nature, will vigilantly watch against the return of "the unclean spirit."—III. THE MEMORY OF FORGIVEN SINS IS PRODUCTIVE OF COMPASSION. We pity sinners. We have no inclination to call fire from heaven to consume them. Pardon has made our hearts tender towards "all men." "For we ourselves also were sometimes foolish, disobedient, deceived," &c. The unforgiven are the unforgiving, the unmerciful and stony-hearted.—IV. THE MEMORY OF FORGIVEN SINS AWAKENS GRATITUDE. We are in danger of forgetting "all" the Lord's "benefits," but we cannot if we remember our sins. To the enlightened, sanctified, heavenly mind, God's mercy in the forgiveness of sins will stand out in bold relief against the back ground of such thoughts as these—The iniquity of those sins. Their number. Their miseries, actual and prospective. Oh! the depth of that mercy. The sight of it made David cry aloud "Bless the Lord, O my soul," &c. Feed the flame of gratitude with thoughts of forgiven sins. See what Paul says in the context.

Thoughts of forgiven sins give never-ceasing impulse to the song of the Redeemer in heaven—"Unto Him that loved us and washed us from our sins in his own blood," &c. But O! the memory of unforgiven sins in the dark scenes of retribution.

H. G. H.

Theological Notes and Queries.

OPEN COUNCIL.

THE aim of "The Homilist" is the elevation of the pulpit, and one condition of the efficiency of this is, identification with intelligence and holy freedom of inquiry. The pulpit whose teachings do not derive from freedom of inquiry, which fears it, which does not encourage and stimulate thereto, may produce a blind, timid, superstitious reliance, not Christian faith. No more unacceptable offering can be made than darkness to the God of light. If we begin the great work with honest care, we may proceed without fear. As for the torch of truth,

"The more its shock, the more it shines."

As it may be supposed that there are amongst our readers some to whom important questions are from time to time occurring, and even urging a solution, who, however, from the lack of means of investigation, or other causes, have not the opportunity of satisfaction, we propose to offer help to such honest inquirers. Questions and answers employed in the endeavor to remove difficulties and clear absurdities, will be welcomed by many. Theology proper, and related Philosophy and Psychology, the Criticism and Interpretation of texts, Biblical Archæology, Ecclesiastical History, Biography, Bibliography, in short, all topics in anywise related to Theology, will be open to free but reverent investigation. We invite correspondents to lay their queries before us, assuring them that we will labor faithfully to get them answered.

QUERIST.—Should we believe a proposition because it appears to us to be true, or because it is asserted in the Bible?—W.

REPLICANT.—A simple answer to this question would be unsatisfactory. The nature of the proposition in each case will determine. The relation of Scripture statements to our knowledge and belief divides them into different classes. Thus, for instance, that in all labor there is profit; or that the tendency of forbearance is to mollify anger, belongs to a class which would at once receive the assent even of the Pagan. Further, that it is our duty to love our enemies, requires only a cultivated

moral sense to affirm. The frequent occurrence in the Bible of statements of these classes forms an important branch of Christian evidence. But, that God will forgive sin through Christ's atonement, or that the human character is strengthened, purified, and ennobled by the working of the Spirit, is first to be received on the authority of the Divine Word, but may afterwards be verified by experience. Lastly, there are certain statements, which, though in harmony with reason, rest for the present on authority, as the final universality of godliness, justice, mercy and purity in this world, the resurrection of the body, the last judgment.—R. F.

QUERIST.—What is the distinction between the theological terms—Atonement and Redemption?

P. M. H.

REPLICANT.—Theology has often confounded redemption with the atonement. (1) The atonement was universal, redemption is limited. Christ died for all, but, as a fact, only some are redeemed. (2) The atonement is the means, redemption is the end. Without the atonement there could have been no redemption, but without redemption there is still the atonement. (3) The atonement was the act of one Being, redemption involves the agencies of many. In offering the atonement, Christ trode the wine-press alone; in effecting redemption, the subject works, teachers work, angels work, the SPIRIT works. (4) The atonement came without man's seeking; the world never asked for it; but redemption never comes without the earnest seeking of the individual. (5) The atonement was an event that took place "once for all," in one spot, at one period—on Calvary, eighteen hundred years ago; redemption is constantly occurring in all parts of the earth, and in all

periods of time.—See "Homilist," vol. ii. p. 201.

Queries to be answered in the next number.

1.—What was the object of the Redeemer's fear?—Hebrews v. 7. Was it the mere dread of death—the anticipation of bearing a world's iniquity—fear of being deserted by the Father, (Stuart)—or, might a dread of being overcome by satanic assault in Gethsemane be the cup He prayed might pass from Him, and concerning which "he heard in that he feared?" C.

2.—Does Rom. xiii. 1—7, teach that we are bound to obey earthly rulers, whatever be their characters or laws?

3.—Is there any reason to believe that Christ was crucified on the Thursday, and not on the Friday?

4.—What is meant by Christ being called "The Minister of the Sanctuary"?

5.—Does it help to a knowledge of the efficacy of Christ's death to call it a sacrifice?

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

PRELIMINARY OBSERVATIONS.

No man can succeed as a popular instructor who does not avail himself of analogies, images, or anecdotes. In promiscuous assemblies they are especially needed. It is admitted that children require them more than adults, and the ignorant more than the learned, but none can be altogether independent of them. Every preacher should be mindful of this fact and take it for granted. It is not a mere dry re-

presentation of abstract truth that he has to make, but truth embodied in life. In proportion, therefore, as he can seize analogies and make the facts and phenomena of personal or national history tell upon the convictions of his hearers, so will he succeed in arresting their attention, and securing their sympathy.

Man is not all intellect. He has imagination, fancy, emotions. These, for the most part, in conjunction with the senses, are the gates to the inner life. If these be opened a speaker will command the Imperial powers. If they be closed, he will seek in vain for admission to the soul. Very rarely indeed, if ever, has a merely argumentative appeal to the intellect been known to break down the walls of human indifference, either in relation to social or Christian science. Vivid colorings, bright suggestions, warm descriptions, are absolutely indispensable, even in the highest exercises of thought, for comparison, generalization, and induction. Who knew how to touch the springs of human action better than Jesus? and Is there to be found anywhere a more illustrative style than His?

Besides, contemplate the craving which the mind feels for something visible and tangible, by which it may appreciate as well as understand a purely spiritual truth when placed before it. What distinct or definite idea, for instance, has any one of God, apart from the human investiture of Jesus? If, then, we would speak of God, so as to be understood and appreciated, we must speak of Him as God in Christ. The "Logos" is the true revealer of the Divine nature.

In some sermons there is a redundancy of figure and illustration. Nothing can be more offensive to taste or more unimpressive in style. It excites a feeling the very reverse of that which it was intended to create. Great condensation of scenes and events therefore is needed. Words, themselves, should, if possible, be pictures; each sentence an event. This will sustain the attention, and carry the mind of the hearer along with the orator, to the final result. A long diffuse story, or a series of anecdotes will be sure to make any discourse distasteful. When crammed into it they make it simply ridiculous. Unfortunately they are too often found in sermons which possess nothing, or next to nothing, to be illustrated. This, perhaps, more than anything else, has been the occasion of the meagre and insipid style of some truly earnest thinkers. Observing the inane and vapid character of certain modern "popular" productions, they have despised the mind that could thus disclose its bijouterie, and, running into the other extreme, have abjured the anecdotal form of illustration altogether. As a necessary result, though their "skeletons" or "outlines" have been good, and eminently suggestive, yet their "filling up"—the real flesh and blood, sinew and muscle, of the sermons have been lifeless in the extreme. It is worth while to remember, that there is

no warmth in an ice palace, however beautiful the structure or mathematical the proportions!

What, under THE SPIRIT, made Nathan's appeal to David so effective? What was the secret of the effect which was produced by the Pentecostal sermon of St. Peter? or by St. Paul's narrations? or by Chrysostom's addresses? or by Bunyan's Pilgrim? or by Whitfield's discourses? Evidently, the life-like scenes and descriptions which they contained! And so of all true orators. From Cicero and Demosthenes downwards, the effective speaker has been the man who has given a vivid and thrilling *picture* of the truth to be received, or the thought to be applied. Hear Demosthenes declaiming against Philip! Was there ever a more graphic and forceful delineation of character? "The Athenians *saw* his black deceitful heart. They *heard* him thundering at their gates. They saw themselves enslaved, chained, murdered—and the very slaves cried out, 'War with Philip.'"

The true object of illustration then is to arrest the attention, awaken emotion, and stamp impressions upon the memory. For this end, cold and formal anecdotes will not avail, nor will good anecdotes coldly and formally delivered. It is said of Dr. Lath'rop, that he informed Mr. Whitfield of a fact which he had personally witnessed, but that he related it without much feeling. The same day Mr. Whitfield introduced the story into one of his sermons; and Dr. Lath'rop himself, as he heard it, was bathed in tears. Perhaps this little incident will account for the absence of impression which characterizes some (otherwise) most excellent and admirably illustrated discourses.

To supply such illustrations as may lead to increase the power and efficacy of the pulpit, will be our aim in this new department of our work.

ILLUSTRATIONS.

THE FORCE OF HABIT.

The force of early habits is well known but frequently forgotten. Great care is required in after life to prevent its recurrence where the habit is evil. Miss Martineau has furnished a remarkable instance of its melancholy and enthralling power. She says, "In North America a tribe of Indians attacked a white settlement, and murdered the few inhabitants. A woman of the tribe, however, carried away a very young infant and reared it as her

own. The child grew up with the Indian children, different in complexion but like them in everything else. To scalp the greatest possible number of enemies was, in his view, the most glorious and happy thing in the world. While he was still a youth, he was seen by some white traders, and by them conducted back to civilized life. He showed great relish for his new life and especially a strong desire for knowledge, and a sense of reverence, which took the direction of

religion, so that he desired to become a clergyman. He went through his college course with credit, and was ordained. He fulfilled his function well and appeared happy and satisfied. After a few years he went to serve in a settlement somewhere near the seat of war which was then going on between Britain and the United States; and before long there was fighting not far off. 'I am not sure,' says Miss Martineau, 'Whether he was aware that there were Indians in the field (the British having some tribes of Indians for allies) but he went forth in his usual dress, black coat and neat white shirt and neckcloth. When he returned he was met by a gentleman of his acquaintance who was immediately struck by an extraordinary change in the expression of his face, and the fire of his eye, and the flush on his cheek: and also by his unusually shy and hurried manner.' After asking news of the battle, the gentleman observed—'but you are wounded? No. Not wounded! Why, there is blood upon the bosom of your shirt!' The young man crossed his hands firmly, though hurriedly upon his breast; and his friend supposing that he wished to conceal a wound which ought to be looked to, pulled open his shirt and saw—what made the young man let fall his hands in despair. From between his shirt and his breast, the gentleman took out—a bloody scalp! 'I could not help it,' said the poor victim of early habits in agonized voice. He turned and ran too swiftly to be overtaken; betook himself to the Indians and never more appeared among the whites."

THE DISCIPLINE OF ADVERSITY.

There are minerals called Hydrophanous, which are not transparent

till they are 'immersed in water, when they become so; as the Hydrophane, a variety of opal. So it is with many a Christian. Till the floods of adversity have been poured over him, his character appears marred and clouded by selfish and worldly influences. But trials clear away the obscurity, and give distinctness and beauty to his piety. It is necessary often that the waves should roll over him again and again, before his soul becomes thoroughly permeated, and his character wholly transparent. But if God means to make him an instrument of eminent usefulness on earth, or eminent in glory in heaven, he will not lift him out of the waters till the work has been thoroughly accomplished. — *Prof. Hitchcock, D.D., L.L.D.*

SENTIMENTALISTS, OR PHOSPHORESCENT RELIGIONISTS.

Certain minerals, when rubbed against each other, or exposed to a considerable degree of heat, or to the light of the sun, and then are removed to a dark place, will emit light for some time, and sometimes beautifully, although previously opaque. This is called phosphorescence. Examples are—quartz, fluor spar, and the diamond. You have probably anticipated me in the character I would symbolize by these examples. For how common is it to meet with men who never seem to feel any interest in any good cause till they are brought under the influence of others! They have an excitable temperament; and if others go before them, and call after them to follow, they begin to throw off phosphorescent sparks; or when warmed by the tongue of eloquence or the mesmeric power of sympathy, their souls seem to be permeated by a phosphoric glow that promises much. But, as the light of the phosphorescent

mineral fades, and soon disappears, when the intrinsic heat is taken away, and daylight is let in upon it, so do the ardour and zeal of these men depart when foreign stimulants are withdrawn, and they are left to their own resources. Their benevolence being the fruit of external excitement, and having nothing to feed it within, soon dies away, and leaves man as unfeeling, as narrow-minded, and as selfish as ever.—*Ibid.*

OUTSIDE GOODNESS.

There is a variety of mineral which exhibits translucency only on its edges. The central mass is dark; but holding the specimen to the light, and light is transmitted dimly through the thin edges. Marble and flint, or hornstone, are examples. For these specimens, we have a good symbolization of the man who has been brought so much under the influence of Christianity, that it has modified his external conduct, produced some regard for true piety, led to some outward reformatory, and caused him to adopt some of the forms of religion. Yet the darkness of unregeneracy reigns within. The central mass of character has never been permeated by the subduing and remodelling power of Divine grace, and therefore no heavenly light can pass through. Friends, and possibly the man himself, mistake the rays that struggle through the edges of his character for genuine Christian experience. But until the light can reach the soul's centre, if guile still reigns there, along with selfishness, pride, and worldliness, external translucency can avail nothing in the sight of God. Nothing but divine alchemy can re-arrange and transmute the elements of character, so as to give it the translucency of true religion.—*Ibid.*

SEMI-TRANSPARENT CHARACTERS.

There are minerals such as gypsum, salenite, and quartz, through which objects may be seen, but with no distinctness of outline. Gypsum was used under the name of phengites, by some of the most hateful of the Roman Emperors—Nero, for example,—for the windows of their palaces. So nearly transparent was it that these tyrants could look out and see what the people were doing, while the latter could not look in and see what was going on there. And this is just what jealous and cruel despots and others of like disposition desire. Others they wish to scrutinize with eagles' eyes, while they themselves keep in the dark, and from thence give the assassin's stab.

CHRISTIAN CONSISTENCY.

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odour every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.—*Rev. Henry Ward Beecher.*

THE POLEMIC.

How sad is that field from which battle has just departed! By as much as the valley was exquisite in its loveliness, is it now sublimely sad in its desolation. Such to me is the Bible, when a fighting theologian has gone through it.—*Ibid.*

SUBDUED PRIDE.

When a man's pride is thoroughly subdued it is like the sides of Mount Etna. It was terrible while the eruption lasted and the lava flowed; but when that is past, and the lava is turned into soil, it grows vineyards and olive trees up to the very top.—*Ibid.*

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

HOMILETICS; OR, THE THEORY OF PREACHING. By ALEXANDER VINET, Professor of Theology at Lausanne. Translated from the French. Second Edition. Edited with copious Notes. By Rev. A. R. FAUSSET, M.A. Edinburgh: T. and T. Clark.

"SHAKSPERE was never made by the study of Shaksperc." True, yet Shaksperc was never made without study. Your true Shaksperes have ever been among the readiest to study. We confess to the opinion of old Recorde, that "he that most feareth he may be too wise, is least in danger of it." On the principle that the young artist proceeds to Italy, or the young poet watches with Homer, Sophocles, and Lucretius, would we advise the aspirant after pulpit honors to the study of Jeremy Taylor, Bossuet, Bourdaloue, Massillon, Saurin. As Aristotle or Horace has reduced to rules the practice of the master-singers, so in this excellent text-book you will find maxims generalized from examples of first-rate success in the pulpit. What a sermon is, and how to make one, questions which you should well consider before you begin to write, are here satisfactorily settled. This is a text-book better adapted to the requirements of the nineteenth century than is that of Claude, even in the edition of dear, wicked old Robinson. We rejoice in this second, a larger and handsomer edition, by Mr. Fausset, whose excellent edition of Bengel's *Gnomon* we recently commended, and who has added many notes of his own and from other sources. We conclude by commending this volume, as the best edition of the best manual of the kind, to theological students and young preachers. We can hardly conceive of a better book on the subject than this of the excellent author of "Vital Christianity," and of "Pastoral Theology," nor do we desire better editing.

THE CHURCH OF ENGLAND MONTHLY REVIEW. Vol. IV. London :
Wertheim, Macintosh, and Hunt.

THIS volume is a proof that the community which is conventionally styled "The Church of England," may prove a congenial home to men of wide prospects and large hearts. Although the writer of the Preface seems unaware of the existence of "The Homilist," when he says, that his own basis is "more free from the vitiating influence of party spirit than is recognized by any other religious periodical," we beg to inform him that our position is quite as Catholic, and that we look with unfeigned satisfaction on an earnest and able advocacy of truth, in whatever quarter. Abhorred be a life of negation, a snarling sect whose reason for existence is the assumed necessity to contradict another! Let us have assertion, assertion by lip, pen and life, of the widest truth;—not a single feature or member, but the integral symmetry of Christ's body is the genuine Christian ambition. We like this Church of England Monthly Review, because we see therein a similar spirit of freedom. The conductors appear to understand the great principle that progressiveness is the only real conservatism, and that nothing is more truly destructive than the insane attempt to preserve actual forms simply because they exist. Neither is change for change sake the more to their liking. Without, of course, subscribing to all which the volume contains, we can honestly say, that, on the whole, we have seldom, if ever, met with a periodical, whose spirit, either in theologic enquiry, or the treatment of social questions, was more to our taste.

It appears that the present volume is the first result of a considerable modification of the plan of the Review. We congratulate the readers on the change, and heartily hope that a large increase of circulation will be among the consequences. This is indeed a periodical of which the wide perusal would operate mightily for Christianity and mankind. For here is genuine Christianity—not the Christianity of a sect, but the Christianity of the Bible, as existing in the finest minds and of the best culture—enthroned as is meet, and attended by her handmaids, philosophy, erudition, science, art. From so much admirable matter, it is difficult to specify. The theologian will at once turn to the Atonement, then to the reviews of Milman and Ullmann; the preacher to some good discussion of preaching, and the biblical critic will find delectation in that on Winer's Grammar. There are excellent articles on the gravest social questions of the day. As a specimen of lighter food, we mention an able criticism of Ruskin, and a discriminating and just estimate of Charlotte Brontë. This Review has started with a lofty ideal, which it has approximately realized. It were false to our most intimate convictions, aims and hopes, not to bid it God-speed.

JESUS CHRIST, IN THE GRANDEUR OF HIS MISSION, THE BEAUTY OF HIS LIFE, AND HIS FINAL TRIUMPH. By EDWARD WHITFIELD. London: Edward T. Whitfield.

OPINIONS CONCERNING JESUS CHRIST. By the Rev. PETER DAVIDSON. Edinburgh: William Oliphant and Co.

NOTHING could be the occasion of greater benefit to Christianity, than if such as dutifully receive the witness of Scripture, that Jesus Christ is "the only-begotten of the Father," would imitate the diligence with which the author of the first-named work has striven to understand, and to interpret to the present age the facts of the evangelic story. That he has not succeeded, is due simply to a superficial theory concerning the Person of whom he speaks. We have always held it essential to the understanding of a biography, that we distinctly know *who* is the subject of it. On this point, Mr. Whitfield has erred, and therefore his book is a failure. How long are men to be mutually repelled to extremes? Some have ignored the central statement, that "the Word was made flesh, and dwelt among us," and have spoken as if it read "was made a Jupiter and dwelt in cloudland." Are others therefore to ignore the subject of this statement? Are they right in treating the Gospel narrative in such spirit of moral criticism and familiar dissection as were fitting and seemly only in the case of one, who, while manifestly superior to the rest, was certainly not their God? We dare assert a negative. Feeling the need of a calmer and clearer contemplation of that Biography which is the central and direct manifestation of God to the world, we feel also, that the most precious excellence thereof is lost, if the unity in duality be surrendered, that while each side, by itself only a fragment, is essential to the significance of the other, the two in conjunction, to us inscrutable, constitute the one Christ.

OPINIONS CONCERNING JESUS CHRIST is an able treatment of five varieties of sentiment and doctrine, to wit, the Jewish, the Infidel, the Socinian, the Arian, and the Catholic, wherein the former four are controverted, and the last is maintained. We hope that, in the event of a new edition, the author may reconsider what seems to us an unhappily chosen title. It was not an opinion, but a perception of truth which prompted Simon Peter's confession. The Catholic Christian is not only justified in taking this high ground, he is bound to declare that his cherished conviction grasps the truth.

INDIA. AN HISTORICAL SKETCH. By the Rev. GEORGE TREVOR, M.A. London: The Religious Tract Society.

WE can hardly have too many books on all-important India. The present work, as the title indicates, is chiefly historical, treating of the successive events which have made India what it is, from the earliest down to the present times. The work commences with a lucid and interesting account of the geography and ethnology, of the social and religious distinctions characteristic of the various races; then follows the stream of history from the earliest political state, through Affghan and Mogul dynasties, down to the rise and establishment of British power, concluding with candid and clear, though brief narration, of recent calamities, and a rational and Christian discussion of present state and prospects. In this small and unpretending volume, the work of one who has been resident in the country, and for which the public owe a debt of gratitude to the noble Society which has issued it, he who is in earnest pursuit of comprehensive and trustworthy information, but is unable to look far in search of it, will find great satisfaction.

THE SONG OF SONGS UNVEILED. A new Translation and Exposition of the Song of Solomon. By the Rev. BENJAMIN WEISS, Missionary at Algiers, &c. Edinburgh: William Oliphant and Co.

THOUGH the Song of Solomon is proved by the catalogue of Melito, bishop of Sardis in the second century, which is preserved by Eusebius (IV. 26), to have been then regarded as belonging to the canon of the Old Testament, this has been since disputed, and even the divines who have confessed the canonicity have widely differed touching the interpretation. The schoolmen regarded the interpretation of this celebrated book as the highest problem of theology, reserved to be essayed by the ripest years of the saintly student. The volume before us presents no ordinary characteristics. It is, as appears by the title, both a new translation and a new exposition. It does not reduce the Song to a mere celebration of the happiness of virtuous love; nor does it, on the other hand, allegorize in the usual way about Christ and the Church. But, regarding the Song as a symbolic presentation of the history of the ancient Israelitish Church and her relation to the Angel of the Covenant, and a prophetic anticipation of the New Testament Church and her relation to the Messiah, the learned author elaborates a translation and exegesis accordingly, in the course of which, it must be acknowledged, much light is thrown on many passages of the Song. On the theory we offer no opinion, but are bound to commend the volume as worthy of careful attention.

LIFE THOUGHTS, Gathered from the Extemporaneous Discourses of the Rev. HENRY WARD BEECHER. By EDNA DEAN PROCTER. Edinburgh: Alexander Strahan.

THE wise amongst our readers will buy this precious, though cheap, little volume, having bought, read, and having read, re-read. Here they will find genuine Christianity, wide and profound thinking, fruitful suggestion, earnest purpose, warm and delicate feeling, rich and choice language. But the book needs only introduction, not praise. That, the author, a near relative of Mrs. Stowe, has great popularity in America, is a joy to lovers of truth and genius, and well-wishers to their kind. His fame has already sounded in Cis-Atlantic air. The editor has done his work well, and has our hearty thanks, but this specimen of the great American preacher makes us long for more of the like.

CHRIST IN GETHSEMANE, AN EXPOSITION OF PSALM XVI. By JAMES FRAME, Minister of Queen Street Chapel, Ratcliff. London: Ward and Co., 27, Paternoster Row.

THIS is a small and unpretending volume, yet possesses qualities of rare and sterling worth.

Suffice it to say, that the titles to the twelve discourses are happily chosen, that sacred learning, clear thought, and devout piety are brought successfully to bear on the most important event in the history of the world. We hail with pleasure the appearance of this volume, and pray that its author may long be spared to pursue his investigations of holy writ, and that he may yet do greater things for the advancement of Biblical interpretation.

METHODIST RECORDS; or Selections from the Journal of the Rev. ANDREW LYNN, designed to promote Spiritual Christianity. Edited by JOHN STOKOE. London: J. B. Cooke.

THERE will probably be a diversity of opinion on the propriety of publishing a man's autobiography, with portrait, during his life. But, however this question be settled, we think that Christians, the simple and the intelligent, may find in these fascinating pages much to provoke profitable thought, and foster devout sentiment. Containing much valuable and lively discussion, as well as anecdote, about preachers and preaching, the volume will be especially interesting to ministers.

THE POETICAL WORKS OF SIR THOMAS WYATT. With Memoir and Critical Dissertation.—THE POETICAL WORKS OF MATTHEW PRIOR. With Memoir and Critical Dissertation. By the Rev. GEORGE GILFILLAN. Edinburgh: James Nichol.

WE have so often commended this elegant and cheap series, that no more is now needed than to chronicle the appearance of the successive volumes. Here we have the poems of the accomplished courtier of Allington in the sixteenth century, and those of the diplomatist of the former part of the last, once popular as a poet. If aught could recall to life these forgotten works, which, however, belong to the history of the English language, it would be the attractive editing of Gilfillan. These volumes, in regard to "getting up," resemble their predecessors.—LECTURES ON THE SCRIPTURE DOCTRINE OF SACRIFICE. By the Rev. WILLIAM SCOTT. Part I. Glasgow: George Wilson. The Rev. W. Scott here gives us an instalment of a long and earnest discussion of a subject, the mode of apprehending and treating which, is, in the present day, a main test of the quality of a theologian. While we cannot profess entire satisfaction with his investigations hitherto, regarded in a scientific light, he has yet made in his course some excellently suggestive remarks, and shows everywhere the evangelic instinct.—MELIORA: A Quarterly Review of Social Science in its Ethical, Economical, Political and Ameliorative Aspects. No. 3. October, 1858. London: Partridge and Co. *Video meliora, probaque*, says the candid critic, who is disposed to regard the appearance of this new periodical as an omen of better things. The title gives a general idea of the aim; it remains only to speak of the execution. While the page in size and appearance is that of our standard reviews, the cost is very far below, and the thickness diminishes not in proportion. The present number contains seven articles, of various topic and manner, taking the progressive view of each question, some with much ability and even wit. We wish the projectors success in their enterprise in the cause of truth and justice.



A HOMILY

ON

The Great Biography.

“In him was life.”—John i. 4.



TO POSSESS a priceless jewel, to own a picture by Claude or a statue by Canova, or to have a rare copy of an ancient book, is a source of congratulation to many, and much regret oftentimes takes possession of the mind of those who covet, but do not own, such things. The valuable in Nature, the rare in Time, and the beautiful in Art, have a strange fascination over some men ; but a common Bible, an offered Saviour, and a weekly Sabbath, are possessions of infinitely more value to them, when appropriately used, than the possession of a diamond of light, or an original copy of Shakspeare's plays. They do not, however, think this. And hence, the most common gifts, which are in general the best, are treated with indifference and often with scorn. The rapidity, for example, with which Bibles are being circulated in Europe, Asia, Africa, and America, is rendering them more accessible, but is at the same time augmenting the responsibilities of humanity. And there is a danger that their universal diffusion may lead men to neglect the study of the peerless character of Jesus Christ—the Alpha and the Omega of

Revelation—the chief and the most precious of the gifts of God.

As the thoughtful traveller, when about to set out on a voyage to a distant land, is anxious to place himself under an experienced captain ; and the botanist, who is desirous of exploring the Flora of the Himalayan mountains, acquaints himself with the researches of Sir Joseph Hooker, so it is natural to suppose that the pilgrim to eternity, would study with eagerness the Life of Him, who is the way to everlasting blessedness. You are aware, that it is more pleasant to travel in company than alone ; for the way is shortened, the dangers are lessened, and the hopeful cheer the despairing, as Feeble-mind, who had set out from the town of Uncertain, was comforted by Great-Heart, when on his pilgrimage to the City of God. The narrow way of life is, however, frequently entered with trembling anxiety, and sometimes alone. But there is none can tell us better of its dangers, and instruct us how to walk safely therein, than He who travelled on it for upwards of thirty years, and found at its termination, a Gethsemane of anguish and a malefactor's death ; but Who, when His earthly humiliation was ended, triumphed over death and the grave, and when He had revealed himself to His disciples, left them with a parting blessing and command, and amid attendant angels, ascended to the right-hand of His Father in Heaven ; where He is now seated as our mediator and advocate, but Who still looks down from His exalted throne, and with watchful eye guides those who have, like Christian, set their faces toward Mount Zion.

The knowledge of this Life, acquired by prayer and meditation and the Holy Spirit, will ennoble our souls and purify our feelings, strengthen right resolves, prove the best preservative from temptation, and be the surest treasury of moral power : it will be an everflowing source of joy which sorrow will replenish rather than exhaust ; and while placing ourselves under His almighty protection the delights of His disinterested friendship will more than compensate for the

hollowness of earthly connexion. He has promised to deliver us when tempted, to stick close to us in adversity, and keep us safe in the slippery paths of youth.

Let us notice briefly a few characteristic aspects of the Great Biography :—

First: *The Life of Christ is a Living Life.* It was intensely real and earnest. He was homeless. "The birds of the air had nests, but the Son of Man had not where to lay his head." He was "tempted as we are, yet without sin." "He was hungered." "He was wearied." "He was reviled, yet reviled not again." "He was sorrowful even unto death." But now that He is in heaven, He is enabled from His earthly experience to sympathize with man. This distinguishes His life from every other life. In reading the biography of Solon the legislator, or of Alexander the conqueror, we are forcibly reminded that these men have now no concern in the ongoings of the human race. Death took them away for ever from the labors of Time. They have done with man and have gone to their great account with God. Their thoughts and actions, however, are perpetuated, but over these they have now no control. The good or evil influence of their expressed experience, is ripening until the eternal harvest comes. It is very different with the life of Jesus. He still lives and has a personal interest in the influence of His thoughts and character on man. He knows those who are secretly longing after union with Him, but who have not yet seen the noonday clearness of eternal truth. And He has, in words of tenderness and comfort said, "He will not break the bruised reed nor quench the smoking flax," but will strengthen the frail, encourage the earnest doubter, heal the broken in heart, and kindle into a flame of love the smouldering embers of heavenly desires. And although upwards of eighteen-hundred years have been added to the hoary past, since Jesus graced with His presence the marriage festival of Cana, and invited the weary and heavy laden to come unto Him for rest and peace, His presence still lives in the heart of every

loving disciple. And it is His present living life which enables us to love Him with increasing fervor. A dead Saviour may be revered, but cannot be loved. There can therefore be no love to Christ where there is not a personal recognition of His present life. Love cannot exist without life. And there can be no Christian life without Christian love. Here, then, we get a glimpse of the grandeur of the Saviour's life. He is living now and is interested in the success of His work in Time. He surveys the world of men from His omniscient outlook. And we are told that when an erring prodigal returns to his father's love, the Saviour "sees of the travail of his soul and is satisfied," and the angels of God are glad with exstatic joy. Faith alone enables us to embrace this great truth, and we are constrained to gratitude by its overwhelming power. It is therefore necessary in studying this Life that you should feel that the heart which beat with compassion over privileged Jerusalem, still beats over lost souls ; and that He, who painted as with a finger of light, to the hypocrites of the Holy Land, knows the double-minded still, and that the presence which hallowed the home of Bethany, still presides over every Christian household, and that He is still anxious to be the Divine instructor of every enquiring mind.

The throbbing life of cities affects us more than the solemn silence of the churchyard among the mountains ; the noble career of Wilberforce is more energizing than the pursuits of the antiquarian Warton ; but the moral influence which the life of Jesus exerts on an earnest mind far exceeds these in the intensity of its power, because it brings the soul into immediate contact with the source of life, and supplies regal motives for Christian ardour and prolonged thought. Life can alone communicate life, and if you desire to become living men, it is necessary to know the Living life.

Secondly: *The Life of Christ is a Loving Life.* There may be life where there is not love. But wherever there is Christian life, there is Christian love—the two cannot be dissevered. They are united like the soul and body, and their union is as mysterious. "God is love." Christ is God,

Christ is therefore love. Scripture announces the joyful intelligence, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Everlasting love came with everlasting life into the world, and while Christ was the revealer of the heart of God, His whole earthly life, from the cradle to the Cross, was the visible expression of the everlasting love of His Heavenly Father. But love must have an object on which to fix itself, and that on which it fixes, reveals to us its nature and the character of its possessor. The men who devote their lives to historical research, are in general prompted by the love of fame and the desire to obtain the historian's crown. Those on the other hand, who crave after the possession of power, Napoleon-like, dip their swords in blood, and trample on the rights of man, until they ascend the throne of conquest and rule with iron hand. Man, who had thrown off allegiance to Heaven, degraded by sin and sunk in iniquity, as loathsome to the soul as the leper to the eye, was the object of the Saviour's love. He loved His enemies and healed their diseases. He wept over those who despised His mercy and spurned His loving invitations; and He prayed for His crucifiers when in the agonies of death. It is therefore necessary to keep in mind, in your study of The Great Biography, that it is a life of Infinite Love. Love directing every thought, prompting every act of benevolence and in every manifestation revealing the God-Man. All moral power is derivable from Him. He gave an omnipotent weapon to man when He gave him love; and it will finally conquer error and vice and subdue the world. It has already gained great moral victories. It transformed Saul the persecutor into Paul the saint. The epistles of the beloved disciple, John, are suffused with its saintly power. Its influence is observable on all the spiritual heroes of the past,—Augustine, Luther, Knox, Bunyan, Newton, who communicated new impulses to theology, literature, and science. It has changed moral deserts into spiritual gardens, where joy, peace, meekness, and beneficence, bloom in beauty like

the rose. It has created Christian homes, where heaven has been begun on earth. It has broken the fetters of the slave, and made them rejoice in the freedom of God. It has kindled joy in myriads of human hearts, through those missions of benevolence which have dried the orphan's tears, consoled the widow's heart, reclaimed the criminal, sheltered the out-cast, and comforted the poor, we see the effects of its power, and feel that it alone can fit us for right action here, besides preparing us for the enjoyment of the everlasting felicities of heaven. But this love of Christ towards man, the sinner, can never be expressed in human language—it must be felt ; and prayerful meditation on the Divine love will break the rebellious heart, renew the stubborn will, and compel us to yield ourselves up to Him, who “has loved us with an everlasting love;” and as our souls are sanctified by this renewing power, we shall be enabled to express the abiding conviction of Paul,—“I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

Thirdly : *The life of Christ is a perfect Life.* He was without sin. His whole life was clear as light, and as sinless as Adam's before the fall. Man needed such a perfect pattern of spiritual excellence, for he is an imitative being and the greater part of his knowledge is acquired by the exercise of his imitative powers. This fact needs no formal proof, but is abundantly illustrated in every department of knowledge. The native instincts of men, which lead them to study some department of science, art, or philosophy, also direct them to the biographer's writings or to the actions of the recognized chiefs therein. Those, for example, who have a taste for Music, study the immortal productions of Beethoven or Mozart, that they may attain excellence. The bias of others is towards Poetry, and whether epic, lyric, or dramatic, they select the men of greatest eminence in the department for which they have the greatest liking, and study Dante or Milton, Burns or Campbell, Shakspeare or Webster. Or is it towards

History that their inclination leads them? then they select for their companions—Livy or Tacitus; Zenophon or Thucydides; Gibbon or Hume. In short, in every department of knowledge, whether Theology or Astronomy, Sculpture or Song, History or Psychology, we find that the men who have attained eminence in these spheres of labor, were zealous students of the lives, writings, or productions, of their eminent predecessors. Gibbon was familiar with Livy. Arnold had read Gibbon and Mitford twice over before he left school. Coleridge was influenced by Bowles. Kant was stirred to thought by Hume. The taste and style, too, of distinguished authors and orators, have been preserved and modelled on the writings of eminent men. It is related of the celebrated Sir William Jones, that he invariably read through every year the works of Cicero; and we are told of Demosthenes, the Grecian orator, that to obtain a familiar and perfect mastery of the style of Thucydides, he re-copied his history eight times.

This imitative principle of our mental constitution, which is so variously illustrated in the different branches of knowledge, is also exemplified in Christianity. What man intuitively seeks for in art or science, he intuitively seeks for in religion. The saints of the Scriptures were, however, sinners. Moses, was not permitted to enter Canaan for his transgressions. Solomon was led away from God. Even his father, the “man after God’s own heart,” was rebuked with tenderness and power by the prophet Nathan. The experience of these men, however, when expressed under the guidance of the Holy Spirit, is of essential service to the human race; but on account of their imperfections, they cannot satisfy the longings of the human soul. The revelation of God to man was still imperfect; but when Jesus appeared on earth it was completed—the temple of Divine Truth was finished. The abstract truth of God’s existence was now made visible to man in the person of Jesus Christ. Yet there was no beauty in His outward appearance that men should desire him. “He was despised and rejected of men.”

"You know him," remarks Robertson of Brighton, in one of his sermons, "in a picture at once, by the halo round His brow. There was no glory in His real life to mark Him." "He was in the world, and the world knew him not." But there was under that countenance, which was more marred than any man's, a sinless soul which beamed forth in every deed of benevolence, and was exemplified in every gracious word He uttered. Such a perfect example of spiritual excellence man needed, and the far-seeing wisdom of God is manifested in sending His beloved Son into the world to satisfy the longing mind;—for man is never satisfied with that which is imperfect. The human united with the Divine, in the person of Jesus Christ, is the perfect pattern for man to follow. It is the glory of Christianity and one of the most satisfying arguments of its Divine origin. But until this great truth is laid hold of in its comprehensive significance, there can be no vital progress God-ward. Hugh Miller tells us in "the Story of his Education," that when wavering for years in a sort of uneasy see-saw condition between a believer and a sceptic, he found that his theologic system had wanted a central object, to which the heart as certainly as the intellect could attach itself; and that the true centre of an efficient Christianity is, as the name ought of itself to indicate—"The word made flesh." Around the central sun of the Christian system,—appreciated, however, not as a *doctrine*, which is a mere abstraction, but as a Divine person; so truly man, that the affections of the human heart can lay hold upon Him, and so truly God, that the mind, through faith, can at all times and in all places be brought into direct contact with Him,—all that is really religious takes its place in a subsidiary and subordinate relation. The Divine Man is the great attractive centre, the sole gravitating point, of a system which owes to Him all its coherency, and which would be but a chaos were He away. It seems to be the existence of the human nature in this central and paramount object that imparts to Christianity, in its subjective character, its peculiar power of influencing and con-

trolling the human mind. See then in the God-Man the satisfying answer to the question which arises from the depths of every thoughtful soul, "Who will show us any good?"

This moral perfection, then, of Jesus Christ, meets the deep-rooted want in the soul of man; and the more the soul becomes assimilated to the Holy One, the more does He become to him the "altogether lovely." And as the image of God is being renewed in his soul, he has a keener desire for spiritual truth, and a more intense love for communion with his Maker. And it is only as man holds communion with his God that his sympathies become more expansive, his soul more enlarged, and his delight in truth becomes an ever-increasing joy.

But in what does this moral perfection of Jesus Christ consist? In doing the will of His Father in heaven. He obeyed His law, He had that implicit confidence in His love, and adoring reverence of His greatness which enabled Him to accomplish with success His great mission of love. The Divine united with the human; God dwelling amongst men; banqueting with sinners and rejoicing with the righteous; reviled by hypocrites but loved by the pure in heart; hated by the great and spurned by the ignorant; vexed by His enemies, yet continually doing good; and at last, the holy, harmless, and undefiled, crucified betwixt two thieves!—Is it not a marvel, a wondrous manifestation of perfect love?

Having thus briefly adverted, but oh, how imperfectly! to several characteristic aspects of Christ, as the present living life, as the Divine love, and as perfect in His moral nature, it is evident that acceptance of Christ as Love, will be the commencement of spiritual life in the soul; and as it expands under appropriate influences, the perfection will become more manifest as the soul becomes more assimilated to the character. And besides, too, the knowledge of this life is a great help in enabling us to understand many of the human departments of knowledge. The history of the great nations of the earth, for instance, can only be rightly understood by tracing

the influence of the life of Christ on their laws, governments, and institutions. And we know, too, that the power of this life was so great that Gibbon, the historian of the Rise and Fall of Rome, devoted the 15th and 16th chapters of his history to a consideration of the secondary causes of the progress of Christianity. The impulse which it then gave to civilization, still continues, and is destined to do so, till the whole world is embraced and governed by its power. ("Christ, in History," is the attractive title of several works of merit.) The lives of the moral heroes of the past, and the source of their strength, can only be comprehended by a recognition of the power of Jesus. And the authors of the Christian hymns, sacred odes and lofty epics, which have delighted, comforted, and instructed, the thoughtful of every age, have traced back their inspiration to Him, whose advent on earth was ushered in with celestial song. And while the speculations of the philosophers on mind and morals have more or less been impregnated by His truth, our conviction is that the philosophy which is yet destined to reign supreme in the world of mind, shall derive its foundation-principles from Him who "knew what was in man." And science, which is so rapidly discovering the secrets of the Universe, shall yet cast its crowns of triumph at the feet of the Redeemer and ascribe all wisdom to Him.

Now, the knowledge of Jesus Christ will put you in possession of those Christian principles, which, while they guide your judgments, refine your tastes, and enlarge your minds, will thereby enable you to take a right estimate of life in all its aspects, literature in all its departments, science in all its phases, philosophy in all its branches, and the world in all its relations. These results, however, are only attainable by your first being right with your Creator. They can never be attained so long as you are alienated from Him. But once you are brought into right relationship with Him, you are connected with the "Giver of every good and perfect gift"—the Divine source of life and truth, the fountain of all blessedness, and the treasury of all strength. You have

minds ; He has created them ; mental power can only therefore be rightly attained by possession of the principles of Christian truth. You have affections ; these have been given to you for holy purposes, and when these are fixed on God, all other affections are kept in their right place. You have wills ; and when these are in harmony with the Divine will, then you obtain moral courage, fixedness of character, and holy aims.

Here, then, is a theme of surpassing interest, and of everlasting importance, to study ; which will grow in interest as your minds expand and affections are purified ; and which, above all, will enable you to live and act worthily, as those who believe that there is a living God, a loving Saviour, an immortal soul, and an eternal destiny awaiting you. A question here suggests itself,—How are these blessings to be obtained ? in other words, In what spirit are we to study the Great Biography ? Everything depends on this. A few words on this point are necessary :—

Every one of you, I think, will admit that there is a possibility of studying the life of Christ without deriving any spiritual good therefrom. For example, if we regard Jesus, as we do Socrates or Seneca, Horace or Tasso, or any mere man, our intellects will no doubt be charmed by the great thoughts which He utters, and our hearts kindled into a momentary glow of enthusiasm by His deeds of benevolence ; but the impressions made on our souls, will, in all probability, be as evanescent as our footprints on the sands of the sea shore, which the flowing tide effaces for ever. But the point of view from which we regard the life of Christ, embraces His divinity as well as His humanity. And this brings us to the first requisite in the study.

First : *Moral sympathy with His life.* Moral sympathy has its basis in love, and without it there can be no right knowledge obtained of the character of Jesus :—it will, in short, never be studied. But having this sympathy, it will lead to devout meditation on His pregnant thoughts, and enable us to come into close com-

munion with His world-embracing heart; it will sharpen our intellects, and render them more discriminating; and every new thought which dawns on our souls, and every fresh glimpse we obtain of His tender heart, will quicken our love and intensify our desires, and make us feel the sacredness of life and the solemn responsibility which lies upon us in having such a peerless character to study. But if your interest flags and your enthusiasm grows cool, it is a sure sign that your moral sympathies have not had their origin in Christian love.

Secondly : *Docility of mind*. This is another requisite in this study. The proud intellect will turn aside from the Great Biography with haughty contempt, and prefer the subtle speculations of Plato or Aristotle, Berkeley or Hume. The man who puts his thoughts in action does not occupy so prominent a place in the mind of the learned, as the abstract thinker who reasons on the philosophy of the Infinite or Absolute. Fichte is regarded by them with more reverence than Oberlin. The latter was, however, by far the greater man, although he in all likelihood could not discuss the philosophy of Kant. But do not infer that we regard Christ merely as the Great Philanthropist. We have no hesitation in saying that even regarding Him as the Unitarians do as a mere man, His thoughts are more original, more spiritual, and more intensely practical than any of the great instructors of the past. "He knew what was in man," and therefore comprehended all philosophy. In studying, therefore the character of Christ, with docility of mind, more knowledge will be acquired than if we entered on it vain of our own acquirements. But it must be with the docility of a child, eager to question, and with no prepossessions, nor want of faith in the instructions of the Great Teacher of all ages. And pursuing the study in this expectant state of mind, wonder on wonder will open on us, and with fresh revelations of our ignorance, there will be originated more decisive motives, which will quicken us to increased activity, and each new acquisition will be a new power

gained ; so that constrained by gratitude, we shall consecrate our lives to His majestic service, and “love Him with all our heart, with all our strength and with all our mind.”

Thirdly: *Prayer*. “Open thou mine eyes that I may behold the wonders of thy law,” was the desire of the Psalmist David, and it ought also to be the desire of our hearts when engaged in our meditations. Prayer, before entering on the study and when engaged in it, will have an elevating effect on our minds and dispose them towards docility. It is related of the Bard of Eden, that when engaged in the composition of *Paradise Lost*, it was his custom to read his Hebrew Bible, and to play on the organ, that his feelings might be more devotional, and so give freer birth, and more buoyant wings to his thoughts. Prayer will be to us what the organ was to Milton. It will raise our thoughts to Jehovah, and dispose our minds to receive instruction. Our souls through this medium are brought into connection with the God of love. And the more frequently we commune with the Father of our souls, the more spiritual beauty will be discovered in the character of Jesus Christ: higher thoughts will enrich our minds, devouter feelings will arise in our hearts, and as our moral sympathies expand, our desires will be more intense, and as our characters become assimilated to His, the solemn significance and grandeur of our lives will stand out in bolder relief, and with this new light in our souls, our mental visions will be purged from prejudice, and we shall delight to meditate on Him “Who fills the highest heavens, and who also dwells in the lowliest hearts.”

Fourthly: *Moral earnestness in all*. Right moral sympathies, docile minds, and prayerful hearts, lead to moral earnestness. Like Jacob, we must wrestle in secret to acquire knowledge ; and not rest until it is obtained. Labor is the universal law of life, and when rightly engaged in, is productive of great results. The life of Jesus Christ can only be comprehended ; by long-continued mental toil. And it is a satisfaction to the mind to know, that it can never be comprehended,—for the more we know of it, the more we see

we have to learn. Moral earnestness, therefore, will stimulate us to labor and to pray. "I thirst for Zama," was the exclamation of Dr. Arnold when approaching the period in his Roman History when he was to describe that battle. Let the earnest expression of our moral earnestness in approaching this sacred study be—I thirst to know Christ. It will rebuke us when indolent, and encourage us when industrious, and the acquisitions we obtain will far more than repay us for our thoughtful hours.

Enter then on the study of the Great Biography with sympathy, docility, prayer, and moral earnestness. As the pre-existence of Christ is clearly set before us, it will acquire a new significance; as we listen to the narrative of the events connected with the birth of our Lord, we shall hear the angels' hymn of peace, and catch ardour from its celestial strains. Adoring wonder will take possession of our hearts as we consider the lowly birth of Him who dwelt with the Father before the morning stars sang together. As we see the wise men of the East present their gifts of gold, frankincense and myrrh, their strength of faith will excite astonishment. As we trace the childhood of our Lord, so marvellous for its moral beauty and so big with interest to universal man, we shall wonder at the long period of silence which intervened before Jesus began His career as the Divine Teacher of man. As we behold the Baptist emerging from the desert, with his austere visage and words of fire, we shall see him by the Jordan baptizing Jesus, and hear the heavenly voice exclaim—"This is my beloved son in whom I am well pleased." The temptations of our blessed Lord will give ample scope for prolonged meditation on their spiritual significance; as we see the tempter foiled in his malignant work, gratitude will arise in our hearts that the enemy of mankind was unable to repeat the story of Paradise Lost. And as we hear the herald of Christ, exclaiming—"Behold the lamb of God who taketh away the sins of the world," we shall notice the power of truth in drawing disciples to Jesus. Considering the nature and

design of the miracles which Jesus wrought, as well as their great variety, we shall at the same time obtain a knowledge of Christ's own estimate thereof, contrasted with the opinions of His contemporaries, which will enable us to accompany Christ on His mission of mercy ; and as His love and power are seen exhibited in changing the water into wine, a glimpse shall be obtained of the social character of our Saviour. Accompanying Him to Jerusalem, His jealousy for truth will be manifested in cleansing the temple of the unhallowed traders. As we listen to the solemn conversation which took place between Jesus and Nicodemus on the new birth, the question will come home to our own hearts,—“Am I born again?” The jealousy of John's disciples will next be noticed. As we sit with Jesus beside the well of Jacob, we shall listen with eager ears to the great discourse which He then uttered to the woman of Samaria. As we enter with Him into Cana of Galilee, we shall marvel at the faith of the nobleman, and see the answer in the cure of his son. The envy of the human heart will engage our attention when we see Christ rejected at Nazareth. And as we stand by the sea of Galilee, we shall hear the call of Simon Peter and others, and reflect on the miraculous draught of fishes. Nor will it be uninteresting to notice His compassion in healing the demoniacs, restoring Peter's wife's mother, and many others, and curing the leper and the paralytic. By the Pool of Bethesda we shall behold a wonderful recovery ; and as we see Jesus and His disciples plucking the ears of corn, the supercilious talk of the Pharisees will arrest our attention ; and the law of the Sabbath shall engage our meditation. And may our hearts be touched as the tenderness of Christ is explained, that we be the better able to understand the wisdom which selected the twelve Apostles, and sent them forth on their first mission of evangelization ! There lies before you the promised land of thought—the spiritual Canaan, which the patriarchs of old looked forward to with wistful eyes through the haze of centuries:—let us go in and possess it—for it is the everlasting inheritance of our God—

and drink of its living waters, and eat of its luscious fruits, where every desire of our heart will find abundant satisfaction; and when in possession of it, He who presideth over it shall lead us by the green pastures and the still waters of a holy life, and in the rapture which possesseth our hearts, we shall be incited to renewed diligence to go on our pilgrimage to eternity. And these meditations on the earthly life of Jesus, blessed by the Holy Spirit, will be foretastes of that everlasting blessedness which all those will enjoy who "have washed their robes and made them white in the blood of the Lamb."

D. M. W.

Glasgow.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-FIFTH :—*Matt. xiv. 12.*

SUBJECT :—*John's Burial; or, The Trials of Humanity.*

OUR remarks on Herod and John in the preceding section preclude the necessity of any preliminary remarks in this place. We shall at once therefore proceed to notice the general subject which the verse before us suggests and illustrates. Our subject is *The Trials of Humanity*. "And his disciples came," the disciples of John, "and took up the

body," the body of the martyred Baptist and Reformer, "and buried it and went and told Jesus." There are two things which strike us about the trial which the disciples of John were now called upon to endure:—

I. THAT IT MUST HAVE BEEN A VERY PAINFUL ONE. It must have been painful:—

First: *To their affections as social beings.* Tender, numerous, and strong, are the ties by which a thoroughly honest and enlightened religious teacher binds the hearts of his loving and docile disciples to himself. Such a teacher in fact from his access to the arcana of the soul, and the constant influence of his spirit and ideas upon its most vital parts, roots, to a great extent, the mind of his pupils in himself. They live in him, they draw their spiritual nutriment from his great thoughts. Such, pre-eminently, we presume, was the connection between the Baptist and his disciples. The fact that they followed him shows that they loved him, and if they loved *such a man* at all, their love must have been decided and strong. For John, like all great men, had those salient, bold, marked, attributes of character which would evoke in the minds of those he affected at all no half-and-half emotions. For such men there are no apathetic or sentimental friends or foes; they are sure to have from society either intense hate or intense love; out and out censure and opposition, or out and out approval and co-operation. A moral reformer of John's type, intrepid in purpose, inflexible in principle, defiant but unostentatious in bearing, fiery in zeal, must ever reveal the hearts of men, and make society positive and intense in their feelings towards him. John, therefore, must, we conclude, have been ardently loved by his followers. Though one greater than their master came, even Jesus, of whom their master was but the harbinger, they still adhered to John. They fasted when he was in prison, and no doubt often prayed with many tears for his deliverance. What therefore must have been their grief now, as they looked upon, handled, bore to the grave, the

mutilated remains of their most beloved teacher and friend? They "took up the body, and buried it." But this trial—

Secondly: Was not only painful to their affections as social beings, but *to their faith as religious beings*. What questions concerning God and His government would this murder of John be likely to start in the mind of his bereaved disciples! Questions tending to shake the very foundations of their religious faith. Even John's imprisonment seems to have shaken his own faith! Though on the banks of the Jordan he had borne such a noble testimony to Christ when he said, "Behold the Lamb of God," &c., yet his incarceration led him to doubt as to whether He was the true Messiah or not. "When John heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another?" If John by his mere imprisonment was thus tried, it is natural to suppose that much more must have been the trial of the faith of his disciples at his cruel martyrdom. I can imagine them looking at the mutilated body of their beloved teacher, and asking themselves in utmost agony of heart, Can it be that there is a God who judgeth in the earth? If so, why does He allow the perpetration of such enormities? Is He ignorant of what is going on amongst mortals? Has He withdrawn all providence from this planet? If not, Why does He permit such terribly iniquitous and bloody scenes to be enacted? Has He no controlling power over the purposes and doings of men? If so, Why does He not thwart the designs of the wicked and frustrate their infernal plans? Has He any interest in the progress of right and truth on this earth? Is it His desire that the true and the righteous shall triumph over the false and the wrong? If so, Why does He allow the vilest to sit on thrones, and thus oppress and murder the good? Such questions would be natural, and such questions would tend to shake the foundations of that old religion which was the loved home and the glorious temple of their hearts.

The other point which strikes us about their trial is—

II. THAT ALTHOUGH IT WAS VERY PAINFUL IT WAS MORALLY USEFUL. After they had buried the body of John, laid him in some quiet grave, they "went and told Jesus." With hearts full of sorrow and anxiety they wisely and rightly went to "The Consolation of Israel." "They told Jesus." What? Not merely, we think, the painful incidents connected with John's martyrdom, but unbosomed to Him their own sad feelings. They told Him, we presume, what they thought and what they felt. This is a sight I should like to have witnessed, I should like to have seen those poor disconsolate men standing around this blessed Comforter and unfolding their tale of woe. I should like also to have seen His sympathizing looks as He listened and to have heard the soothing and balmy words that fell from His lips. Perhaps He wept with them. We may be certain that He pointed them to comforting truths, and to the ever-pitying Father of souls. We may suppose that He assured them of three things: (1) That that mutilated body was not John—that their Master was living in higher realms. (2) That even that mutilated body should not be lost—that He would raise it up at "the last day:" and (3) If they truly followed the teaching they had received they would meet their Master again.

Inasmuch as this trial led them to Christ it was morally useful. Whatever trials lead poor humanity to Him are blessings in disguise. He is the centre and the Eden of the soul. If the destruction of property, the loss of health, the death of friends, lead us to Him, all will be well. Would that little child, whose heart is full of gloomy sorrow on account of having done something contrary to its mother's wish, obtain relief, let it go and tell its mother, unbosom its little heart and confess its offence; and in the responsive love of the mother's genial look a calm sunshine will overspread its being. This is the Divine principle of relief under trial. Weeping soul go and tell Jesus.

Gems of Thought.

SUBJECT :—*Melchisedec, a Type of Greatness.*

“Now consider how great this man was.”—Heb. vii. 4.

Analysis of Homily the Three Hundred and Twenty-seventh.

GREATNESS has ever been revered, and ever will be. *But* we should be careful that it is real and true greatness, not fictitious and false. The sphere of true greatness is *goodness*;—where lofty intellect is linked with holy feeling, resolute will with self-devoted act.

If there be any men to whom we instinctively turn as the representatives of this, they are such as the patriarch *Abraham*, *Moses* “the man of God,” the royal *David*, and *Paul* the Apostle to the Gentiles. But, great as these men were, they all bear witness to *Melchisedec*, King of Salem, Prince of Peace, Priest of God, as amongst the noblest of—

“The dead of old,
The dead, but sceptred, sovran ; who still rule
Our spirits from their urns.”

Abraham paid him homage, (Genesis xiv. 18—20.)

Moses described him as “a Priest (minister, perhaps Prince) to God Most High.” *David* saw in him the highest dignity, (Psalm cx. 4.) and *Paul* says “Now consider,” &c.

Notwithstanding the air of mystery about this man, the story in Genesis is simple enough. It appears to be something of the following nature. In the days of *Abraham* when the deluge of idolatry, sensuality, and warfare, overwhelmed the eastern lands, there was one at least (an Amorite) who still retained the knowledge of the true God. He was king of a people who dwelt in Salem, (Jerusalem, Ps. lxxvi. 2,) a people whom perchance in these unsettled times he had gathered round him by force of character, whom he now ruled in

Righteousness and Peace, for whom and to whom he also "ministered in things pertaining to God."

He was one of God's aristocracy; raised up to be "a burning and shining light" in a dark place. His position was not altogether unlike what would be the case if we were now to find in the centre of Judea some native prince, worshipping the true God and working righteousness.

Whether he was previously acquainted with Abraham (a man of similar spirit) we know not; but hearing of his return from his successful overthrow of the robber-tribes who had been ravaging the surrounding districts, Melchisedec went forth to meet him, with emblems of peace and good-will, expressions of sympathy with the cause of righteousness, and refreshments for the brave 318. "He supplied Abram's army in a hospitable manner, and gave them provisions in abundance; and as they were feasting he began to praise him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift." (Joseph. Antiq. B. 1. c. x. § 2.) Whatever may have been the precise nature of this "gift" (about which all sorts of conjectures have been made) it certainly shows the honor in which the Patriarch held the Prince; and "without any controversy the less is blessed by the greater." *

Nearly a thousand years pass away before his name again appears in history. Salem is now the capital of David's kingdom. Traditions of its ancient ruler may have lingered there, and his name become the symbol of excellence and prosperity; as in this country in past days the name of Alfred, and "the laws of King Edward." However this may have been, the Psalmist looking forward to the Great Deliverer of man, finds none more fit to represent his peculiar glory, than the ancient Prince of Salem. "*Thou art a priest for ever according to the manner of Melchisedec.*"

* See Dr. Alexander's Congregational Lecture; note Q.: and the excellent Commentary on the Hebrews by Ebrard.

Another thousand years and the apostle to the Hebrews takes up and more fully expounds the meaning of this passage. The general design in this chapter is to show the superiority of Christ's priesthood to the Levitical, by its being "according to the order of Melchisedec." This order was peculiar. It was different from the Aaronic in many ways; in this especially, that the offices of King and Priest were centred in *one* person. Herein he was truly a type of Christ; and in some things peculiarly so.

But it is not enough to say that Melchisedec was a priest-king. His names and offices were expressive of the real nature and character of the man. The essence of priesthood is *power with God*. The essence of kingship is *power with men*. And true greatness is seen in the employment of power with God, on behalf of men; and power with men, on behalf of God. Righteousness and peace within were the Divine Root from which grew the princely glory and priestly honor—which Abraham delighted to honor, and wherein David saw a foreshadowing of his Lord.

Now in this greatness every man may participate. Although few rise to eminence in this order, *the order of Melchisedec itself is the "royal priesthood" of all good men*. "The glory which thou hast given me I have given them"—"He hath made us kings and priests unto God"—"The kingdom of God's Righteousness and Peace." "The name of the truly great is Israel;" (Gen. xxxii. 28) and just in proportion to his possession of this, has each man been, and ever will be, Christ's representative on the earth.

Observe—

I. THAT TRUE GREATNESS IS NOT HEREDITARY BUT PERSONAL. Without ancestor from whom it is *derived*, without successor to whom it is committed, unlike Levitical priests, unlike hereditary kings. "Kings" (says Selden) "are all individual, there is no species of kings." A long line of illustrious ancestors does not necessarily confer one particle of true greatness. Goodness, if attained at all, must be a per-

sonal attainment. Power with God and man is rooted in the individual. In the words of the great Dante—

“Rarely into the branches of the tree
Doth human worth mount up: and so ordains
He who bestows it that as his free gift
It may be called * * * * *
And were the world below content to mark
And work on the foundation nature lays,
It would not lack supply of excellence.”

II. THAT TRUE GREATNESS IS NOT EXTERNAL BUT IN THE SOUL. He alone is great whose soul dwells in a higher sphere than others. Of this the Regalia should be the outgrowth and the flower, the priestly robe a true expression. But it is not always so. Another king of Salem bore a name equally great. Adoni-zedec (Lord of Righteousness) king of Jerusalem. (Josh. x. 1.) But his name was a lie; he perished and his kingdom was given to another. When men honor the insignia, it is as the representation of real inner worth, which nevertheless in a world like this is often absent; and their eyes are so dazzled as not to see the delusion. Solomon says, “I have seen servants upon horses, and princes walking as servants upon the earth.”

III. THAT TRUE GREATNESS IS NOT THE “CREATURE OF CIRCUMSTANCES,” BUT ON THE CONTRARY CONTROLS THEM. The prevailing habits of the country were anything but favorable. The sinners of Sodom were his neighbours. By his own free and independent act Melchisedec rose above the worldly tide—opposed it—overcame; and its waves dashed in vain against the bulwark of moral courage, peace and righteousness, which he built round about Jerusalem. A similar spirit inspired Abraham amongst the fire-worshippers of Chaldea, and the abominations of Canaan. Man is not necessitated to do right or wrong. It is easy to be ruled by circumstances, but how much more glorious to endure hardness, to overcome, and bend everything beneath an earnest purpose. Thrilling interest gathers round the history of those who

have fought their way, through bristling ranks of opposition, to intellectual and worldly eminence ; but a nobler wreath than theirs adorns the brow of him who overcomes in the moral and spiritual contest, and "takes the kingdom of Heaven."

IV. THAT TRUE GREATNESS EXISTS AND FLOURISHES ONLY IN CLOSE RELATIONSHIP TO GOD. Melchisedec had faith in God. He regarded Him as supreme,—the Possessor of Heaven and Earth, and Giver of the Victory. His reliance was not on brick-walls, inaccessible mountains, human might ; but on God Most High. And the grace of God made him what he was—sustained him, and made his spiritual sacrifices acceptable. "He was a priest of God Most High." His inward nearness to God was the foundation of his appointment to his office, and of all his greatness.

This is the secret of man's strength. Vainly he attempts to draw his bow unless the "powers of his hands are strengthened by the hands of the Mighty One." (Gen. xlix. 24.) Where we begin not in God we fail. When we cease to depend on Him we perish.

V. THAT TRUE GREATNESS IS SEEN IN THE POSSESSION AND UNION OF RIGHTEOUSNESS AND PEACE. "First being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace." These were the two aspects of his character—stern rectitude and the gentler virtues of mildness and peacefulness. They were the principles of his administration. "The kingly power would be consecrated and penetrated with the sanctifying virtue of the priestly dignity and work." (Ebrard.) Peace must be based on righteousness, and justice tempered with mercy. Peace is a greater power than war. The possession and union of both righteousness and peace in man liken him to God, whose chief glory is holiness and love.

VI. THAT TRUE GREATNESS MANIFESTS ITSELF IN MINISTRATION TO THE WELFARE OF OTHERS. First : *Temporally*. "He

brought forth bread and wine," to refresh the weary defenders of the right. Secondly : *Spiritually*. "And he blessed him." True greatness is not selfish. In prayers it will intercede for others, and employ its influence to lift them upwards to God. Nor will it neglect "to bind up the wounds, pouring in oil and wine," and "take care" of the helpless and needy. Seneca tells us, "We are born in a kingdom ; to *serve* God is to reign." A greater than Seneca has said, "Whosoever will be great among you let him be your minister : and whosoever will be chief among you let him be your servant."

VII. THAT TRUE GREATNESS WILL RECEIVE ITS DUE REVERENCE AND INCITE TO A KINDRED CHARACTER. The greatest patriarch received the blessing and experienced his homage. His generosity towards the king of *Sodom* was immediately shown. In it almost the same words are used which the king of *Salem* employed. (Gen. xiv. 22.) True greatness may be misunderstood by many, but shall not lose its reward, nor fail to do its work in the world !

VIII. THAT TRUE GREATNESS REACHES ITS HIGHEST REALIZATION IN JESUS CHRIST. All that has been said, applied to Him—receives its deepest, fullest meaning. He is the true Priest,—King. "All power is given unto him in heaven and in earth ;"—with God and with men. "It pleased the Father that in him should all fulness dwell." Melchisedec, Abraham, Moses, David, were but sparks of the Eternal Light. "His countenance is as the sun shineth in his strength." There dwells in Him indeed a glory peculiarly His own, which we cannot receive or reflect even from afar ; yet in Him also there is a glory which may as really, though not so brightly, shine in all His disciples. His greatness may become ours ; but it must be by the power of His imperishable life. We all with unveiled face beholding in a mirror the glory of the Lord, are changed into the *same image* from glory to glory as by the Spirit of the Lord.

B. DALE, M.A.

SUBJECT :—*Quieting Thoughts about Life.*

“Be patient therefore brethren,” &c.—James v. 7—11.

Analysis of Homily the Three Hundred and Twenty-eighth.

HUMAN life on earth is full of agitating elements. Scarcely a day passes in the history of any individual in which some circumstance does not occur to disturb the tranquility of the soul, and frequently do events transpire which lash the spirit into the wildest tumult. See the school-boy standing on the margin of a peaceful lake with a number of pebbles in his hand, which he successively throws into its bosom. No sooner does the rippling agitation caused by the first cease, than the second is cast into its quieting surface producing a similar commotion, and thus on until the whole are disposed of. The human soul is like that lake, and the world like that boy with the pebbles. Every moment the world throws some disturbing force into our hearts which frequently produces terrible convulsions.

The death of an old year and the birth of a new one are agitating circumstances.* Stolid must be that intellect and callous that heart that can remain unmoved at such a period. The reminiscences of the irrevocable past and the forebodings and anticipations of the mysterious future are sufficient to stir us to the very centre of our being.

It will be our aim in this “germ” to suggest a few thoughts adapted to calm and compose our troubled hearts.

One Quieting Thought suggested by the text is :—

I. THAT THERE IS A PERIOD HASTENING ON THAT WILL TERMINATE FOR EVER THE TRIALS OF THE GOOD. “The coming of the Lord draweth nigh.” “The judge standeth at the door.” Whether the coming of the Lord here refers to the destruction of Jerusalem, or to the removal of individuals from this life by death, or to the universal judgment, the general idea is the same ; namely, *retribution*. The period

* This discourse was delivered on the first Sabbath of the new year.

referred to is, *Christ's advent to man as a Judge*. "The judge standeth at the door." Every day He is with the good man now, as Teacher, Priest, Redeemer ; but there is a period when He will come to him as a "Judge." Then He will terminate his connection for ever with this probationary system, where good and evil, truth and error, happiness and misery mingle in confusion, and introduce him to a scene of perfect purity, truth, and blessedness.

This period is not far off. It really takes place with the individual man at death. It emphatically "draweth nigh," and emphatically may it be said to us all, "The judge standeth at the door." It is not something that is far off in the distant ages ; it is all but transpiring. Should you live even seventy years it is still nigh. A century is but a drop in the stream of ages.

Is not this a Quieting Thought to the Christian? Not for ever will he experience the inner conflict of soul, the warring of flesh and spirit ; not for ever will he be subject to pains and infirmities of body ; not for ever will he be harassed with worldly thoughts and cares ; not for ever will he be grieved at the wicked conduct of society and distressed at the turbid tide of depravity that rises and roars around him. No, the judge is even now "at the door," and in a moment He may deliver him from all this. Let us "comfort one another with these words." We shall soon have struck the last blow in life's battle and won the crown, heaved over the last billows in life's ocean, and have reached the desired haven.

Another Quieting Thought about life suggested by the text is :—

II. THAT THE TRIALS OF THE GOOD ARE CONGRUOUS WITH THE PRESENT STATE OF OUR HISTORY. Our present moral position is analogous to that of the husbandman in spring. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. What kind of life is that of the husbandman

in spring? First : *It is a life of trying labor.* He has by certain processes of culture to prepare the unprepared soil for the precious grain. In his work there is a great expenditure of capital, strength, and time, without any immediate return. He has to pursue his operations too amidst many variations and sometimes terrible inclemencies of weather that interrupt and threaten to futilize his labors and blight his hopes! Secondly : *It is a life of conscious dependence.* How proverbially anxious is the farmer about the weather. He observes the clouds, he marks the shifting of the winds, he is alive to all the changes of the temperature. He knows that unless genial nature will co-operate with him his work will go for nothing. Thirdly : *It is a life of practical faith.* The husbandman in spring literally "walks by faith." Were he to follow sight and be ruled by appearances, he would never cultivate his fields. But faith spreads over him the summer's ripening sky, and around him waving fields of golden grain. And he hopes. Faith and hope inspire him with patience under the trying labors of spring.

All this mirrors the present stage of the good man's history. It is fitful spring with us. Our present season is a moral April ; it is the struggle of sunshine and shower,—the genial glow and the nipping frost. It is a season of fluctuation not settledness, outlay not income, labor not wages, seeds not results. It is the season for burying the grain, not for plucking the golden ear. It is wise and well for the husbandman to labor patiently in the spring, for he has the assurance from testimony and experience that the glorious summer will reward him for his toil.

Brothers, work on and be calm in these April days of your existence. From the seed we are sowing in tears there shall spring a harvest of joy. "Be patient;" the summer is coming. Soon with the calm blue ether above, and genial airs around, we shall have more than the fruit and beauty of Eden at our feet.

Another Quieting Thought about life' suggested by the text is:—

III. THAT A MORAL ENDURANCE OF TRIALS IS ESSENTIAL TO AMIABILITY OF CHARACTER. "Grudge not one against another, brethren." The word στενάζω means to groan or grumble. "Grumble not one against another." The trials of life have a tendency to superinduce this miserable state of mind. Hence in all circles and departments of life, we meet with grumblers, ill-humored, irritable, discontented souls: souls who groan at everybody and at everything. Not a few of such gloomy grumblers is to be found even in Churches. With them nothing is right. They grumble now at this person and now at that; now at the psalmody and now at the sermon. Canine souls are they, always snarling, always showing their teeth. It is somewhat fortunate, that there are grumbling preachers and miserable Adullams in most neighbourhoods to suit this class, and to draw them off from more benign assemblies. There are places of worship, as they are improperly called, where such persons can gratify their malign natures, and find their gospel in fire and brimstone.

The grace of patience, the spirit of moral endurance, is the only security against this unamiable and miserable state of mind. The man who has not that "patience" which results from a loving confidence in the character and a loving acquiescence in the will of the Supreme Ruler, will feel an annoyance in every trial. He will pass through the trials of life, as we have sometimes seen a little cur passing through a hailstorm, barking at every step. But the man who cultivates this magnanimous quality of soul, will be in trial, like the imperial bird in the storm; when beaten down from its heavenly flight, it still keeps its wings expanded, looks calmly up, and with the first gleams of sunshine soars away into the radiant and the high again.

Another Quieting Thought about life suggested by the text is:—

IV. THAT THE GREATEST TRIALS HAVE BEEN ENDURED BY THE MOST ILLUSTRIOUS MEN IN HISTORY. Take, my brethren,

the prophets, who have spoke in the name of the Lord, for an example of suffering affliction, and of patience. "The Roman warriors," says an old writer, "can talk of their Camilli, Fabricii, Scipios ; the philosophers, of their Aristotle, Plato, and Pythagoras ; but religion propoundeth the example of the prophets." The prophets were men of genius and of God ; great in talent and in virtue, the loyal servants and moral organs of Heaven ; the most majestic trees in the forest, the brightest stars in the firmament of their race. Yet they suffered. (Matt. xxiii. 37. Acts vii. 32.) Some of them were expatriated, others were incarcerated, all were persecuted,—many were martyred. The morally great have always been sufferers. Let us be calm, then, knowing that no affliction "hath happened unto us," &c.

Another Quieting Thought about life suggested by the text is :—

V. THAT TRIALS HAVE EVER BEEN THE CONDITION OF TRULY HEROIC AND HONORED LIVES. "We count them happy which endure." We count them happy, not only because affliction tendeth to spiritual good, (2 Cor. iv. 17, 18.) but because they are enabled by their sufferings, when rightly endured, to display the highest attributes of greatness. The finest attributes of character, like the stars, are only seen at night. In the history of true men, when the sun of prosperity goes down, the brightest orbs of virtue come out to light up the moral firmament of the world. It is when the aromatic plants are pressed that they fill the air with their sweet odours. After men have nobly endured trials the world canonizes them. "We count them happy which endure." The martyrs of one age are the heroes of another. The Scribes and Pharisees garnished the tombs of the prophets whom their fathers persecuted ; one generation is ever raising monuments to celebrate the excellencies of those who were considered by their predecessors unworthy of life. All history chants their beatitude. "Blessed are they which are persecuted for righteousness sake," &c.

Another Quieting Thought suggested by the text is:—

VI. THAT ALL TRIALS BEING UNDER THE DIRECTION OF AN EVER-MERCIFUL GOD, WILL, IF RIGHTLY ENDURED, YIELD A GLORIOUS RETURN. “The Lord is very pitiful, and of tender mercy.” Our being and circumstances are not the creatures and subjects of accident, nor of blind necessity, nor of an arbitrary despot, nor of a cold-hearted sovereign, but of a tenderly merciful God and Father. “As a father pitieth his children,” &c. The mercifulness of God is here introduced as the reason for the glorious return of well-endured suffering in the case of Job. “Ye have heard of the patience of Job and have seen the end of the Lord.” What was that end? He had been stripped of health, property, social status, children, health—of all in fact but a tortured existence; yet he bore his trials nobly,—he blessed the Lord in all. And what was the return? MATERIALLY, the Lord gave him back twice as much as he had before. (Job xlii., 10—12.) But the material result was but a symbol and a shadow of the *spiritual*. It multiplied and strengthened the roots of his being in the ever-growing ever-brightening universe of the good.

My anxious and afflicted brother, let these Quieting Thoughts calm thy troubled breast,—let their halcyon influence breathe freely through thee, in all thy aims and works; then thou shalt make a safe voyage through the roughest billows, and sing in the wildest storm.

SUBJECT:—*Relation of Christ to the Human Soul.*

“Behold I stand at the door and knock; if any man hear my voice and open the door, I will come unto him and will sup with him and he with me.”—Rev. iii. 20.

Analysis of Homily the Three Hundred and Twenty-ninth.

IN these words we have three things:—Christ’s attitude towards the soul,—His action upon it,—and His aim in reference to it.

I. HIS ATTITUDE TOWARDS THE SOUL. "I stand at the door." He is *constantly* in contact with the soul. He does not come occasionally and then depart; he *stands*. This shows—First: *His deep concern*. In the eye of Christ the soul is no trifling object: He knows its *capabilities, relations, power, influence, interminable history*. This shows—Secondly, *His infinite condescension*. Frail man, Who stands at thy door? The Creator of the universe, &c. This shows—Thirdly: *His wonderful patience*. Day after day, year after year He *stands* there, "Waiting to be gracious."

II. HIS ACTION UPON THE SOUL. He does not stand there as a statue doing nothing: He *knocks*: He knocks at the door of *intellect* with His philosophic truths; at the door of *conscience*, with His ethical principles; at the door of *love*, with His transcendent charms; at the door of *hope*, with His heavenly glories; at the door of *fear*, with the terrors of His law. He knocks by providence and by preaching, by men and events, by books and Bibles. This is His action. The fact that He thus stands and knocks and the door does not open, shows three things:—First: *The moral power of the sinner*. The soul has the power to shut out Christ. It can bolt itself against its Creator. This it does by *directing* its thoughts to other subjects, by *deadening* its convictions, by *procrastinations*. This shows—Secondly: *The consummate folly of the sinner*. Who is shut out? Not a foe or thief; but a friend, a physician, a deliverer. This shows—Thirdly: *The awful guiltiness of the sinner*. It shuts out its proprietor, its rightful Lord.

III. HIS AIM IN REFERENCE TO THE SOUL. It is not to destroy it; but to come into it and identify Himself with all its feelings, aspirations and interests. "I will come unto him and will sup with him and he with me." This is figurative language, but easily understood. It means—First: *Inhabitation*. "I will come unto him." We are perpetually letting people into our hearts. How pleased we are if some illustrious per-

sonage will enter our humble homes, and sit down with us, &c. It means—Secondly: *Identification*. “Sup with him and he with me.” I will be at home with him, be one with him. A conventionally great man deems it a condescension to enter the house of an inferior, he never thinks of *identifying* himself with the humble inmate. Christ does this with the soul that lets Him in. He makes its cares His own.

Open the door, then, sinner; let in the genial ray and the salubrious breeze upon thy benighted and withered heart. Open the door, let in the Physician, and He will heal thee of all thy maladies; open the door, let in the Emancipator, He will break all thy bonds and set thee free; open the door, let in the King to thy wretched cell, thou criminal—He has pardon to bestow. Open the door. Reason, conscience, all true voices in all worlds say, “Open the door.”

“In the silent midnight watches,
List—thy bosom door!
How it knocketh—knocketh—knocketh,
Knocketh evermore!
Say not 'tis thy pulse is beating:
'Tis thy heart of sin;
'Tis thy Saviour knocks and crieth—
'Rise, and let me in.’

Death comes on with reckless footsteps,
To the hall and hut:
Think you, Death will tarry knocking
Where the door is shut?
Jesus waiteth—waiteth—waiteth,
But the door is fast;
Grieved, away thy Saviour goeth;
Death breaks in at last.

Then 'tis time to stand entreating
Christ to let thee in;
At the gate of heaven beating,
Waiting for thy sin.
Nay—alas, thou guilty creature!
Hast thou then forgot?
Jesus waited long to know thee,
Now He knows thee not.”

SUBJECT :—*Paul's Ideal of Heaven.*

"And so shall we ever be with the Lord."—1 Thess. iv. 17.

Analysis of Homily the Three Hundred and Thirtieth.

WHEN Christ shall descend "in like manner" as he ascended, He will not find the earth emptied of its inhabitants. It would seem that, at the period of the final judgment, vast numbers will be alive. The apostle, at least, was under the impression that, at the second coming of the Lord, many Christians would still be living. His words are sufficiently explicit—"Then we which are alive, and remain." It is added, "shall be caught up together with them in the clouds." "With them,"—with the "dead in Christ," who "shall rise first," as stated in ver. 16. Christians will go up simultaneously; and by the phrase, "in the clouds," we may understand either that they will be upborne by clouds, or that they will go up in groups and thus have all the appearance of clouds. Most probably the latter view is the correct one. And for what purpose will Christians be thus elevated? "To meet the Lord in the air." Very likely Christ will establish the throne of judgment in the atmospheric regions, and there encompassed by angelic hosts and the millions of the saved, conduct the business which will devolve upon Him, as the Judge of mankind. The fact that Christians will ascend suggests to us that Christ, the arbiter of human destinies, will "sit aloft in awful state." What terribly sublime events will, by-and-bye, transpire! and after terrestrial affairs are wound up, what will become of the righteous? The text supplies us with the answer. "And so shall," &c.

In this brief statement is implied :—

I. THAT THEY WILL BE EVER IN EXISTENCE. Man's immortality depends not on his character. He will "live always," whether righteous or wicked. He is not to be annihilated. It is fitting, considering the kind of creature that

he is, that he should exist eternally, and God has decreed that he shall. The Almighty could easily remand him into nothingness ; but He will not. Scripture teaches that the wicked are immortal. "These shall go away," &c. and of course, the evangelically righteous are immortal. Some reasons might be suggested for the annihilation of God's enemies. But there is no reason why Christians should cease to be. Is God not able to continue them in existence, and meet all their wants ? Is He not infinitely benevolent and infinitely blessed—taking pleasure in the happiness of His creatures and loving righteousness in them ? Why should the morally good be annihilated ? We cannot answer the query. Magnificent as the thought is that the righteous are immortal, we can entertain it. How could they be ever with the Lord were not their immortality a grand truth ?

Sweetly, says James Montgomery,—

"For ever with the Lord !

Amen, so let it be

Life from the dead is in that word,

'Tis *immortality*."

The text implies :—

II. THAT THEY WILL BE EVER IN HOLINESS. Men are essentially free. They may act either in opposition to, or according to, law. Were it otherwise it would be absurd to talk of their liberty ; and will man's freedom ever be taken from him ? Never. We may be as certain that it will not as that God will not perish.

"That column of true majesty in man"—Reason. Man will always be the proud possessor of a rational and free constitution. Sinners are not necessitated to sin. If they were literal slaves to sin they would be objects of pity rather than objects of blame. Christians are not necessitated to live holily. How could we praise them if they were ? The angels are God's servants, not his slaves. The angels might sin, and to prove the somewhat startling assertion, we have but to remind our readers that Heaven has not all the angels

it once had. The devil, and those who sided with him, could speak to us about their *remiscences* of Heaven; and the redeemed in Heaven will be as free as the angels. It will be possible for Christians to sin after they get to Heaven, but they will not make "Paradise Restored" "Paradise Lost." There is a finite moral certainty that they will not. Their recollections, reflections, and circumstances, will ensure their progress in holiness. An eternal residence with the Lord implies that the righteous will not back-slide, but march ever joyfully along the flowery path of holiness.

The text implies :

III. THAT THEY WILL BE EVER IN BLESSEDNESS. Thus run two lines of a hymn :—

"The man that dwells where Jesus is
Must be for ever blessed."

And who does not approve of the sentiment they express? No soul can be in union and communion with Christ, and unhappy. When we love an object, we like to be near the object of our affection. The wife who loves her husband, likes to be where he is : Friend likes to be visited by friend, and Christians have a desire—a *love-born* and not merely a *curiosity-born* desire—to be with Christ. Nay, more ; with Christ they must be happy ; and for this reason, that He is the *object to which they are supremely attached*. Paul's ideal of Heaven was presence with the Lord.

The happiness is *everlasting*. Ever with the Lord. We question if saved sinners could be happy—fully happy, were they *afraid* of a time coming when they would *not* be with Christ. It is necessary, we submit, to perfect happiness, that we should believe in its *everlasting durableness*. The ceaseless cry of humanity is,—“Happiness!” but for how long? Who of us would be willing after enjoying happiness for a century, that the cup should be withdrawn. Our wish is an eternity of bliss, and will the righteous be for ever happy? Not a doubt of it. They will be “ever with

the Lord." What a difference it would make were the "ever" struck out! As the poet justly remarks—

"A perpetuity of bliss is bliss."

May this bliss be yours my friends; may you be "ever with the Lord!"

Belfast.

G. CRON.

SUBJECT:—*The Mental Sadness of Christ.*

"Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."—Heb. v. 7.

Analysis of Homily the Three Hundred and Thirty-first.

THERE are four facts recorded here concerning the mental history of Christ during the days "of his flesh,"—His sojourn on this earth.

I. THAT HIS MIND WAS THE SUBJECT OF INTENSE EMOTIONS. "Strong crying and tears" marked His earthly career. Sad emotions, like tidal waves, rolled successively through His heart. Sometimes the inner tumult overwhelmed Him. "Deep called unto deep." Cloud rolled upon cloud and showered in tears. His "tears" were not the tears of *sentimental imbecility*; nor of *ignorance*, anticipating imaginary evils; nor of *remorse*, regretting past misdoings. Such tears are common. From His "strong crying and tears" we may infer two things.—First: *That the sufferings of Christ were chiefly mental.* It was not the whip, the thorns, or the nails, that gave Him the greatest pain; but thoughts about sin, &c. When the mind suffers, the man suffers. Secondly: *That the mental sufferings of Christ were intense.* They expressed themselves "in strong crying and tears." It takes much to make a strong man weep.

II. THAT A DREAD OF DEATH SEEMS TO HAVE BEEN ONE OF HIS MOST DISTRESSING EMOTIONS. He sought to be saved "from death." He seemed to feel more anguish about death

than about anything else. He felt for Jerusalem ; Luke xix. 41. He felt over the grave of Lazarus ; John ii. 41. But there are indications of an agony in Gethsemane which you have nowhere else. (Matt. xxvi. 36, 46.) What in death distressed Him ? (1) Was it the *fact* of death ? We think not. He came into the world to die. Heb. ii. 14. (2) Was it the *consequence* of death ? What had He to fear from the result ? One of two things gives us dread of the consequence of death—fear of *extinction*, or fear of *misery*. Christ had no doubt either about a future life, or about future happiness. (3) Was it the *mode* of death ? We think so. The tortures and ignominy of crucifixion seem to be “the cup” which He wished to have put away. Anyhow, the terrible horror which He displayed in prospect of death shows that His death was not a *personal* but a *relative* matter,—that He died for others : that He was Mediator.

III. THAT UNDER THIS MOST DISTRESSING EMOTION HE SOUGHT RELIEF IN PRAYER. “He offered up prayers and supplications unto him that was able to save him from death.” Christ often prayed. We have some of His prayers recorded ; but in none of His prayers is there any confession of sin, any petition for pardon, any entreaty for correcting or purifying influences. This is remarkable. Christ, praying in distress, does three things.—First : *Recognizes a settled principle in the Divine conduct with man.* Seeking is the condition of obtaining. Secondly : *Developes a common tendency in human nature.* Men instinctively cry to Heaven when they are in distress. Thirdly : *Presents an example for the imitation of all.* Christ had his seasons of prayer. He rose up a great while before day.”

IV. THAT HIS PRAYERS WERE ANSWERED IN CONSEQUENCE OF HIS PIETY. “He was heard in that He feared ;” (margin, “For His piety.”) How was He answered ? Not in His deliverance from the agonies of death. He died, died on the Cross in utmost agony of body. But it was answered in that the dread

was taken away, and strength to bear it given. Compare the tumult of His soul in Gethsemane with His comparative calmness afterwards;—with the Roman ruffians in the garden;—before Pilate and Caiaphas; in His address to the weeping women on His way to Calvary; in His moral majesty upon the Cross. Prayer may be answered when the blessing sought is not vouchsafed in the form requested.

Precious Tears!

Kind Heaven's holy showers,
To cleanse the foul in man
And fertilize his sterile heart.

SUBJECT :—*Moral Wealth.*

“Because thou sayest, I am rich, and increased with goods,” &c.—
Rev. iii. 17.

Analysis of Homily the Three Hundred and Thirty-second.

I. MORAL WEALTH IS MOST FOREIGN TO THE SELF-RIGHTEOUS. “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched,” &c. In morals, the richer a man thinks himself to be, the poorer he is. Pharisaic souls are in utter destitution—“wretched”—“miserable”—“poor”—“blind”—“naked.” II. MORAL WEALTH IS THE GREAT WANT OF HUMANITY. Men, whatever else they possess, are abject without it. (1) It is the only wealth that is intrinsically valuable. (2) The only wealth that enriches the man. (3) The only wealth that procures an honorable status in being. (4) The only wealth that secures a true and lasting interest in the universe. III. MORAL WEALTH IS TO BE OBTAINED ONLY IN CONNECTION WITH CHRIST. “I counsel them to buy of me.” Jesus has “the gold,” “the white garment,” and the “eye-salve.” He has the “unsearchable riches.” IV. MORAL WEALTH MUST BE OBTAINED BY PURCHASE. “Buy of Me.” You must give up something for it :—*ease, self-righteousness, prejudices, worldly gain and pleasures.* You must sell that you have.

Theological Notes and Queries.

OPEN COUNCIL.

REPLICANT. In answer to QUERIST No. 1, p. 50,—See germ, "The Mental Sadness of Christ." p. 97.

REPLICANT. In answer to QUERIST No. 3, p. 50.

We submit an extract from a very suggestive and highly speculative work entitled, "The Stars and the Angels." "It may seem presumptuous to call in question an opinion so long and so universally entertained, as that which fixes Friday as the day of crucifixion; and it will be found, on examination, to be one not only directly contradicted, both by Scripture prophecy and Scripture history, but, when that one passage which has been referred to in the text has been explained, there remains not even the shadow of a reason why it should be entertained any longer. The reasons why the crucifixion could not have been on a Friday are,—(1) Because Pilate would not have commenced a crucifixion within nine hours of the Sabbath, more especially as that Sabbath was a high-day. Crucifixion is a lingering death; and criminals often lived for days after being nailed. When Joseph applied for the body that same evening, Pilate wondered that he should be dead so soon. If he expected him to live much longer, he would not have crucified so near the Sabbath. (2) It is impossible that all the events which took place between our Lord's death, and the beginning of the Sabbath could have taken place in three hours. Our Lord was alive at three o'clock (the ninth hour), the Sabbath be-

gan on Friday afternoon, at six: let us examine what took place in the interval.

(1) The Jews besought Pilate to have the bodies buried before Sabbath. When Pilate assented, the soldiers broke the legs of the malefactors and pierced the side of Jesus. (2) Joseph went into Jerusalem, and begged the body of Jesus. Pilate sent to Calvary for the centurion. On receiving his report, he granted Joseph's request. (3) On receiving permission, Joseph, in concert with Nicodemus, made preparations for the burial and purchased fine linen. Nicodemus also brought a hundred pounds weight of a mixture of myrrh and aloes. They then brought them to Calvary. (4) They then took down the body from the cross, and wound it in linen clothes, with the spices, and laid it in the tomb. After all was completed, they rolled a great stone against the door of the sepulchre, and departed. (5) The women who had been sitting over against the sepulchre, beholding how and where He was buried returned to Jerusalem, after all was completed. (6) On their return to Jerusalem, they bought sweet spices, and prepared them and the ointment for anointing him. (7) When all this was completed, they rested on the Sabbath-day, according to the scripture.

It is evident, that as Joseph did not leave the cross, to go into Jerusalem, until the even was come, it would be very late before the work of the burial was completed. When the women returned to Jerusalem

it must have been still later, so that they could not purchase the spices till next morning. The purchase and preparation of the spices, &c. would occupy the whole of Friday, until evening, when the Sabbath overtook them, and then they had to wait till the Sabbath had past. The sealing of the sepulchre, and the setting of the watch, must also have taken place after Joseph and Nicodemus had returned to Jerusalem."

REPLICANT. In answer to QUERIST, number 5, page 50, we reply—Not, if we proceed as some, who, if asked what is their notion of Christ's death, say It was a sacrifice, and then, if asked what is their notion of sacrifice, say It was a type of Christ's death. Thus making two things unexplained explain each other. As if a man should look to find light in darkness by setting two mirrors face to face. But if we begin by the interpretation of sacrifice, we shall find a deep significance in such passages of scripture as give this representation of the death of Christ.

What is the proper notion and the meaning of sacrifice? The first thing which we observe in reading of sacrifices is, that what was offered on altars was almost always some article of food. When Noah entered on the new world with sacrifice, "Jehovah smelled a sweet savour." Gen. viii. 21. The idea thus suggested is confirmed by the notion of the tabernacle and the temple, which were successively houses of the Shekinah. Ex. xxv. 8. "And let them make me a sanctuary; that I may dwell among them." The arrangements were accordingly fitted to a dwelling—a table with dishes, spoons, bowls and covers, a candlestick with seven ever-burning lamps, a continual fire. The food was partly consumed on the altar, and partly eaten by God's household,

the priests. The altar is in Mal. i. 7—12, expressly called "the table of Jehovah," and the sacrifice "his meat." The sacrifice was consumed by "fire from before Jehovah," Lev. ix. 24; and in Elijah's sacrifice on Carmel, "the fire of Jehovah fell, and consumed the burnt-sacrifice." 1 Kings xviii. 38.

Herewith agrees the manner in which the prophet Zephaniah ii. 2, speaks of the cessation of sacrifice to other gods: "Jehovah will be terrible unto them; for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen." Again in Psalm l. 12, 13, the prophet speaking in the name of Jehovah thus shews the utterly contemptible inefficacy of sacrifice in itself to please the majesty of the Creator, or to obtain His favour: "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"

The fact then established, that the proper notion of sacrifice is "food offered to be consumed by the Deity," we can have little difficulty touching the meaning. Of course the rite is accommodated to the anthropomorphic ideas of Deity in ruder times. The Israelites probably at first (many of them) imagined that the sacrifice really in some way became food for God. But that which was represented is now our business. Food produces pleasure, and the sacrifice was conceived and intended to please Deity. Again, the acceptance of offered food and eminently the common participation of food have been ever regarded in nations and ages as a symbol of friendship. If the friendship have previously been interrupted, it is thus re-estab-

lished and ratified. If then you offer food to the Deity, and this is accepted, you rightly regard yourself as accepted, particularly if you are permitted to partake, and thus as it were to eat in fellowship with Deity. If what you have offered has been intended to signify your desire for forgiveness for some offence, and your offering is accepted, and you permitted to partake, you rightly regard yourself as reconciled. This was manifestly intended to be signified under the law, when they who offered were permitted to partake. They did not indeed themselves eat of sin-offerings and trespass-offerings, but they did it by the priests as their representatives. Levit. vi. 25, 26. "This is the law of the sin-offering:—The priest that offereth it for sin shall eat it." vii. 21. "As the sin offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it." The same thing is signified under the Gospel by the Lord's supper. New Testament expressions on the Lord's supper precisely coincide with this notion of sacrifice. The Lord's supper is represented not as a sacrifice indeed, but as a feast upon a sacrifice, the partaking of what has been offered, to wit, the sacrifice of Christ's body and blood. 1 Corinth. x. 16—21. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I

say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—C. W.

Queries to be answered in the next number.

6.—Is the dictum of Bishop Butler, (*Analogy*, ii. v.) and of Professor Vinet (*Vital Christianity*, Serm. ii.) to be received, to the effect, that the scripture has left the efficacy of the sacrifice of Christ unexplained, and that all attempts to explain it are to be discouraged?—W. R. T.

7.—Inasmuch as believers are justified from sin, Why are they to appear before the judgment seat of Christ?—ALPHA.

8.—Is the word "Replenish," in Gen. i., 28, a proper translation? And if so, does it not imply the existence of a race of men, prior to the creation of Adam? Or, if not, what is a fair interpretation of the word?—W. S.

9.—What is the meaning of the passage in 1 Peter iii. 18—20, which speaks of Christ being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the *spirits* in prison, &c. By *what* spirit was He quickened? And as those to whom He preached, seem to have been spirits in prison, *when* He preached to them, Is it likely the Antediluvians *while living* would be so designated? And if not, *who* are the spirits in prison? And what was the nature of His preaching to them?—W. S.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

THE COMPANION OF FOOLS SHALL BE DESTROYED.

From "the Evangelist," a defunct publication, we extract the following account from the pen of a Wesleyan minister, who was called upon to visit a person under sentence of death. "On entering the cell of the criminal I found him walking from side to side with hurried step, as if anxious to escape from his own unwelcome thoughts, or to shake off the heavy weight that pressed upon his guilty conscience. His appearance was such as, of itself, to indicate that he was not an ordinary man. This fact was soon confirmed by his conversation. Of the information he furnished at different times respecting his own history, the following statement includes the substance:—"I am the child of pious parents, who were connected with the Wesleyan body. At the age of sixteen, through their instrumentality and under the preaching I was then accustomed to hear, I became the subject of religious impressions. These in the course of time were effaced. It was nevertheless still my daily practice to read the Bible and my invariable custom to respect the Sabbath. Having on a particular occasion been informed that the Rev. William T—, a celebrated preacher in the city of B—, near which I then resided, had announced his intention of preaching on the next Lord's-day evening, a sermon on "Prophecy," and

feeling some curiosity on this subject I went to hear him. In returning from the chapel, I expressed to an acquaintance whom I met in the street, my high admiration of the discourse which had been delivered. He replied, Mr. T— is no doubt a superior orator and it would afford me great pleasure to hear him discuss any subject having a true claim upon the attention of a rational being ; but as this is not the case with religion he will not have me amongst his auditors until he shall have changed his theme. Presuming from the answer of this man that he disbelieved the Bible, I asked him to assign his reasons for adopting such a course. He expressed his willingness to do so and invited me to his house, to receive the explanations he had to offer. Having already yielded much to temptation, I was very desirous to escape from the dread of that punishment which the Bible taught me to expect as the consequence of sin, and saw nothing so likely to afford me refuge as the conviction, if it could be produced in my mind, that the contents of this book are nothing but a cunningly devised fable. The invitation of the person who now professed to be my disinterested friend, but subsequently proved himself my most destructive enemy, was therefore readily accepted. On my arrival at his residence I found him surrounded by several others of a kindred spirit. From that moment *they* were my principal, because my

favorite associates. I soon adopted all their opinions as my own, and became avowedly pledged to make every effort in my power to diffuse more widely our common views. And this pledge (alas for my present peace!) I labored but too faithfully to redeem. I could at this moment almost say, the bitterness of death is passed, if I were sure no one had become an infidel through me. But there is too much reason to fear that many have; and this thought is, like a barbed and poisoned arrow, ever rankling in my soul. Before the time now adverted to, I had married a very estimable young woman of very respectable connexions, and entered into business. But though we commenced with a capital exceeding £100, it was all soon spent, and compelled by the force of my own folly and extravagance, I left England for America. *There* my principles not fully satisfying me, were reconsidered; and after reading "Watson's Apology for the Bible," with some other works of the same class, I again avowed myself a believer in the word of God. It was my bitter lot, however, soon to see that it was much more easy to renounce the principles of error than to cease from those evil practices of which they are generally the productive source. As I had questioned the moral government of God, and thrown off all moral restraints of moral obligations, it will not be wondered that, even after I disavowed the creed of the infidel, I was confirmed in the habits of infidelity, and was *still*, on returning to my native land, ready to perpetrate any deed, however dark, which the fury of passion might prompt, or the straits of poverty suggest. The act for which I am now immured in a dungeon, and may soon be sus-

pended on the gallows, is indeed the ultimate effect, the final consummation of a wilful and wicked disbelief of the inspired record, leading at first, to a profanation of the Sabbath, and afterwards to every other evil work."

The crime for which R. W. was convicted, and which to me he never denied, was a most desperate attempt to murder, with a view to robbery, on the highway. I was with him at frequent intervals from the time that his first message reached me up to the last moment of his existence, and found him to possess a very extensive acquaintance with the Scriptures, and a considerable knowledge of our religious poets. As the person at whom he fired, though severely wounded was not killed, he seemed to the last to expect a reprieve. The governor of the gaol entered his cell half-an-hour before the time which had been fixed for the execution, saying,—*"I have a communication from the Secretary of State."* A smile of hope played for a moment around his pallid countenance, but it seemed only as if to give the gloom of despair the opportunity of coming in deeper and more terrific shadows over his features, for the governor in the very next instant added, "but in that communication there is nothing said respecting you,—*you must therefore die.*" How true is it that "the wages of sin is death!" We were again left to ourselves; and, pacing his cell with accelerated step, he said with deep emotion and thrilling emphasis, "It is then a fact *I must suffer* the extreme penalty of the law. In a few minutes I shall be in eternity, my wife will be a widow, and my children will be fatherless, bearing part of my reproach, notwithstanding they had no share in my guilt. Oh, tell my wife to

let my miserable end be productive of at least one good effect, by increasing her anxiety and multiplying her efforts to train up our children in the fear of the Lord." On our way to the place of execution, whither he insisted on my accompanying him, we passed through the apartment appropriated to the turnkey. Seeing a lad in a distant part of the room, he went to him, and said, "Look at me, and learn never to 'stand in the way of the ungodly nor to sit in the seat of him that scorneth at the truth.'"

At his own request, and by permission of the sheriff, after all the preparations for the work of death had been completed, I stood by his side, and addressed the multitude assembled on the melancholy occasion to the same effect. Having then again and for the last time commended him in prayer to the mercy of God through Christ Jesus, I descended and retired to the most distant spot within my reach, that I might not actually witness the last act of offended justice. My position, however, had scarcely been taken when, calling me by my name, he said, "I wish to speak to you once again before I die." When he found me standing again near him on the fatal spot where he was to pay the forfeit of his life, he said, "I feel at this moment a most unexpected and extraordinary degree of support; may I consider it a token for good?" My reply was, "No,—*certainly not*. You have but a moment to live; O think of nothing—think of nobody but the Lord Jesus Christ. Implore salvation from Him with your last breath." Another minute had not elapsed when all scenes of earth had finally closed upon his view.

DOUBLE-FACEDNESS.

There are minerals which exhibit different colors on different faces. Thus dichroite, or iolite, is often deep blue along its vertical axis; but on a side perpendicular to this axis it is brownish yet low. The phenomenon results from the manner in which the particles are arranged for reflecting and transmitting light. The whole internal structure must be changed before the same color shall be presented on all the faces. There is a moral dichroism. It consists in a man's being Janus-faced—that is, double-faced—both in his principle and his practice, in order to secure popular favor and avoid odium. The chameleon is said to have the power of assuming the color of the object on which it fastens; so this man means to conform his creed and his practice to those which are most popular in the community where he happens to abide or sojourn. In one place, he is orthodox; in another, heterodox;—in one, an advocate for temperance; in another, loose in this manner, both in theory and practice;—in one place, pro-slavery; in another anti-slavery. His moral and religious principles are not settled, or rather he makes them bend to his worldly interest, and you have no way of determining where to find him in any circumstances, except to enquire—what aspect self-interest will require him to put on. Nor will it ever be essentially better until divine grace shall have transformed and re-arranged the elements of his character.

Dr. Hitchcock.

ORIGINAL SIMILIES.

THE ATONEMENT. It is not like a banquet, accommodated to the tastes and wants of so many and no more. Like a master-piece of

MUSIC, its virtues are independent of numbers. The notes necessary to entrance one soul can thrill the ages with unabated force. Extacies for the race sleep in those modulations from which each lover of "sweet sounds" must take his music or be without it.

VIRTUE.—The principles of virtue, like the elements of nature, are ever identical in essence but changeful in form. New generations of life are but old elements in new forms; and new righteous theories and institutions are but old principles of virtue entering into new combinations.

ECONOMY.—Nature is avariciously frugal; in Matter, it allows no atom to elude its grasp; in Mind, no thought or feeling to perish. It gathers up the fragments that nothing be lost.

SOLITUDE.—Great souls are lonely in the crowd; they live in the abysses of their own musings, as islands amidst the swelling seas.

RECREATIONS.—Amusements to virtue are like breezes of air to the flame—gentle ones will fan it, but strong ones will put it out.

GREAT SOULS.—A great mind like a great ship cannot move in shallow water. Give it sea depth, and sea room and it shall bear cargoes to serve the nations.

GREAT DEEDS.—Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age like the coral islands, green and sunny, amidst the melancholy waste of ocean.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

CHRIST AND THE INHERITANCE OF THE SAINTS. Illustrated in a Series of Discourses from the Colossians. By THOMAS GUTHRIE, D.D. Edinburgh: Adam and Charles Black.

TWENTY-SEVEN SERMONS, and a FAREWELL SERMON; preached in St. George's Church, Barnsley. By the Rev. W. J. BROCK, B.A. Incumbent of Hayfield, Derbyshire. Second Edition. London: James Blackwood.

The lover of nature will love these sermons. In freshness and vigour of description, they resemble the expatiations of the redoubtable Christopher North. We can imagine some reviewers to say, "The

public having already stamped them with approbation, they need not our commendation." We, however, hold that the reviewer should aim at leading, not following, public opinion. We do not believe in the infallibility of the public. Our contentment with this volume is discriminating. Amongst those who have eyes and hearts for nature there can be but one opinion concerning this man's depth of passion, or skill in uttering that passion in forms borrowed from the inexhaustible earth, ocean and skies. The consequence is an irresistible fascination. Amongst the worshippers of nature, this man is a high-priest. Here the dumb poet will find his sentiments expressed for him in apt and satisfying eloquence. Here the man of partial insight will be cultured, and again issuing forth to the fields and the woods, will gaze on old scenes with more penetrating and intelligent eye. The book is redolent with the breath of flowers, and awakens echoes of the sweet song of birds, and of the music of the wave, and of the dash of the torrent. Not a repeater of traditional forms of admiration, the author evidently gives fresh and living words to his own experience amid the beauty and majesty of the world. Do you love the season when the universal mother, wrapt in spotless drapery of snow, with artless decoration of crystal frost, sleeps for awhile? Or the time of resurrection, when encouraged by the warm breath of the south, young and timid, but hopeful, beauties uncover themselves? You will find such here described in a fashion which will make you love them more, and awaken impatience to rush forth and gaze on them again. The author was born a poet, has the passion and the eye, and only wants the song. His illustrations are profusely lavished on these pages. They are so numerous and so elaborate, that a man might be tempted to conclude them the chief aim. You are led, as it were, through a fine gallery of pictures by Turner or Bright, where every step brings fascination, and where you unwillingly turn from the last to another object of beauty to be fascinated again. When at last you reluctantly perceive that you have reached the end, and slowly recover from the dream of beauty, you reflect that the relation between these pictures and the spiritual lessons they professedly illustrate is somewhat loose. By the use of a little ingenuity, the drapery would fit another system of doctrine. There the doctrine itself is not the noblest type of Calvinism, dogmatic and disdainful explanation. The author is a much better poet than theologian. If you look for manly theologizing, a meditation which soars or fathoms, or expatiates, affording help on the great questions of the soul, or for the exegetical results of one who has labored to perceive for himself the meaning of Paul's Epistles, you will not find. These things are said by reason of the marked superiority of the book. Read it by all means, and if you have learnt what to expect, you will not be disappointed. As to MR. BROCK'S VOLUME. To begin at the beginning—the titles of

these Sermons are elegant and alluring,—the Eagle stirring up her nest,—the Cloud upon the Throne,—the Rough Wind stayed,—the Bright Light in the Clouds,—the Swelling of Jordan,—the Dark Mountains, &c. The divisions are neat, but although Herder says, “he will pardon all defects but those of arrangement,” yet good sermonizing implies much more than a mere knack at division, which may readily be acquired, and, when once habitual, may be considered as ranking next to a mechanical art. With regard then to the manner of development. This is marked by clear, forcible and Scriptural doctrine, always lively and pathetic, rising at times to the most stirring eloquence. We rejoice to recognize the spirit and character of a genuine minister of Jesus Christ, yearning for humanity, one having sympathy with sorrow, skill to reach the heart, and fitness for the highest service. It is well that the Volume is in the second edition, it were better had it reached the tenth.

EVANGELICAL MEDITATIONS. By the late Rev. Alexander Vinet, D.D., Professor of Theology in Lausanne, Switzerland. Translated from the French by Professor Edward Masson. Edinburgh: T. & T. Clark. We thank Messrs. Clark for another volume of the great Swiss divine in an English dress. The general circulation of his works amongst the religious of our country would prove an inestimable blessing, would furnish both nourishment to the best minds amongst us, and an efficacious antidote for the twaddle which too often passes for orthodoxy. The translation is done remarkably well. WHAT IS A BOY, and WHAT TO DO WITH HIM. By Thos. Morell Blackie. London: Simpkin, Marshall & Co. This felicitous title is not an introduction to nothing, but to a masterly exposition of the subject of education, which is philosophic without dryness, learned without pedantry, and godly without cant. Happy the boy whose training were done on the principles set forth here! The author is evidently not a mere theorist, but practically and thoroughly acquainted with the nature of boys, as it is, as it should be, made with the right method of procedure and the difficulties to be encountered. We understand he is a teacher of rare and exquisite qualities and growing fame.—THE VOICE OF OUR CONGREGATIONS; or, Responsive Services, without Prepared Prayers, for the Churches of Christ. By J. W. C. Drane. Another “Dissenting” Liturgy. It was inevitable, when one led the way, that others should follow. The author has paid some attention to the structure of Hebrew devotional poetry, and holds that it indicates adaptation—particularly in chiasm or parallelism—to responsive use. We are not a little surprised to observe, that the Author has appropriated several of the Services of “The Biblical Liturgy” without even, we understand, consulting the Editor. We have no objection to the multiplication of such works so long as proper deference is paid to the spirit of the Bible and the rights of authorship.



A HOMILY

ON

The Moral History of the Inner Man,
illustrated by the seventh chapter of Romans.

“The inner man.”—Rom. vii. 5—25.



VAUNT all controversy!—Oblivion to all the conflicting ideas of polemical critics! Such is the state of mind with which we should enter on the study of some controverted passages, if we would get from them a fresh, human, and practical, meaning. The field of revelation is as open to us as any, and we have eyes that, peradventure, may see as well without the spectacles of others as with them. Let us try. We can but blunder, and honest blunders are not crimes. The infant that dares to run off without its leading strings, will fall, and bruise its little limbs. Still though it fall a thousand times, let it run alone. Each self-reliant effort imparts new energy, and each fall new skill to use it. This is Heaven's way of training mortals:—its way as well with spiritual faculties as with corporeal limbs. Let each man use his own powers, or he will never strengthen himself or serve the universe.

At the outset we observe two remarkable things in this passage:—

First: *Here we have two distinct forces.* “That which I do I allow not: for what I would, that I do not, but what I

hate that I do." "The good that I would I do not, but the evil which I would not that I do." Here are two forces represented as if they were two *Egos* or selves, the one hating what the other does, the one willing to do what the other strenuously refuses. What are these two selves? The *moral desire*, going ever with the law of God—which is "holy just and good,"—and the *animal choice* following ever the "law of sin in the members." *Desire* and *choice* are very often antagonistic in the same mind. Man often desires what either from habit or circumstances or both he cannot choose, and *vice versa*. Now the moral man is bound from its constitution to desire the right, but the animal in man urges him to choose the wrong. The choice and the desire, which ought ever to be *one* in the *one* being, are in man's case two. This fact is not peculiar to the writer of this chapter, it is patent to the experience of every man. All are bound to admit the existence of the fact, however they may differ in their methods of explaining it.

The other remarkable thing which you have here is:—

Secondly: *The development of these two powers in the same identical person.* The language shows a kind of underlying personality in which these two *selves* live, and of whose battlings it is deeply conscious. A personality whose experience is here detailed.—"The wretched man," that cries out in the 24th verse. "The inner man," the moral core of our nature—the *man of the man*—emphatically *the ego* of our being is the battle ground of this dire conflict. That there should be an opposition between the *desire* and the *choice* of *different* men is a remarkable fact. But that there should be such an opposition in the same *one* man is more remarkable still. That each man should be a self-divided kingdom, a self-created battleground on which heaven and hell fight their campaigns, is a fact as wonderful as it is evident.

Whether the person whose inward history we have here be the *Apostle* himself, or a hypothetical character; a regenerate personage, or an unregenerate one, are questions which, perhaps, controversy has magnified to an unnatural

if not a mischievous importance. Anyhow, they are points of comparatively trivial moment to us at present. It is quite sufficient for us to know that the experience here is true of not merely any particular man, but of *human nature* in certain stages of its development. I shall take the chapter therefore to illustrate *the moral history of a human soul on its way to heaven*. I find "the inner man," or the soul, in three distinct stages:—in absolute subjection to the flesh; in violent battlings with the flesh; and in a victorious sovereignty over the flesh.

I. HERE WE HAVE THE INNER MAN IN ABSOLUTE SUBJECTION TO THE FLESH. It is under the control of corporeal appetites and desires,—*thoroughly animalized*. It is the state prior to the advent of the commandment spoken of in verse 10, when "sin was dead," and the man fancied himself morally "alive." The soul of infants, of course, is in this state. It is buried in the flesh,—it is the creature of bodily appetites and desires. It seems wise and kind that the mind should for a time lie dormant in these frail organizations—that the muscles, limbs, and nerves might get strength. But the language is evidently intended not to apply to infants, but to *adults*. And is not adult humanity found "in the flesh"? Are not the millions walking after the flesh, and living to the flesh? the great question of their existence being—"What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" One thing is certain, that whether *we* are in this state now or not, we have been in it.

The passage teaches two things about this state:—

First: *The chapter teaches that the state of the soul in this stage of its history is a state of unconscious sin.* "Without the law sin was dead." It produced no compunction or remorse. The soul was "dead in trespasses and sin." There is no moral struggles against it in this stage. Still though sin is not a matter of consciousness, *it is sin*. That to be under the control of the body is sinful who will doubt? *It is a violation*

of our constitution. Were we like the brute, without intellect or conscience, possessing only animal nature, it would be nothing but proper to give full play to all our material impulses and desires. But as we have souls which connect us with moral law, whose well-being consists in the possession of virtue,—souls which must outlive the body and exist for ever, to allow the body a mastery of it is a flagrant violation of our constitution. To allow it to reign over the reason, the conscience, the soul, is a more monstrous anomaly than the enthroning of a ruthless savage as the monarch of a free and civilized people. *It is a violation of the design of our being.* Why are we thus organized? Why did the Great Father of spirits prepare for us, His offspring, these earthly bodies for a temporary residence? That our spiritual nature might be buried and absorbed in the material, that the Divine spark might be extinguished, or even clouded by the animal nature? No. The body is designed as a temple in which the soul is to worship, an organ by which the soul is to subordinate the material universe to its service. It is *a violation of Biblical injunctions.* We are commanded “To mortify the flesh,” &c., to keep in subjection our bodies, &c.

Secondly : *The chapter teaches that the state of man in this stage of his history is a state of false life.* “I was alive without the law once”—without the understanding of the law. The fact that you do not *feel* yourself sinful is no proof that you are not so. In this fleshly stage of being, man is so destitute of all sense of responsibilities, so free from all impressions of the Divine claims, and all convictions of sin, that he fancies everything right. He lives as if everything connected with his being is healthful and sunny. He lives it is true. See him sportive in the circles of fashion, revelling amongst the voluptuous in the scenes of pleasure, or bustling amid the worldly in the departments of business. There is life, but it is a *false* life. It is not the life of an intelligent moral being, made to act in everything to the praise and glory of his God. It is the life of a dying man, who in his delirium fancies himself strong and hale; it is the life of a maniac who acts under the im-

pression that he is a king. It is the life of a dream—a phantasm. The life of the Pharisee in the temple.

Such, then, is the state of man in the first stage of his soul's history. He is in a state of sin, a state of false life, a state of slavery. Whether Paul is giving his own experience in this chapter or the experience of some one else, this is evident, that the millions of mankind, thoughtless sinners, are in this stage of being. They live to the flesh, and their life is sinful, factitious, and slavish. They have no conscience in their speech or conduct. They have no *feeling* about falsehood and veracity, about right or wrong:—these are matters of convenience. “Sin is dead;” not in fact, and in action, but in consciousness. Interest and pleasure are the paramount powers. Carnal selfishness writes the decalogue, which they obey. God, the Bible, worship, moral obligation, immortality—these stupendous spiritual realities—affect them not. They are in the flesh; the moral soul lies in the warm chambers of animal feeling, breathes its stupifying gases, and dreams its life away.

II. HERE WE HAVE THE INNER MAN IN VIOLENT BATTINGS WITH THE FLESH. Here is a narration of the conflict: “For I was alive without the law once, but when the commandment came sin revived and I died,” &c. (9—24 verses.) In the first stage the conscience was asleep. The man undisturbed pursued his carnal pleasures. Not so now. A new era has dawned—conscience is roused from her long slumbers, and a scene of terrible conflicts has commenced. This second stage is one of storms and struggles.

There are two general remarks suggested in relation to this second stage:—

First: *It is introduced by a spiritual revelation of the Divine law.* “The commandment came.” The law of God flashed on the conscience and revealed the true moral position. Every man has a conscience. But every man's conscience does not see, because the light of the Divine law does not fall upon it. The bodily eye would never be developed without

light. It would of course be a perfect organism without the light, but it would not yield the sensation of sight. So with the conscience. It is a perfect organism in the soul whether the Divine law is brought upon it or not. But without that law it will never see. Bring "the commandment" upon it, and it will give the man a new world. In the animal world, when the beams of morning play upon the eyeball, the slumbering tribes awake. It is so in the moral domain; when the light of God's law breaks on the conscience, the man awakes to his true condition, and is horrified with his miserable state.

The revelation gives him three *horrific feelings*. (1) *The feeling of utter wrongfulness*. He looks within and finds "no good thing." He feels towards the commandment as Hamlet's wicked mother felt towards her reproving son—

"Thou turn'st mine eyes into my very soul;
And there I see such black and grained spots
As will not leave their tinct."

Under the sunny beams of eternal rectitude he sees his loathsome state, and cries "I know that in me, that is in my flesh, dwelleth no good thing." All is bad;—thoughts feelings, purpose, intellect, heart, will,—all! The primal fount is corrupt and every streamlet is impure. "No good thing." The revelation gives him (2) *The feeling of miserable slavery*. "I am carnal." This language is supposed to be borrowed from the practice of selling captives taken in war as slaves. The persons sold became the vassals, the creatures of the purchaser. Man in this stage is "the servant of sin." He is a slave to animal lusts and habits. There is no slavery so terrible as this. It is a slavery of the soul. In corporeal slavery the soul may rise on the wings of devotion, may revel in thought: but here the spiritual faculties are manacled. It is a slavery that death has no power to terminate. Death puts an end to physical and political slavery. The despot cannot follow his victim beyond the grave. But this spiritual slavery, death has no power to destroy. See the miser, the

voluptuary, the drunkard, the worldly—they are slaves. They may chant their pæns of liberty, they may hurl their fulminations against religious or political despotism, but they themselves are slaves—they are under the despotism of sin. I am “carnal, sold under sin.” Take an illustration. An enlightened, generous-hearted, and truly christian young man, who has the anti-christianity of war amongst his deepest convictions, is for once in an unguarded hour overtaken by intoxication. During this sad hour in his history one of those recruiting serjeants, whom I regard as a disgrace to my country, visits him, gets him to take the bribe and enlist as a soldier. The night passes away, the morning dawns, reason returns, and the young man wakes up to a full realization of the miserable position in which by his own guilty act he has placed himself. He finds that he has sold himself, his body, soul, and time, to that murderous work which is both hostile to his genial nature and his Christian convictions. He has no money to buy himself off, nor any friends to do so. Can you conceive of his agony of soul on such a discovery? Alas! how he would wail! It is somewhat so when the commandment first flashes in upon the soul of a guilty sinner. He feels himself self-ruined. The revelation gives

(3) *The feeling of moral death.* Sin woke into consciousness, and “I died.” The law was “found to be unto death.” It “slew” him. What is the feeling of death to the poor criminal in his cell, who has been cheering his doleful state with the delusive hope of pardon, when the executioner touching him on the shoulder, tells him the fatal hour is come, the scaffold is ready? What is the feeling of the young man whose blood is warm, whose heart is buoyant, whose hopes are high, when the physican tells him that a plague has seized him, that will destroy him in a few minutes? The feeling of death! What is it? The question produces a cold shiver throughout the frame. But the feeling of death in relation to the soul, what can be more horrific? Listen to Job,—“I abhor myself,”—to the moan of Isaiah lend your ear, “Woe is me.” “Woe is me!”

The other remark suggested in relation to this second stage in the soul's history is :—

Secondly : *That it is characterized by a futile and painful struggle to get deliverance by the law.* In the first stage, before the commandment came, the law was disobeyed, practically opposed, but then there was no feeling about it ; it was done mechanically and almost unconsciously. But now there is a struggle for a deliverance by the law. And this is futile, because the revelation of the law stimulates the tendency to disobey it. "It wrought in me all manner of concupiscence." Without the law sin was dead. It is a lamentable fact, in our depraved nature, that "stolen waters are sweet, and that bread eaten in secret is pleasant." The moment a thing is prohibited our desire to obtain it is increased. And the struggle is painful, because whilst the law stimulates the tendency to sin, it deepens the impression of the enormity of sin. It is when conscience approves of what we practically oppose that our life becomes intolerable. Thus the sinner in this state cries out "O wretched man that I am," &c. There were tyrants in olden times who punished offenders by binding a dead body to their persons, and compelling them to drag the putrid mass about wherever they went. There are some who imagine that the language of Paul is an allusion to this horrid custom. One thing, however, is clear, that the language expresses the utmost moral anguish.

This, then, is the second stage in the soul's history. Some men reach this stage and agonize there for ever. Cain, Belshazzar, Judas, did. Some reach it as did the thousands on the day of Pentecost, and thence pass on to the peaceful and perfect stage of being.

III. HERE WE HAVE THE INNER MAN IN VICTORIOUS SOVEREIGNTY OVER THE FLESH. "I thank God through Jesus Christ our Lord." The Deliverance comes not by the law. The law brought on the conflict. The law exposed the disease, but had no remedy ; the slavery, but it could not emancipate ; the danger, but it could not deliver. The object of Paul

in this graphic sketch of human experience was to show that man can have no hope from law. "But what the law could not do" the Gospel can accomplish; what Moses cannot effect, Jesus can do. "I thank God through Jesus Christ our Lord." Jesus clears the conscience of its guilt, frees it of its encumbrances, lifts it to the throne, puts the sceptre in its hand, and the crown upon its head, and makes it once more the monarch of the man. The language of the soul in this stage is that of triumph. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." The whole of this eighth chapter is the triumphant hymn of the man who has been delivered by Christ. None but the morally victorious can chant it with propriety or meaning. It is theirs.

Ask me not whether this chapter favors Calvinism or Arminianism? I search for no *ism*.* I would forget them all when I take up the Holy Book. This chapter is a chapter of human experience. I see MAN here in all the varied stages in which he has ever appeared, and in which he is still found. Wherever I meet a man, I meet him in one of these states. It is a sublimely human chapter this: its pulsations answer to the heart-throbs of humanity.

This moral history of the inner man serves three purposes:—

First:—*It serves as a test by which each man can determine his true condition.* There is not a human being who is not in one of these three states. In which art thou? Is thy spiritual nature under the absolute dominion of the flesh—thy body the governor and the grave of thy soul? Or, Art thou deeply conscious of thy guilt, overwhelmed with terror at thy perilous condition, struggling to be free? Or, Art thou rejoicing in thy victory over the flesh with its corruptions and lusts? These are serious questions. This moral history of the inner man serves—Secondly:—*As an*

* Those who seek the *isms* should consult Stuart, Barnes, Hodges, Doddridge, Knight, Brown, Wardlaw, Finny; all of whose discussions on this chapter we have read since writing this Homily.

illustration of the enormity of sin. It is sin that has reduced man to this state in which he cries out, "Oh wretched man that I am, who shall deliver me from the body of this death?" This moral history serves—Thirdly:—*As a proof of the glory of the gospel.* Science, education, law, the utmost human ingenuity and effort, none of these can deliver man. The gospel alone can do it, has done it, does it, and will do it. Jesus is the only deliverer: "Thou shall call his name Jesus for he shall save his people from their sins."

Brothers in the holy ministry of redemptive truth, we have a mission to man in each of these stages of his history. Thoughtless millions whom we find everywhere in the first stage, we should deal with as Moses did with the Israelites; gather them round the foot of Sinai, bid them stand and listen to the law, until the flashing lightning, the rolling thunders, the heaving mountains and the groaning earth, break their slumbers and make them "quake and fear." With the sin convicted and alarmed, crying out "who shall deliver me?" we should deal as John the Baptist dealt with the thousands on the green banks of the suggestive Jordan, point them to the "Lamb of God which taketh away the sins of the world." With those who, with you, are in the third stage, freed from the dominion of sin and rejoicing in the victories and liberties of the gospel, we should deal as the beloved disciple dealt with the "little children" to whom he wrote; say unto them in the language of devout and thankful congratulation, "Beloved now are we the sons of God; but it doth not appear yet what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

"No ear has ever heard,
No human eye can see,
The bliss thy Father has prepar'd
In priceless stores for thee."

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-SIXTH:—*Matt.* iv. 13—21.

SUBJECT:—*The Feeding of the Five Thousand; or, The Compassion of Christ.*

“WHEN Jesus heard of it, he departed thence by ship into a desert place apart.” The expression, “heard of it,” does not refer to what John’s disciples told Him; nor, we think, to the statement of Herod, in the second and third verses of this chapter, where the narrative dropped, in order parenthetically to relate the murder and burial of John; but to what His own disciples had told Him, on their return from the mission on which He had sent them. From Mark’s account, and also from Luke’s, it appears almost certain that this was the case. Mark says, “And the apostles gathered themselves together unto Jesus and told him all things, both what they had done, and what they had taught.” The words of Luke are, “And the apostles when they were returned told him all that they had done, and he took them and went aside privately, into a desert place belonging to the city of Bethsaida.”

Indeed, perhaps, the two communications, the one from the disciples of John, concerning the tragical end of their master, and the other from His own disciples about their ministries, were all but co-incident. As the bereaved and sorrowing deputation withdrew, probably the other appeared

flushed with the memory of their moral victories, though physically fatigued with their arduous campaign. "When Jesus heard it, he departed thence by ship into a desert place apart." * Various reasons may be assigned for the withdrawal of Jesus into this desert place. Bloomfield, who supposes that ἀκούσας refers to John's death, and Herod's opinion of himself, says that "it was on both accounts, as well as to avoid the imputation of blame for any disturbance which might be expected to follow."

Let us now attend to some particulars of that compassion of Christ which are displayed in this narrative.

We infer from this narrative—

I. THAT HIS COMPASSION EXTENDS TO ALL THE DIVERSIFIED INFIRMITIES OF OUR NATURE.

First: *Here are the sufferings of the afflicted which engage His compassion.* "And Jesus went forth and saw a great multitude, and was moved with compassion towards them, and healed the sick." The "multitude," we are informed in the preceding verse, were the people that followed Him on foot out of the cities. Mark says, "ran afoot." The word is not used in contrast with riding as would at first appear, but in contrast with going by sea on ship. Jesus sailed across the lake, whilst the people went round by land to the place where He went ashore. Here in crowds they stood around Him. Many of them were afflicted with diseases more or less distressing. He saw in the deep sunk eye, in the withered cheek, in the tottering frame, of many in that multitude great suffering, and His heart was touched with sympathy, and "He healed the sick." Christ feels for human suffering.

* Luke says that the desert place belonged to the city called Bethsaida. "This town," says Olshausen, "must not be confounded with the city of the apostles (John i. 44.) which lay on the western shore of the sea. This second Bethsaida was situated on the eastern bank, close to where the Jordan flows into the lake. At first it was a village, but Philip the Tetrarch raised it to the rank of a city and named it Julias.

Secondly : *Here is the fatigue of His disciples which engages His compassion.* He looks at His disciples, worn and jaded with their labors, and He says to them, "Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going and they had no leisure so much as to eat." "He," says Stier, "speaks not of His own, but of the disciples' rest ;" and because they were somewhat too full of all the things that they had done and had taught, He kindly leads them into the solitude where is the true rest. They are not to create such a sensation or make such a noise among the people on their return to them. "Come ye also now into retirement, as I am wont to do, and even now have need of it for myself ; rest yourselves from your journey, because ye too, have labored." But when Christ permits or commands rest, He yet significantly adds, —a little. More is at present not yet granted them ; labor soon again sought out Him and them. "He knoweth our frame, He remembereth that we are dust." He knows that we require rest even from our honest labors. He is no hard master. His "yoke is easy and His burden is light."

Thirdly : *Here is the spiritual destitution of the people which engages His compassion.* Mark says,—“And Jesus when he came out saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.” It was the state of their souls that stirred His heart the most. Spiritually they were without *food* and without *protection*, —as “sheep without a shepherd.”

Fourthly : *Here is the physical hunger of the multitude which engages His compassion.* “And when it was evening, his disciples came to him, saying, this is a desert place, and the time is now spent ; send the multitude away that they may go into the villages and buy themselves victuals.” These words would give us the impression that the benevolent desire to prepare food for the hungry thousands arose first in the minds of the disciples. But such impression would be manifestly false. John, in his account of the case, gives an in-

cident which the other evangelist omitted, and which shows that the desire arose in the merciful mind of Christ. "When Jesus then" says John, "lifted up his eyes and saw a great company come unto him, he saith unto Philip, whence shall we buy bread that these may eat?" Christ puts the question, not of course because He did not know what to do, but that He might "prove" to the apostle himself, and prepare the minds of all to appreciate, the magnitude of the miracle He was to perform. And He addressed the interrogation perhaps to Philip rather than to the rest, either because, as some suppose, that Philip was the disciple who took charge of the food; or which is more probable, his somewhat materialistic temperament (John xiv. 8) rendered it specially desirable. True to his sensuous tendencies, Philip began to calculate how much money would be required to procure such a quantity of food. "Two hundred pennyworth of bread is not sufficient for them," said he. Now, after the appeal had been thus made to Philip, and he had spent perhaps some time in his calculation, "and when the day was now far spent," or as Luke has it, "began to wear away," the other disciples began to feel anxious. "And they came to him, saying, this is a desert place and the time is now past, send the multitude away that they may go into the villages and buy themselves victuals." What a soul-bracing thought it is, that there is ONE who feels for earth's woes, and is "mighty to save!"

We infer from this narrative :—

II. THAT HIS COMPASSION IS ASSOCIATED WITH AMPLE CAPABILITY TO RELIEVE. The incident shows :—

First: *That His capability to relieve transcends their conception.* Perhaps He allowed His disciples to tax their invention to the utmost to find out how the vast hungry multitude could be fed; and after they had failed, He says, "They need not depart. Bring them (the five barley loaves and two fishes) hither to me. And he commanded the multitude to sit down upon the grass." Mark says, "He com-

manded them to sit down by companies upon the green grass. So they sat in ranks by hundreds and by fifties." Behold the wondrous scene! Five thousand men, besides women and children, seated on the *green grass*. There is none of the confusion generally attendant on crowds in this scene. There is no jostling, no intermingling, no noise. All is exquisitely arranged by the Master;—they sit down *in ranks by hundreds and fifties*. All eyes are centred on Jesus,—a silent wonder reigns through the crowd. He takes the five barley loaves and the two fishes, He looks up to heaven, blesses these simple articles of food, and then divides them among all, and "they all eat and are filled." "Few miracles," says Livermore, "could be less exposed to cavil than this, which not only addressed the eye but which satisfied the appetite of thousands." What could have been more morally sublime, or a higher proof of Divine authority, than the creation, so suddenly, of an immense quantity of food to relieve the famishing crowd? The incident shows:—

Secondly: *That His capability to relieve transcends their necessities*. They only required food for the occasion, but they had much more. "They took up the fragments that remained, twelve baskets full." His gifts are never exhausted; there always remains something over. He gives nothing with a niggardly hand. To show the immeasurable depths of His love and the amplitude of His power, He always gives more than is required. In nature it is ever so. Less light would illumine the world, less water fertilize the earth, less air would feed the world's great lamp of life. Nature which has fed the generations that are gone, has as much if not more for the generations that are to come. The fragments that remain are always greater than the stock that has been used. In the Gospel it is so. In the Gospel He has supplied the need of millions, but He has "unsearchable riches" in it still. Nay, His blessings seem to increase by consumption. The more they are used, the more they multiply and grow. Thus God's great universe grows richer every day.

We infer from this narrative:—

III. THAT CHRIST'S COMPASSION IS NEVER EXERCISED TO ENCOURAGE WASTEFULNESS. "Gather up the fragments that nothing be lost." Although He miraculously creates a wondrous profusion of food, He inculcates the lesson of frugal use. "Let nothing be lost." Use all—abuse none. In one sense nothing can be lost, not an atom of matter, not a thought of mind ; nature, both in the material and spiritual realm, allows nothing that once comes within its grasp to escape. In a moral sense, however, a thing is lost when it is not rightly used. Food is lost when it is allowed to rot ; Truth is lost when it lies dead in the soul ; the Soul is lost when it does not serve its God. The lesson is—do not let Heaven's blessings run to waste, appropriate them to the right purpose : those that rightly use them shall have more, those that abuse them shall lose what they have.

We infer from the narrative :—

IV. THAT CHRIST IN THE EXERCISE OF HIS COMPASSION WOULD DIRECT MEN TO THE INFINITE SOURCE OF ALL GOOD. "And looking up to heaven, he blessed and brake and gave the bread to his disciples." He blessed God for the food. This was a custom among the Jews. "Blessed be thou, O Lord our God, the King of the world, who hast produced this food from the earth."* That was the form. But it was not from custom that Christ did it. It was heart with Him. His spirit rose in gratitude to the Infinite Father. And He assumed this heaven-turned attitude, and used words, in order to impress the minds of the multitude that they must turn their hearts to Heaven as the source of all good.

Too hastily by far, have we been forced to hurry through this wonderful narrative. Every part demands a thoughtful pause. It is instinct with Divinity ; it heaves with suggestions about suffering man and the redeeming God. It is a little mirror reflecting the world and its Heavenly Helper. Let us ever look at them both together. I know the world is

* Livermore.

burdened with woes. Deep throes of anguish rise from the heart of humanity every day :—

“ Each new morn
New widows howl, new orphans cry—new sorrows
Strike Heaven in the face, that it resounds.”

But thank God! I know too that there is one come from heaven to “heal the broken-hearted.”

Germs of Thought.

SUBJECT:—*The Great Contrast; or, The Past and Present State of the Redeemed.*

“And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.”—1 Cor. vi. 11.

Analysis of Homily the Three Hundred and Thirty-third.

HERE the apostle states a fact, a fact relating to two distinct periods;—the past and the present. With the skill of an artist he presents to our view two distinct portraits of the same persons: one representing the Corinthians in their natural wretchedness, covered with pollution, clothed in rags, and enslaved by sin; the other representing them in a changed condition, morally cleansed, robed in righteousness, and enjoying the high privileges of Christian men. Everyone acquainted with the low state of morality at Corinth, sees at once the force and propriety of these words. That city, like Athens, was “wholly given to idolatry;” and with idolatry prevailed every form of vice and wickedness. The catalogue of crimes given in the preceding verses is black in the extreme, and painfully indicates the depth of moral depravity into which human nature has sunk; and though the mere recital of some of those deeds of darkness would be extremely offensive to the chaste and virtuous, they are still

awfully prevalent in many lands ; yea, the very principles whence they proceed are common to man's sinful and polluted nature.

Now, in reminding the Christians at Corinth of their former character, the apostle had no desire to discourage them, and to wound their feelings, but to impress upon their minds two very important thoughts ; viz., The impossibility for an impure man to partake of the blessings of Christ's kingdom. And also, the obligation laid upon them as believers, to renounce sin, and to lead a holy life. He was anxious that they should carefully examine both portraits, and mark the contrast. "And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."

This passage of Scripture directs our attention to:—

I. THE PAST STATE OF THE REDEEMED. "And such were some of you." These words are applicable not only to the believers at Corinth, but to all the redeemed everywhere ; not that all have been guilty of the sins and atrocities here recorded ; but, because all sinners are by nature governed and influenced by the same principles. The heart, the great fountain of life, is impure—hence the thoughts, feelings, and habits, are at variance with the standard of holy living.

Four things may be said relative to the redeemed in their past unregenerate state :—

First : *They were void of moral rectitude.* Their conscience was burdened with guilt. The throne of the heart was occupied by an intruder, and every feeling of the soul was enslaved by sin. It was a distinguished feature in man's character in his state of innocency, that in all things he sympathized with God. His heart throbbed in unison with the pure heart of his Maker. But the moment he sinned he lost this divine sympathy—this love of truth and purity, and became the slave of every wrong and unhallowed feeling. This is the real state of all sinners. "They are all gone

astray ; there is none righteous, no, not one." They are void of moral rectitude—they are destitute of sympathy with holiness—"they love darkness rather than light."

Secondly: *They were subject to impure influences.* Their affections were defiled. When conscience loses its authority, a love of truth dethroned, and a sense of justice deadened in the bosom, there is nothing to prevent the soul becoming the slave of the most debasing influences. The Corinthians seemed to be entirely in the power of such influences, but not more so than sinners in general : the only difference is in the forms which those influences assume. The streams of unholy affections are as impure, vile, and deadly, now as ever—only that they flow in different channels. The influences which ever control sinful men are love of self, love of pleasure, and love of the world. These three mighty powers subject the soul to their entire control. Every thought, every emotion, every feeling of the heart is in the power of one or more of these influences. And if in appearance we are better than the people of Corinth, it is not because we are "by nature" governed by holier principles, but because those principles are more successfully checked in their outward development.

Thirdly: *They were slaves of wrong habits.* "Their deeds were evil." When both the conscience and affections are wrong, the deeds must be inconsistent with truth and righteousness. We view men's deeds as practical expressions of their principles. The lives of the Christians at Corinth were once shamefully immoral. Their original portrait reflects the very image of sin incarnate. Every feature fills the beholder with profound abhorrence. "And such were some of you."

Fourthly: *They were incapable of spiritual enjoyment.* "Know ye not that the unrighteous shall not inherit the kingdom of God." The unrighteous have no capacity, no taste, no moral fitness, for the exalted pleasures of religion—the pure joys of the heavenly world. It is utterly impossible for a man bearing in his bosom a guilty conscience, influenced

by impure principles, and whose life is inconsistent with the laws of truth and justice, to partake of the blessings of Christ's kingdom. The "new creature" alone is adapted for the divine and living pleasures of the "new heaven." Guilty and sin-loving souls are unfit for the hallowed society and exalted joys of that glorious city, "whose builder and maker is God."

We will now turn aside from this foul, *old* portrait, and gratefully proceed to examine the *new*.

II. THE PRESENT STATE OF THE REDEEMED. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God."

Here are presented to our notice the *change*, the *means*, and the *agency*. (1) *The change*. It is expressed in three words—"washed, sanctified, justified." These expressions suggest to us three very important thoughts:—

First: *An initiatory act*. "But ye are washed." There is probably an allusion here to the ordinance of baptism, which is a striking emblem of moral cleansing. The believers at Corinth having renounced idolatry with all its rites and absurdities were baptized, and thereby initiated into the privileges of Christ's spiritual kingdom. But as the water of baptism can neither wash away the deep stains of sin, nor infuse new life into the soul, the apostle evidently refers to some other washing—the work of the Holy Spirit on the heart. This is the *commencement* of the wonderful change which takes place in the believer's soul: it is the opening of the understanding, the impressing of the heart, the moving of the affections, and the enkindling of new thoughts and new desires in the mind. It is separation from the world—conversion to God.

Secondly: *A progressive development*. "But ye are sanctified." This does not imply faultless perfection. Those early Christians were heirs to many moral infirmities. But they were consecrated to the service of the Lord Jesus. So are all the true followers of the holy Redeemer. But the

believers at Corinth were also under a process of spiritual cleansing. The preparation necessary for heaven is a progressive work—impurities are removed every day—and Christian graces, like living plants, gradually mature. We ascend the hill of eternal life by slow, gradual, continued progress. Every step we give is a real gain ; and, reposing on the Almighty arm, we mean not to rest until we reach its bright and glorious summit.

Thirdly : *A beautiful completion.* “But ye are justified.” This act, though mentioned here last, is generally considered the first in this great change. There are three great causes at work in man’s justification. The *merits of Christ*.—“Being justified freely by his grace, through the redemption that is in Christ Jesus.” The *faith of the believer*. “We conclude that man is justified by faith without the deeds of the law.” The *influence of the Holy Spirit*. “And by the Spirit of our God.” For an illustration—think of a man, who, having fallen overboard, is carried away by the current. His life is in imminent peril—he struggles, he sinks, he despairs. But, at last a rope is thrown towards him—he eagerly grasps it—and he is thereby rescued from a “watery grave.” What effected his deliverance? We have here a combination of causes. The kind friend who threw the rope—the rope itself—and the man’s own eager grasp. Thus the Saviour’s merits, the penitent’s faith, and the influence of the Spirit are necessary to secure the salvation of the soul. (2) *The means.* “In the name of the Lord Jesus.” “By the precious blood of Christ.” No other influence could have touched the depraved hearts of the Corinthians, awakened their dormant sensibilities, and infused into their bosom the life of God, but the influence which flows from the Cross. No name but the “Name of the Lord Jesus” has sufficient power to change the heart. No means in God’s government can wash and sanctify a polluted spirit but the waters of John’s crystal river—the living stream that flows through the “city of our God.” (3) *The agency.* And by “the Spirit of our God.” This glorious change is the work of the Holy Spirit.

It is He that gives effect to the word preached—moves the deepest affections of the heart, destroys the iron yoke of sin, breaks to pieces the fetters of the soul, and creates the man a new creature in Christ Jesus. The agency of the Spirit is essential to our salvation. It is He that strives with man—appeals to his conscience, subdues his enmity, and gains his heart. It is the “Spirit of our God” that breathes into the soul the breath of life, and removes for ever both its guilt and pollution. Thank God for such an agency, His presence is ever in the Church ; His voice, in accents of the purest love, falls on our ear ; and His secret and all-powerful influence quickens and beautifies the soul.

This portion of God’s word teaches the desirableness of a calm and solemn reflection. It is well sometimes to sit down and calmly review the past. Such reflection would produce in the mind, humility, gratitude, and a deep and lively sense of the sovereign mercy and grace of God. It also clearly shows the mighty power of redeeming love. Were the sinners at Corinth “washed, sanctified, and justified ? Then no sinner need despair. Untold wonders are wrought “In the name of the Lord Jesus.” Brother, may you and I experience this great change. May *we* be assimilated to our Saviour’s image,—delivered from all sin, and introduced into the society of the sinless redeemed !

J. H. HUGHES.

SUBJECT :—*On the Use of Externals in Religion.*

“And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich,” &c.—Luke xix. 2—10.

Analysis of Homily the Three Hundred and Thirty-fourth.

A RICH man, and no doubt accustomed to gratify curiosity, Zaccheus climbed up into a tree that he might not lose the great sight—the marvellous man, whom all the people followed. He “sought to see Jesus who he was”—the outer

man only. We are not told he had any desire to learn of the Great Teacher the laws of God, or the nature of His kingdom, or to beseech forgiveness. Yet Christ approved of his curiosity. He called him down, and went to his house. Zaccheus received Christ joyfully, and "salvation came to his house that very day."

We learn from this that great and lasting spiritual benefit may be the result of an attempt to obtain even a superficial knowledge of Christ. The principle involved is that the use of the mere externals of religion is sometimes blessed by God to a spiritual end, even when that has not been the object in view. Here this principle is shown in its application to *knowledge*, but it is equally applicable to the emotions and the will as to the intellect.

There are things connected with religion which a man may possess or employ without a truly religious aim, which may be the means of spiritual life, but are not that life; not even positive signs of it.

I. SOME OF THESE THINGS ARE NECESSARY. The Holy Spirit does not supersede perception and reason. A man is not converted, nor made to grow in grace, by an immediate act of omnipotence, independent of the natural modes of reaching his perception, emotions, and will. He is not conveyed in vision into the presence of Christ, but must, like Zaccheus, climb up into a tree, or in some other ordinary way, first get a sight of the Son of Man. Hearing must go before believing—acquaintance precede love. So that a certain amount of *Biblical knowledge* is indispensable. So also of *Criticism*, either personal or by deputy, in order to a thorough appreciation of the character and teachings of Christ. *Organization*, too, is necessary. It has been abused, made to usurp altogether the place of individual action, but it cannot be totally dispensed with. Without it some methods of spreading Christianity would be impossible, others inefficient. Were there no visible Church there would be no public worship, no union with the brethren, no

stirring up to love and good works, and one great demonstration of the existence and vitality of Christianity would be lost. Christianity has a social object no less essential than its personal object ; and were each Christian to isolate himself, all the manifold benefits ordained to result from the action and reaction of Christians on each other's hearts and minds would be rejected.

II. SOME OF THESE THINGS ARE USEFUL. Our spiritual stature is but short, and if, by "climbing up into a tree," we can supplement its deficiencies, the aid, though humble, is not to be despised. Spirit is cramped by matter, circumscribed by weakness, crippled by sin. The body and the world have just claims, and they pertinaciously urge unjust ones. It is of importance then to enlist on the spiritual side of our nature whatever can afford it help, strengthen it, or fortify it against attack. *Preaching* is useful in obvious ways to almost all—to the unstudious more than to others. Its benefits, when not immediate, often become apparent at a subsequent period in the facts and impressions it has conveyed. *Liturgies*, and the like external forms of worship, aid the devotional spirit,—may initiate it, even ; in accordance with the mental fact that the outward expression of emotions by their appropriate words or gestures tends to excite those very emotions. A set form of prayer and confession—simple and comprehensive—furnishes expression to feelings, wants, and aspirations, which, lying latent in many a man's breast, he would, if unassisted, but seldom call forth. *Music and Poetry* are the very flame of emotion—a flame that not only enlightens but kindles. Consecrated to religion, their use is great when the chief object is to touch the heart rather than the intellect. Can an irreligious man listen altogether without a good effect ? And the godly man will resort to them as the natural expression of his deepest and most hallowed feelings, and find his heart beat higher and more in unison with heaven. *Painting*. Let not the idolatrous abuse blind us to its use in religion. Have you

never read a grand and touching sermon on canvass? Felt tears spring to your eyes, a prayer to your lips, at the sight of matchless love and sorrow beaming from some picture of your Saviour? The religious artist and the preacher alike endeavour to form vivid conceptions of what Christ on earth must have expressed in looks and actions, and of the remarkable incidents of His career, and then strive to convey their ideas to us by pencil and by words. Both help to place us in thought, in the position of those who saw our Lord. Some great fact in His life may be more clearly and firmly impressed on the mind by one sight of a picture than by years of occasional listless reading of the Gospels;—and who shall estimate the arresting and quickening power of one such fact? *Symbolism*, also, may have its use, especially to imaginative and sensitive minds. There is no reason why dissenters, with their severely simple service, should deny to others—who think they benefit by them—crosses, architectural devices, priestly vestments, flowers, &c. May not sometimes the sight of a cross melt a heart to tenderness, strengthen it for action, brace it for endurance; remind us that we are made perfect through suffering? Flowers may say much to the pious mind, of God, life, death, and resurrection. Do their gentle tongues wither inside church walls, or their voices refuse to mingle with the preacher's? In short, imagination should not be shut up in a "secular" corner where some good men imprison it.

III. THE USE OF EXTERNALS IS OFTEN BLESSED BY GOD. Christ approves the attempt to get even a superficial view of Him. The unconverted man is not told it will be useless to hear or read until he knows that the Spirit is touching him. Curiosity is not only permitted—it is a duty. The mere æsthetic thirst is sometimes made the means of bringing to the feet of Jesus to "learn of him," and to true spiritual communion with Him. The character of Christ, if only in its human aspect, is powerfully attractive—it appeals to our noblest instincts. Drawn into His presence, a man is in a

position to receive that influence of the Holy Spirit which shall lead him to "receive Him joyfully" into his heart. When the motive is to increase knowledge, love, or good works, much more may the blessing be expected. God does not demand a more purely ethereal religion than our mixed nature is capable of. "We have not an high priest which" &c. He grants us material aids to spiritual service. Let then no man judge another.

IV. WE MUST NOT STOP AT THE EXTERNAL. Zaccheus had to come down and go closer. Many a man has stopped in the tree into which he has climbed, until Jesus has passed by, never to return. Of what good is it to find a point of vantage, from which you may see Christ, Heaven, and Hell, or trace out the path of duty, if resting there you make no effort to go to your Lord, to walk in the narrow path,—to reach Heaven? Had you a fulcrum through which you might move the world, what gain if you put not forth your strength to the lever?

Ross.

SUBJECT.—*The Transcendent Worth of Christianity.*

"Then said Jesus unto the twelve, Will ye also go away? Then, Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."—John vi. 67, 68.

Analysis of Homily the Three Hundred and Thirty-fifth.

WE take these words to illustrate the transcendent excellence of Christianity. There are three facts here suggested which indicate this:—

I. IT PROVIDES FOR THE TOTALITY OF HUMAN WANTS. "Eternal life." This means not merely eternal existence; endless existence may be an endless curse. It means *eternal well-being*. It means eternal existence apart from evil, and

in possession of all good. All the wants, all the desires of humanity may be summed up in these two words—*eternal well-being*. Man's deepest struggle is to preserve life, to make it as *long* and as *happy* as possible. He shudders at the idea of any termination,—the happier he, the more awful the idea of an end. In his deepest soul he feels that an "eternity of bliss is bliss."

Now this Christianity provides for ; it has "the words of eternal life."

First : *Its "words" revoke that legal sentence of eternal death to which humanity is subject.* The Bible teaches (1) That men are doomed to eternal death. (2) That through the Gospel this doom may be averted.

Secondly : *Its "words" remove that moral disease insuring eternal death to which humanity is subject.* The Bible teaches (1) That men are infected with the mortal malady : and (2) That the Gospel removes it and implants the seeds of eternal life.

Another fact here indicating the transcendent volume of Christianity is :—

II. IT RESPECTS THE FREEDOM OF HUMAN NATURE. "Will ye also go away? Christ uses no coercion. He treats men according to their nature : men are made to act freely, and they never can act as men only as they are free. Hence Christ says, "Will ye?" First : *Christ does not want our service.* He can do without us. He could destroy the old creation and create a new universe. Do not stay with me from the idea that I want you. Secondly : *Christ will not accept forced service.* (1) Because there could be no moral virtue in such service. He requires us to serve Him because by doing so we grow morally good. (2) Because there could be no happiness in such service. He wishes our happiness. The gloomy looks and the sepulchral tones of religious serfs are an abomination to Him. Be free then.

Another fact here indicating the transcendent value of Christianity is :—

III. IT TAKES THE STRONGEST MORAL HOLD UPON HUMAN LIFE. "To whom can we go?" Though free we are bound. What are its binding forces? First: *The gratitude it inspires*. Gratitude ever binds to the benefactor. Secondly: *The love it enkindles*. Love always binds the heart to its object, and the more excellencies the object displays the stronger the tie becomes. Thirdly: *The hope it awakens*. Hope binds the heart to the object promised. Christ makes wonderful promises. Fourthly: *The congeniality which it produces*. Christianity suits man in every respect—heart, conscience, intellect, all.

To whom then can the man go who has really secured Christianity? How can he extricate himself? To whom can you go? Will you go to *Rationalism*,—to *Romanism*,—to *Paganism*,—to *Secularism*? There is nowhere else you can go to, if you would.

SUBJECT—*Moral Remedialism*.

"He hath sent me to heal the broken-hearted."—Luke iv. 18.

Analysis of Homily the Three Hundred and Thirty-sixth.

THREE things are manifestly implied in these words:—

First: *That there is misery in our world*. Amidst all the beatifying influences of nature, and under all the gay and mirthful forms in which society appears, there is much suffering. There are broken hearts. There are some hearts broken by tyranny, some by slander, some by disappointment, some by bereavement, some by conviction of sin. What sighs of human anguish are breathed to Heaven, what showers of tears fall to the earth, what billows of distress surge through human souls every day! There is but ONE that knows. Another thing manifestly implied here is:—

Secondly: *That this misery is not here by Divine appointment.* This is suggested by the fact that He has sent Jesus to remove it. Whence comes this misery? Does it, like fire from the volcano, or springs from the mountain, rise by the constitution of nature? No. The benevolence of the Creator and the structure of the Universe forbid the thought. God did not create man with a broken heart, nor did He create the thing which has broken the heart. Misery is of the creature, not of the Creator. "O Israel, thou hast destroyed thyself." So uncongenial is human misery with the heart of God, that he sent Christ to remove it. The other thing manifestly implied in these words is:—

Thirdly: *That there is a high probability that this misery will one day be entirely removed from the world.* He has sent a Healer into the world equal to the work. He knew the nature and extent of the disease, the qualifications necessary to remove it, and we may feel assured that He never would have commissioned a being to a work which he had not the qualifications to fulfil. There is suffering in the world; but there is a physician too, who "can save to the uttermost," &c.

A moral Healer should be in possession of two things:—*Suitable remedial elements, and power effectually to apply them.*

I. HE SHOULD POSSESS SUITABLE REMEDIAL ELEMENTS. The employment of instrumentalities is a principle in all God's dealings with man. He acts invariably through secondary causes: He produces, rears, sustains, educates and saves, man in this way.

What are the elements necessary to heal broken hearts?—

First: *Forgiveness.* (1) Whenever man feels conscious that he has offended his Maker, he is and must be miserable. The idea that he has incurred his Creator's displeasure, will blacken the firmament of his soul, fill it with thunders and with fiends. This idea made the heathen world one of darkness, superstition, and woe. The

deepest groan of humanity is this :—"O wretched man that I am!" (2) This consciousness he is bound to feel sometime or other. He can no more prevent it rising in his nature, than he can bind the influence of Plæides or, loose the bands of Orion. It must come, and when it comes—it bites like a serpent, and stings like an adder. Now there is nothing can relieve the soul in this state, but forgiveness. This Christ gives. "He has power on earth to forgive." He comes to the soul and says,—“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. I have blotted out as a thick cloud thy transgressions and as a cloud thy sins.” When the soul feels that this is done, it can chant the psalm,—“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.”

Another necessary remedial element is :—

Secondly: *Harmony*. Conscience and selfishness, moral desire and animal preferences are ever battling within. “The wicked are like the troubled sea.” What can harmonize? There is but one thing, and that is *supreme sympathy with the supremely good*. Love to God in the soul is as necessary to bind all its impulses and powers together in harmony, as attraction is in the material world to unite all the atoms, globes, and systems together. Christ generates this in the heart. He reveals God in all His loveable attributes.

Another necessary element is :—

Thirdly: *Divine Sympathy*. Sympathy is a healing element, “As iron sharpeneth iron, so doth the countenance of man his friend.” A sufferer instinctively seeks for sympathy, and suffering instinctively awakens it. It is a healing element. A word, a look, an act of sympathy, how soothing! It acts upon the dark and troubled soul as the sun of a serene morning upon the dome of Heaven when chasing away the battling clouds. In proportion to the felt excellence and greatness of the being who expresses sympathy is its heart-healing value. Christ, the son of God, assures us of

His sympathy. "He is made in all parts like unto us." "In all our afflictions he was afflicted." His sympathy has a heart-healing power.

Another heart-healing element is :—

Fourthly: *Hope*. Awake hope of future success in the heart of the man crushed by disappointment, hope of forgiveness in the soul of the sin convicted, hope of recovery in the mind of the diseased, of liberty in the captive, of forgiveness in the condemned, of a renewed friendship in the heart of the bereaved,—and in all these cases you will do much to heal. Hope is indeed a heart-healing element. This hope Jesus brings to the world. He is in it, as the "hope of glory." "Blessed be the God and Father," &c.

The other qualification necessary to the healing of broken hearts is :—

II. POWER OF EFFECTUALLY APPLYING THE PROPER REMEDIAL ELEMENTS. The possession of remedial elements is not enough. Medicine adapted to remove the disease of the patient, may be so applied as to render the disease more malignant. Proper application is fundamental. Three things seem necessary to a proper application of remedial elements to broken hearts :—

First: *Adequate knowledge*. The moral physician should know the laws of the moral constitution, and the exact nature of the disease. The man who attempts to heal bodily diseases must, to succeed, make himself acquainted with the varied parts and laws of the human organization. No one can heal the soul without understanding it. Christ thoroughly understands it. "He trieth the reins." "He knows what is in man." He knows too the source of the disease. He knows everything about every suffering soul. Men must study souls to restore them.

Another thing which seems necessary to a proper application of these remedial elements is :—

Secondly: *Thorough happiness*. No one can heal souls who is not happy himself. Can darkness ever dispel dark-

ness? No more can sorrow banish sorrow. If I am in distress of heart, and one comes to comfort me who has himself a gloomy heart he will fail. His intentions may be good, his conversation of a consolatory character, but the darkness of his own heart will chill and cloud the whole. But if he is truly happy in spirit he has only to speak to give some relief. Happiness overcomes sorrow as light darkness. It must be so. Happiness is an infinite and necessary element, it is the mood and expression of God; misery is finite and contingent, and the product of the creature. The more true happiness a man has in him, the more of God he has in him, and the more powerful is he for good. He who in the name of Christ goes forth with a gloomy heart, a downcast countenance, speaking in sepulchral tones to relieve the woe of the world, misrepresents Jesus, and augments rather than diminishes the world's misery. Sadness is like darkness in its influence. Go out to the fields when the stars of God are hid, and the heavens are robed in blackness, and you will feel a depressive influence upon the heart. Such is the influence of a gloomy heart upon your own. Happiness, on the other hand, is like the broad bright day pouring forth a genial influence on all—making all life to have new energy and shout for joy. Christ is happy. He is the "God of peace." "The ever-blessed God." The bright sun of righteousness, that hath "healing in his wings."

Another thing which seems necessary in order to the proper application of these remedial elements is:—

Thirdly: *Exquisite tenderness*. A physician may effect a bodily cure without this. Indeed, it seems sometimes desirable that he should be utterly insensible to the sufferings of his patient. But not so with souls. They, in suffering, require in their consolation exquisite sensibility. A coarse-minded, hard-hearted man can never heal broken hearts. The sorrowing soul would shrink and recoil at the utterances of the unfeeling and the coarse, as the tenderest plants at the rough blasts of heaven. Man in sorrow requires the most delicate treatment. Jesus is qualified on this ground. He

is tender. He does not cause His voice to be heard in the street; "a bruised reed does he not break, the smoking flax shall he not quench."

From this subject I infer—First: *That Christianity is the hope of the world.* The world abounds with broken hearts. Christianity alone presents the suitable balm and the physician. Secondly: *That true Christians are the real benefactors.* They have the balm to offer, the physician to recommend. Thirdly: *That the restoration of the world may be anticipated.* He who has undertaken the work will accomplish it. Our world is a moral hospital, it is tenanted with sufferers—it resounds with groans. But it will not always be so. The time will come when He shall wipe away all tears from off all faces.

"Ye revolving seasons,
Haste then, and wheel away a shattered world."

SUBJECT—*Human Magistracy.*

"Let every soul be subject unto the higher powers."—Romans, xiii. 1—7.

Analysis of Homily the Three Hundred and Thirty-seventh.

THE better way to deal with such controverted passages as these, is to draw forth the general truths which the words, according to fair grammar and logic contain, and then it will appear what existing theory, if any, can stand in the broad light. This passage obviously contains the following truths in relation to human magistracy. That human magistracy of some kind or other is of divine appointment; that the magistracy which is of divine appointment is that which promotes good, and discourages evil; that the magistracy which promotes the good and discourages the evil is divinely

authorized to enforce obedience and support ; and that such magistracy, wherever it exists, all are bound—"every soul"—to obey and uphold.

I. THAT HUMAN MAGISTRACY OF SOME KIND OR OTHER IS OF DIVINE APPOINTMENT. "There is no power but of God : the powers that be are ordained of God." Taking the word ordained in the sense of permit, all the governments of the world, good or bad, aye, all things, even the most sinful, are ordained of Him. Daniel, iv. 32. Deut., ii. 21. John, xix. 11. But taking the word ordained in the sense of decreed it is manifest that the *principle* of civil government, whatever may be its form, is of divine appointment. This is clear not only from the Bible, but from the very constitution of society. First : *Man's social tendencies indicate it.* Some men are royal in their instincts and powers, and are evidently made to rule ; others are servile, cringing in tendency and feeble in faculty, and made to obey. There is a vast gradation of instinct and power in human society, and it is an eternal principle in God's government that the lesser shall serve the greater. Secondly : *Man's social exigencies indicate it.* Every community, to be kept in order, must have a recognized head, one who shall be allowed to rule either by his own will, or the organized will of the whole. Hence, man in his most savage state, has some recognized chief. The principle of civil government, therefore, is manifestly of divine appointment. The question What is the government that is thus ordained? will be answered in our next inference from this passage.

II. THAT THE HUMAN MAGISTRACY WHICH IS OF DIVINE APPOINTMENT IS THAT WHICH PROMOTES GOOD AND DISCOURAGES EVIL. The divinely appointed rulers of whom the apostle speaks, are not "a terror" to good works but to "the evil." They are those who "praise" the "good ;" those that are "ministers of God for good." Such are the magistracies of which the apostle speaks. To determine therefore what

kind of civil government is really of divine appointment, and that is to be obeyed and supported, you must ascertain what is the "good" which it is to promote, and the "evil" which it is to discourage. What is "good?" The answer, in which all will agree is this—*Obedience to the Divine will*. What is the standard of virtue? Not the decree of an autocrat, not public sentiment, even when organized into constitutional law; but the WILL OF GOD. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The civil government therefore that does not harmonize with His will, as revealed by Christ, the infallible Logos, is not the government of which the apostle is speaking. Taking Christ as the revealer of His will we may infer—First, That the infringement of human rights is not in accordance with the will of God, and therefore not "good." Secondly—The promotion of injustice, impurity, and error, is not according to the will of God, and therefore not "good." Opposition to governments is sometimes a duty. Daniel, &c. &c.

III. THAT THE HUMAN MAGISTRACY WHICH PROMOTES THE "GOOD" AND DISCOURAGES THE "EVIL" IS AUTHORIZED TO ENFORCE OBEDIENCE AND SUPPORT. "If thou do that which is evil, be afraid, for he, (the civil magistrate,) beareth not the sword in vain." The sword is the emblem of authority and the instrument of force. The magistrate is divinely authorized to punish transgressors and rebels. But coercion in the most absolute magistrate has its rules and limitations. (1) *The sword should never be used but from benevolent desires*. Benevolence is the very essence of God. "The new commandment" is the law of humanity; nothing can justify its violation. Punishment should not be inflicted for the sake of giving pain and gratifying revenge, but for the sake of doing good and serving the criminal. (2) *The sword should not be used for the purpose of taking life*. If life is taken away in the good cause, it must be *incidental* not *intentional*, to justify it. The advocates of capital punishment and war take it for granted that the sword is used here as the emblem of

destruction. But where is their authority? It is the emblem of righteous coercion.

IV. THAT SUCH OBEDIENCE AND SUPPORT ARE BINDING UPON ALL CLASSES OF THE COMMUNITY. "Let every soul be subject unto the higher powers." All persons, high and low, Christians and heathens, ministers and people, all are subject. First: *Disobedience to such a government is impious.* To resist it is to resist "The ordinance of God." Rebellion against a righteous human government is rebellion against God. Secondly: *Disobedience to such a government is self-injurious.* A righteous ruler is "The minister of God to thee for good." He aims at thy good. To resist him, therefore, is to wrong thyself; thou wilt sacrifice thine own comfort, and expose thyself to suffering. They that oppose "shall receive to themselves damnation." "Wherefore ye must needs be subject not only for wrath, but also for *conscience* sake."

This passage does not teach that we are bound to obey laws that are not righteous, to honor persons that are not honor-worthy. If we are commanded to honor the king, the precept implies that the king's character is worthy of his office. Some kings it is religious to despise and loathe. If we are commanded to honor our parents, the language implies that our parents are honor-worthy. Some parents display attributes of character suited to awake the utmost hate and contempt. In like manner we are commanded to "be subject to the higher powers;" and the injunction implies that what those higher powers enact is right. *The obligation of obedience is ever-dependent upon the righteousness of the command.*

SUBJECT :—*The Great Calamity.*

“Although the fig tree shall not blossom,” &c.—Hab. iii. 17, 18.

Analysis of Homily the Three Hundred and Thirty-eighth.

HABAKKUK was receiving communications from God when he wrote our text. The condition of the Jews called forth the sympathy of this good man. He exemplifies that sympathy by appealing to the Most High on their behalf; and he receives attention from the mighty God of Israel. How little he was influenced by the material, and how much by the spiritual our text abundantly proves. “Although the fig tree shall not blossom,” &c.

I. THE DIVINE RULE IS TO MAKE AN ABUNDANT PROVISION FOR MAN’S PHYSICAL WANTS. The Great Creator gives him the fig tree, the vine, the olive, the fields, the flock, and the herd. Observe—(1) *The vastness of God’s wealth.* (2) *His supreme regard for man’s comfort.*

II. THE GOOD MAN RECOGNISES THE POSSIBILITY OF A TOTAL FAILURE IN THIS PROVISION. “Although the fig tree,” &c. First: *Such a failure is fearful to contemplate.* Secondly: *Such a failure must occur through one or both of the following causes.* (1) *Man’s neglect.* “The sluggard that will not plough by reason of the cold, shall beg in harvest and have nothing.” It is a fixed law in God’s universe that “the man who will not work shall not eat.” (2) *A direct visitation from God.* One fiery blast from Jehovah’s nostrils would burn up the material and animal kingdoms. At His presence the mountains melt away, and the earth smokes.

III. THAT IN THE VERY FACE OF THIS GREAT CALAMITY THE GOOD MAN TRIUMPHANTLY CONFIDES IN GOD. “Yet will I rejoice in the Lord.” The wisdom of this conduct is seen in two things :—First: *In the divine immutability.* Secondly: *Great calamities afford scope for the development of great prin-*

ciples. Trials, if very heavy, kill little men, but make great ones. Just as an atlantic billow bears the reeling ship aloft, so does the mighty wave of trouble lift to notice a true son of God. Trials strengthen and develop love and faith.

IV. THAT THIS SUBLIME CONFIDENCE IS EXERCISED BY THE GOOD MAN BECAUSE HE HAS EXPERIENCED A GREAT DELIVERANCE. "I will joy in the God of *my salvation*." First: *This is a deliverance from the greatest evil.* Secondly: *This is a deliverance to the possession of the greatest good.* This man has in him the elements of immortality. He is a king's son, and an heir of heaven. Heaven is his future residence and the universe his estate.

HILL.

SUBJECT:—*Right Estimate of Life.*

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm xc. 12.

Analysis of Homily the Three Hundred and Thirty-ninth.

THE prayer implies:—I. THAT THERE IS A CERTAIN JUDGMENT TO BE FORMED AS TO THE DURATION OF AN EARTHLY LIFE. What is it? Not the exact *hour, scene, or circumstances*, of our end. We thank Heaven for concealing all this. Ignorance of this is:—First: *Essential to our practical watchfulness.* Secondly: *To our personal enjoyment:* and Thirdly: *To our social usefulness.* It means that we should have a practical impression that life here is *temporary and preparative.* The prayer implies:—II. THAT THERE IS A TENDENCY IN MAN TO NEGLECT THE FORMATION OF SUCH A JUDGMENT. Why this tendency? (1) Not from the want of circumstances to suggest it. History, observation, experience—all remind us every day of our end. (2) Not from any doubt that we have about the importance of realizing it. All acknowledge the importance. But, First: *From the secularity of one con-*

trolling purpose. Secondly: *From the instinctive repugnance that we have to death.* Thirdly: *From the strong dread of future retribution:* and Fourthly: *From the delusive suggestions of the tempter.* He says now, as ever, "Ye shall not surely die." This passage implies: III. THAT THE FORMATION OF A CORRECT JUDGMENT IS ESSENTIAL TO PRACTICAL WISDOM. "That we may apply our hearts unto wisdom." First: *Such judgment would serve to impress us with the connection between this life and the future.* Secondly: *It would serve to moderate our affections in relation to this earth.* Thirdly: *It would serve to reconcile us to the arrangements of Providence.* We are pilgrims, voyagers, scholars. Fourthly: *It would serve to stimulate us to render all the circumstances of this life subservient to a higher.* Time is bearing us and all away.

"The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lashed from the foam of ages, while the graves
Of empires heave but like some passing waves."

SUBJECT:—*The Spirit of a Happy Life.*

"Giving thanks unto the Father."—Col. i. 12.

Analysis of Homily the Three Hundred and Fortieth.

THERE are four classes of men in relation to life:—

First: *Those whose life has no purpose.* The millions seem to have no worthy object in view; they act with purposeless souls. Secondly: *Those whose purpose is limited to the world.* They aim at knowledge, wealth, fame. Thirdly: *Those whose life has a purpose in relation to the future.* These look at the present in relation to the future, and endeavour to make it subserve its interest; and Fourthly: *Those who feel that their purpose in relation to the future is already realized.* This is the state of mind in the text. The state of mind here is not a mere hope that all is right, or even an assurance. It is more,

it is a *thanksgiving* that all is right. The lamp is trimmed and burning, the vessel has unfurled her sails, and is sure of reaching the harbor. Now, there is no man, I think, however infidel he may be, who would not desire to possess this state of mind; to look to the future with such a heart. This state of mind implies three things:

I. A BELIEF IN A SCENE OF FUTURE BLESSEDNESS. Thankfulness for a preparation for it evidently implies this. There are two things suggested here about this scene. First: *Its physical character*. It is called an "Inheritance." Heaven is a locality. It is sometimes called "Paradise," a "House," "Jerusalem." Secondly: *Its spiritual character*. "Inheritance of the saints in light." Light is the emblem of intelligence—purity—happiness. The state of mind in the text implies:—

II. A BELIEF IN THE NEED OF A PERSONAL PREPAREDNESS FOR IT. Why feel thankful for that which is a superfluity? Heaven requires training. The training is not *intellectual* or *mechanical*, but *MORAL*. To see the necessity of this, compare the spirit and conduct of all in heaven with that of depraved man on earth. First: *All in heaven have a consciousness of God's approbation—depraved men have it not*. Secondly: *All in heaven are actuated by devout disinterestedness—depraved men not so*. Thirdly: *All in heaven feel the highest delight in spiritual exercises—depraved men do not so*. Fourthly: *All in heaven feel an intense interest in Christ—depraved man does not*. Fifthly: *All in heaven joyously abandon their own will to God's—depraved man does not*. From all this it follows that there must be a wonderful moral change to fit for heaven. The state of mind in the text implies:—

III. A BELIEF IN THE PREPAREDNESS BEING EFFECTED BY THE AGENCY OF GOD. There could be no thankfulness without this conviction. The gratitude implies:—First:

That the work is transcendently valuable to us. We could not feel thankful for that which was of no service. What is to be compared with this in value! Secondly: *That the work is accomplished with the design for our good.* A person may do a service for us, but if we feel that he did not intend to serve us, we could not feel thankful. Thirdly: *That the work is accomplished in perfect sovereignty.* If we felt that he was bound to do it, we could not feel thankful.

This subject does three important things:—First: *Presents our earthly life in an important aspect.* It is a scene of moral culture. He who regards it as a divan, a mart, or laboratory, mistakes. Secondly: *Presents the Creator in an attractive aspect.* A FATHER: a Father by means of Nature, Providence, the Gospel, and the Church, training His children for glory. Thirdly: *Presents Christianity in a sublime light.* What a glorious state of mind is this! Some are *dead* to the future, some *dread* the future, some *feebly* hope in the future. But the Christian *thanks* God for a preparedness to meet it. Gratitude is bliss. Blessed state of mind this to have in such a world as *ours*!

H E A V E N .

The world is all a fleeting show,
 For man's illusion given;
 The smiles of joy, the tears of woe,
 Deceitful shine, deceitful flow:
 There's nothing true but heaven!

And false the light on glory's plume,
 As fading hues of Eden;
 And love, and hope, and beauty's bloom,
 Are blossoms gather'd for the tomb—
 There's nothing bright but heaven!

Poor wanderers of a stormy day,
 From wave to wave we're driven;
 And fancy's flash, and reason's ray,
 Serve but to light the troubled way—
 There's nothing calm but heaven.

Theological Notes and Queries.

OPEN COUNCIL.

REPLICANT. In answer to QUERIST No. 2, p. 50, see the germ on "Human Magistracy," p. 141.

REPLICANT. In answer to QUERIST No. 6, p. 102.—The sacred mysteriousness of the subject is confessed, and also that the theories of some who, differing from Butler, have tried to explain it, are unsatisfactory, as sometimes using Scripture statements too mathematically, and sometimes following too closely the analogy of human governments. Yet the mind and heart were most reluctantly forced to the admission, that the ground of acceptance with God is wholly enveloped in darkness. There appears something incongruous in the idea, that man is saved by that which he knows not, that he is required to trust without a proper perception of the nature of that whereon he trusts. Should it be replied, that implicit faith has a propriety—undoubtedly, but the question returns, Might not a faith more enlightened be appropriate here?

We return to the notion of sacrifice as food offered to be consumed by the Deity, and to the symbolic efficacy which belonged to it of pleasing Him, and restoring the offerer and partaker of it to fellowship with Him. Now the death of Christ is called in scripture a sacrifice, God has accepted it, and it has given Him infinite satisfaction. Faithful to the analogy, Christ declares that "the eating of his flesh and the drinking of his blood" are the indispensable condition to eternal life. God

and man have been at variance, there has been a lack of communion, sympathy, fellowship. Now at last, an object is presented, a sacrifice offered, by the High Priest of humanity, in supreme delight in which the two agree, and are thus brought into harmony. A community of nature and character is developed. They eat together, and the sacred "wine cheereth God and man."—R. F.

QUERIST.—But my question is still unanswered, What is the spiritual truth couched under these symbolic words? Why is the sacrifice of Christ a delight to God? How is man admitted a guest?—W. R. T.

REPLICANT.—We think that Scripture, if it does not wholly explain, yet suggests so much, that we may perceive a real and profound congruity between the means and the end. The Pauline conception evidently is, that the death of Christ stands alone in the history of the universe as an act of moral excellence, an act of homage to law, or, which is the same, of obedience to the will of God. Obedience is submitted to the last test of death, death by violence and shame, and is not found wanting. The Son of God, the Highest of all, has in His manhood done this. Obedience has exhausted His being. The fire of love from heaven has consumed Him. "He who was in the form of God, being found in fashion as a man, became obedient unto death, even the death of the cross."

With the idea of the peerless moral excellence of the cross firmly rooted in our minds, we are prepared to learn the moral efficacy of the same. We expect to hear that this stupendous type of holiness, obedience, love, will work a revolution in the relations between God and the world of sinners. We do not see all, but we are in an attitude of expectation. The problem being, How to restore man to harmony with the Holy One, we are not taken by surprise by the solution, that sin, the principle of disunion, is to be annihilated by holiness, the holiness of the Son of Man, on which God looks with perfect satisfaction, and of which man believing, partakes. "The Lamb of God taketh away the sins of the world."

One great advantage of this representation is, that it combines what have been termed "the objective and the subjective" aspects of the Atonement. God requires as the condition of our acceptance with Him, that we identify ourselves by faith with the holy sacrifice of the cross, joining ourselves and consenting unto this Great Act of the High Priest of humanity, recognizing Him as our Representative. It is thus becoming to God to shew mercy; He invites the man who thus identifies himself with the cross to partake of the sacrifice. The man avails himself of the grace, and is assured of acceptance, when nourished by the bread from heaven, he receives a Divine nature, and repeats the manifestation of Christ.—R. F.

QUERIST. What is the meaning of the text,—“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance?” Psalm lxxxix. 15.

REPLICANT.—The word rendered “joyful sound” is evidently onomatopoeic, or resembles in sound the thing signified—Jeruhah, and is, as well as the cognate verb, used throughout the Psalms in the sense of joy or praise, or both. Therefore will I offer in his tabernacle sacrifices of joy.” xxvii. 6. “Play skilfully with a loud noise.” Verb in Hiphil, xxxiii. 3. “Shout unto God with the voice of triumph.” xlvii. 1. “Make a joyful noise unto the Lord, all the earth,” c. 1., &c.

The Septuagint translate the word by one which, in the classics, generally means a joyful sound. Luther says, “Blessed is the people that can exult.” De Wette, “that knows the call of the trumpet;” so Sachs, “the sound of the trumpet.” Ethan, the author of this Psalm, who lived in the time of the Babylonish captivity, and is called the Ezrahite, to distinguish him from the wise musician who lived in the time of Solomon, is thinking of the employ of the priests and Levites, who, on great occasions, walked with the ark of Jehovah in procession, raising the joyous sound of trumpet praise. The Israelites generally were familiar with the sound, regarding it as a sign of the presence of Jehovah, and a pledge of prosperity.

QUERIST. What is the meaning of the text,—“Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption?” 1 Cor. i. 30.

REPLICANT. It appears to us on consideration of the Greek of this passage, and of the context, that the above version does not fully and precisely bring out the meaning. Paul in speaking of wisdom, says that Christian teaching is not of such wisdom as was in esteem

with the Greeks, and that not many who were thus wise became converts. Yet, he says, Christianity has a wisdom proper to itself, which is taught even to the simple, and makes them wise. God has sent Christ to us as our wisdom. Of this wisdom he then gives a threefold department, to wit, righteousness, sanctification, redemption. We propose the following rendering as well agreeing with the Greek, if not required by it :—

“Who is made to us wisdom from God, namely righteousness, and sanctification, and redemption.”

REPLICANT. In answer to QUERIST No. 7, p. 102.—The justification which is the result of faith is a transaction between God and the soul: the judgment of the last day will be a public solemnity. The actions of every man having, many of them, been done openly, it is necessary that they be judged openly. Those that have been secret must be made manifest. We cannot conceive how the world's history could otherwise be duly closed and consummated. Not merely have many crimes been kept secret by shame, but many good actions by modesty. These secrets will probably be disclosed by some overpowering manifestation of Christ's character after a manner to us now unknown. His first coming was in some degree a judgment, for it disclosed the secrecies of character and divaricated persons. “The day when God shall judge the secrets of men” will by a hitherto inconceivable manifestation of Christ, also irresistibly reveal unsuspected resemblances to Him and dissimilarities, and will thus divaricate mankind into two great companies.

REPLICANT. In answer to QUERIST No. 8, p. 102. The word is

correctly rendered “replenish,” and does not involve what QUERIST refers to. The English word *replenish* properly means to *fill*, and the Hebrew word in question is often thus rendered in the Old Testament. Thus, in verse 22 of the same chapter, “*Fill the waters in the seas.*” Again, Ex. xl. 34, —“The glory of Jehovah *filled the tabernacle.*” The word “replenish” was used in certain places by our translators, not to indicate any difference of sense, but apparently for the sake of a supposed agreeable variation.

REPLICANT In answer to QUERIST No. 9, p. 102. The QUERIST is probably aware that the passage 1 Pet. iii. 18—20, has ever been a vexed subject of interpretations. Those given of it by the Fathers and by the moderns are very numerous and discrepant, and some of them very absurd. We do not profess complete satisfaction, but will lay before our friend what we hold as the best provisional interpretation.

The passage is evidently in close relation with that of chap. iv. ver. 6. The Apostle's aim in the common context is, to strengthen those who were suffering in a good cause. He adduces the example of Christ, who in His mortal nature, “flesh,” was put to death, but who, as a strong mark of Divine approval, was resuscitated by the Holy Ghost. (See Rom. viii. 11.) Further, as all the actions of Jesus are ascribed to this spirit with which he was anointed, he is said in this spirit to have gone and preached to the spirits in prison. As a Spirit He preached to spirits. These are the same who in chap. iv. ver. 6 are spoken of as “dead.” The “prison” therefore is the ward where the spirits of the dead are watched over and guarded,—the “Hell” of the

"Apostles' Creed." These spirits are further defined as those who were once disobedient to the preaching of Noah. They had consequently been punished by a violent death, than which nothing is more dreadful to "men in the flesh." Altho' "they were judged according to men in the flesh," yet by the influence of Christ's evangelization they were spiritually quickened. There is an analogy insinuated even between these souls and Christ. They are condemned in the flesh. He was put to death. They were quickened in the Spirit, being brought into a state of Divine peace. He was raised by the Spirit to shew His Divine Sonship. Suffering believers are encouraged by the suggestion, that though they endure the extremity of a violent death, they may yet have "the Spirit of glory and of God resting upon them, and, being partakers of Christ's sufferings, shall be made glad also with exceeding joy when his glory shall be revealed." chap. iv. 13, 14.

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Queries to be answered in the next number.

10.—Rom. viii. 19—22 inclusive. Does it accord with sound philosophy or the modern revelations of Science, or even with a correct interpretation of the above texts, that the *irrational* part of the creation, as well as the *rational*, partook of corruption, consequent upon Adam's sin? If not, in what sense must we understand the Divine infliction, "Cursed is the ground for thy sake."? Gen. iii. 17.—LAUDO.

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11.—What rendered the Atonement of Christ necessary? Was the necessity legal or moral?—an outstanding law—penalty against

the transgressor, or man's moral and spiritual condition consisting in the alienation of his heart from God through wicked works? or was it both? If one, or the other, or both, did the work of Christ fully meet the exigencies of the case? Again in what sense is Jesus said to be "The propitiation for our sins"? 1 John iv. 10.—JOHN MILLER, D. S.

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12.—I wish to call attention to the Saviour's declaration in Matt. xii. 31, in relation to Heb. vi. 4, 5, 6. In the first, the Lord Jesus declares that "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." In the last Paul affirms that those Hebrew Christians, if they should fall away, could not be renewed again to repentance. The word "impossible" being an absolute expression, and must be taken to mean simply *impossible*.

Now let my question take the form of a syllogism: If the Saviour said there was but one sin for which there is no pardon, and Paul assures us, that, if those Hebrews "fell away" there was no forgiveness for them; must not their sin be the sin spoken of in Matt. xii. 31?—E. HALL.

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13.—Does the word in the original, by us translated "everlasting," in regard to the punishment of the wicked, (Matt. xxv. 46), and do similar words used elsewhere in the bible in reference to the *duration* of the torments of the lost, imply never-ending, ever-enduring? If not (as some affirm) what texts teach us this doctrine? What texts fully controvert the annihilation and final restoration theories?—

ROBERT BECKETT.

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14.—Does Rom. vii. 14 to end of chapter refer to Paul's own experience?—JOHN C. DYER.

15.—The Rev. Ingram Cobbin in his note on Rom. iii. 24, makes the following remarks on the word "redemption."—"The root of the word signifies the ransom-price paid for a prisoner of war, and denotes deliverance from sin and its consequences, by the offering of Christ as a propitiation." I cannot make this and your notes for the present month agree, and should like to have a little light on the subject.—
W. S.

16.—"And Jesus immediately knowing in himself that virtue had gone out of him turned him about in the press and said Who touched my clothes?" What was the nature of the *virtue* here adverted to? —
INQUIRENDO.

17.—One of our highest embodiments of beauty is what is termed the angelic or the human form with wings. Is there any scriptural ground for such a conception of a higher class of beings? If not, whence the idea so generally entertained? —
INQUIRENDO.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

FORCE OF CONSCIENCE.

CONSCIENCE, or the moral sense, as it is sometimes called, is the power by which we perceive the moral quality of actions, and are made sensible either of their rightness or wrongness. This moral quality is not perceived, with equal distinctness, by all, but every man has the ability to discern it to some extent. As to the nature of the faculty itself, whether it be single and ultimate, or whether it be made up of a combination of several faculties (partly intellectual and partly emotional), we may leave to be determined by the schools set apart for Psychological science. Our object is simply to establish the existence and the universal operation of such an inward monitor.

It is no objection to the *reality* of conscience to say that the moral judgments of men differ in different countries, and under different circumstances. This may be true, yet it does not prove that there are no moral judgments at all. Even the most barbarous and cruel of human tribes are not altogether destitute of moral distinctions. Their consciences may be, and doubtless are, very defective, but their rudest form of settling disputes indicates some sense of discrimination between right and wrong. The Feejees, perhaps, may be regarded as amongst the worst specimens of our race, and may furnish an illustra-

tion of our meaning. Even at this day it would appear that they are addicted to the most unnatural practices of cannibalism; and these seem to be the least of their crimes. Cruelty, it is said, not only to their enemies but to their friends, is a main characteristic of their national temper. They delight to feast upon the dead body of their nearest relative, and no tie of consanguinity can hold them back from the horrible meal. Bald heads and grey hairs excite contempt instead of honor, as in this country; and hence children, when they find their parents growing old and troublesome, put an end to the nuisance by quietly strangling them. The sick and the infirm are treated with no greater compassion: exposure, burning alive, the knife or the cord, awaits them. When a husband or chief dies, the ceremony of the *loluku*—that is, sacrificing the victims to him—invariably takes place. The bodies of these wretches are called “grass” for bedding the great man’s grave. Sometimes a man, rabid with hunger, will seize his “better half,” deliberately dismember her, cook and eat her, at the same time inviting a neighbour to join him in the unnatural feast.

If now we contrast the moral condition of these savages with that of the Missionary of the Cross, who has gone to civilize them, we might be tempted to say that the difference was so great, the moral judgments so opposed, that if conscience were a reality in the one case it could not be so in the other. And yet if the savage were solicited to give a reason for his cruel practices, he would probably do so by pleading utility, necessity, ancestral teaching and usages, or religious fear. In doing this, would not his attempt at self justification indicate the existence of a conscience, though of one sadly perverted and mistaken? It is doubtless true that man was made for virtue. If then he become vicious, would it not be by acting contrary to his nature and opposing all the higher instincts of his being? Let this opposition cease, and the repressive tendencies of evil be withdrawn, conscience would soon regain her elasticity, and exercise her legislative functions in harmony with the principles of eternal rectitude.

There are three important powers of the mind which may be said, to act as aids to conscience: these are memory, association, and imagination.

I.—MEMORY. This gives to conscience a retrospective power. The past is re-lived. Every action is reproduced and judged of. Without memory reflection would be impossible, a sight and sense of sin impossible, moral judgment impossible. Only within the momentary interval, in which the sin was committed could the conscience act or give a verdict; but even then the verdict might be wrong through the excitement of hope or fear, or the overpowering nature of the motive. At any rate immediately that the sentence had been given,

the impression, and the circumstances by which it had been produced, would be forgotten, and no moral result would ensue.

The faculty of memory is necessary for the efficient working of conscience both *before* and *after* the commission of a deed. *Before*, it is essential for the purpose of discrimination. *After*, for retribution. Some memories are naturally defective : hence the motives for the prevention of crime cannot be so readily produced : but others are remarkably *reproductive* and *conservative*. The murderer of the Duke of Clarence is represented by Shakspeare as thoroughly understanding this reproductive power when in answer to the appeal made to his remembrance of the past, he reminded the Duke of his *own atrocities*.

Clarence.⁴—Erroneous Vassal ! The great King of Kings
Hath in the table of His law commanded,
That thou shalt do no murder : Wilt thou then
Spurn at His edict, and fulfil a man's ?
Take heed : for He holds vengeance in His hand
To hurl upon their heads that break His law.

2nd. Mur. And that same vengeance doth He hurl on thee
For *false-forswearing*, and for *murder* too !

With marvellous point has the poet produced this whole scene ; especially if we connect the retort of the murderer with what he had previously said of the sphere and working of conscience. The contemplation of the murder of the Duke troubled him very much ; and his conscience would not let him engage in the deed without severe and terrible warnings. At last he makes up his mind to nullify her judgments altogether, and in these pithy words sets forth his determination :—

"I'll not meddle with it (conscience) it is a dangerous thing, it makes a man a coward : a man cannot steal, but it accuseth him ; a man cannot swear but it checks him. 'Tis a blushing shame-faced spirit that mutinies in a man's bosom ; it fills one full of obstacles : it made me once restore a purse of gold that by chance I found." &c.

II.—ASSOCIATION. The law of association of ideas is well known. Suddenly when far away from the scenes and events of former years, some secret, invisible, and mysterious suggestion makes the past again a living reality. We know not how the suggestion is made. No trace of the connecting link can be found, but it reveals a wonderful power in our nature. Through it we are hurried back to some long forgotten thought, or word, or deed, and made to confront it after the lapse of many years in some new form, or, till then, unperceived rela-

tion. Very simple indeed is the process, but most remarkable, and sometimes terrific the result. The means by which it is effected may be exceedingly insignificant. A change of wind, the aspect of a flower, the position of the clouds, a peculiar tone of voice, the expression of a countenance, a single word—any one of these may be quite sufficient for the purpose: but at the merest suggestive touch, as if by enchantment, the door of the past will fly open, and the deed with its attendant circumstances, stand revealed in solemn reality. It is then that conscience shows her judicial authority, and acquits, or condemns, as the case may require.

III.—IMAGINATION. This power pictures to the mind the scenes through which we have passed, heightened by a coloring of its own; or gives to abstract ideas a reality and an embodiment almost tangible and life-like. There is no time, perhaps, in which this faculty is more active, than when the bustle, confusion, and cares of the world have ceased, and the mind is left to its own reflections at the close of day. Cheever, in his *Pilgrim's Progress*, presents this thought in an admirable manner. He says:—"We go about in the day-time; we see pleasant companions; we are absorbed in earthly schemes; the things of sense are around us; the world is as bright as a rainbow; and it bears for us no marks or predictions of the judgment, or of our sins; and it holds no converse with us on these subjects; and conscience has retired as it were within a far inner circle of the soul. But when it comes night, and the streets are empty, and the lights are out, and the business, and the driving and gaiety are over and the pall of sleep is drawn over the senses, and the reason and the will are no longer on the watch, then conscience comes out solemnly, and walks about in the silent chamber of the soul, and makes her survey and her comments; and sometimes sits down and sternly reads the record of a life that the waking man would never look into; and the catalogue of crimes that are gathering for the judgment. And as conscience reads, and reads aloud, and soliloquizes, you may hear the still small, deep echo of her voice reverberated through the soul's most secret unveiled recesses. Imagination walks tremblingly behind her; and now, they two alone pass through the open gate of the Scriptures into the future and eternal world:—for thither all things in man's being naturally and irresistibly tend: and there, as conscience is still dwelling upon sin, imagination draws the judgment, and the soul is presented at the bar of God, and the eye of the Judge is on it, and a hand of fire writes as on the walls of the universe, "Thou art weighed in the balance and found wanting." Then whatever sinful thoughts or passions, words or deeds, the conscience enumerates and dwells upon, the imagination with prophetic truth fills eternity with corresponding shapes of evil."

ILLUSTRATIONS.

CONSCIENCE WORKING BY THE AID
OF IMAGINATION.*Clarence.*

"O, then began the tempest to
my soul!

I passed methought, the melan-
choly flood,

With that grim ferryman, which
poets write of,

Unto the kingdom of perpetual
night.

The first that there did greet my
stranger soul,

Was my great father-in-law, re-
nowned Warwick;

Who cried aloud;—*What scourge
for perjury*

*Can this dark monarchy afford false
Clarence?*

And so he vanish'd: Then came
wand'ring by

A shadow like an angel, with
bright hair

Dabbled in blood; and he shriek'd
out loud,—

*Clarence is come, false, fleeting, per-
jured Clarence,—*

*That stabb'd me in the field by
Tewkesbury;*

*Seize on him furies, take him to your
torments!*

With that, methought, a legion of
foul fiends

Environ'd me, and howled in mine
ears,

Such hideous cries, that with the
very noise

I trembling wak'd, and, for a
season after,

Could not believe but that I was
in hell;

Such terrible impression made my
dream."

Richard iii. Act. i. Scene 4.

CONSCIENCE WORKING BY THE AID
OF ASSOCIATION.

The Rev. John Flavel once
preached a most affecting and
solemn sermon from the words:

"If any man love not our Lord Jesus Christ, let him be Anathema Maranatha." In the congregation there was a lad named Luke Short, then about fifteen years of age, a native of Dartmouth. It does not appear that the Sermon made any unusual impression upon him. He became a sailor and afterward came to this country, and passed the remainder of a very long life. At the age of a hundred years he possessed such vigor of body as to be able to work upon his farm, while his mental faculties were very little impaired. But he was a careless hardened man; he was in the language of the prophet, "a sinner of a hundred years old," and apparently destined "to die accursed." While in the field one day he found himself insensibly carried back in reflection over the events of his past life. The incomprehensible current of association among the events of his youth drew him once more within the chapel of Mr. Flavel, and the whole solemn scene rose up around him. He saw the man of God, with his affectionate earnestness, power and solemnity. He heard again the discourse as it fell from his lips, saw him rise to pronounce the benediction, remembered the fearful anathema maranatha, and its powerful effect upon the congregation. And now for the first time he felt the meaning of the preacher and heard the voice of God. He felt that he had not himself loved the Lord Jesus Christ, not in all the course of a life prolonged to more than a hundred years. He was terrified at the dreadful anathema; he became at length a true penitent and died in his 116th year having given pleasing evidence of true piety.—*Related by Cheever.*

"I have just been admiring the marvellous construction of the mind in the circumstance of its enabling me, as I sit by my candle here, in a chamber at Chichester, to view almost as distinctly as if before my eyes, your house, the barn, the adjacent fields, neighbouring houses, and a multitude of other objects. I can go through each part of the house, and see the exact form of the looms, tables, maps, cakes of bread, and so on, down to my mother's thimble. Yet I still find myself almost 300 miles off. At present I take no notice of the things now about me; but perhaps at some future time, at a still greater distance, I may thus review in imagination, the room in which I now write and the objects it contains; and I find that few places where I have continued some time can be thus recollected without some degree of regret; particularly the regret that I did not obtain and accomplish all the good that was possible at that place, and that time. Will it be so, when hereafter I recollect this time, and this place?"—*John Foster.*

CONSCIENCE GAINING A TEMPORARY VICTORY.

Macbeth.

"If the assassination
Could trammel up the consequence and catch,
With his surcease, success; that
but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come.—But in these cases,
We still have judgment here; that we but teach
Bloody instructions, which, being taught, return

To plague the inventor. This even handed justice
Commends the ingredients of our poisoned chalice
To our own lips. He's here in double trust;
First, as I am his kinsman and his subject,
Strong both against the deed; and then as his *host*,
Who *should* against his murderer shut the door
Not bear the knife myself. Besides this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his *virtues*,
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off."

Macbeth, Act i. Scene 7.

CONSCIENCE HAVING LOST THE VICTORY.

Macbeth.

I have done the deed:—Didst thou not hear a noise?

* * * *

Methought I heard a voice cry
sleep no more,
Macbeth does murder sleep, the innocent sleep;

* * * *

Macbeth shall sleep no more * * *
How is't with me when every noise appals me,
What hands are here? Ha! they pluck out mine eyes!
Will all great Neptune's ocean wash this blood
Clean from my hand? No; this my hand will rather
The multitudinous seas incarnadine,
Making the green—one red."

Ibid, Act 2, Scene 2.

RETRIBUTIVE POWER OF CONSCIENCE

The Earl of Breadalbine planned the massacre of Glencoe, and carried it into execution in the most cruel and dastardly manner. Macauley speaking of the effects produced upon the minds of the guilty perpetrators of this atrocious deed, says that, "Breadalbine, hardened as he was, felt the *stings of conscience or the dread of retribution.*"

* * * * *

He did his best to assume an air of unconcern. He made his appearance in the most fashionable coffee house at Edinburgh, and talked loudly and self-complacently about the important service in which he had been engaged among the mountains. Some of his soldiers however, who observed him closely, whispered that all this bravery was put on. He was not the man that he had been before that night. The form of his countenance was changed. In all places, at all hours, whether he waked or slept, *Glencoe was for ever before him.*"

Macauley's History, vol. iii, p 216.

CONSCIENCE WORKING BY REMORSE.

In returning from some of the apartments in a Lunatic Asylum in Philadelphia, Dr. Beecher saw a man standing fixed, immoveable, like a pillar; and in recording the scene says:—"I asked who that was, so fixed, the image of despair. It was the son of Dr. Rush, and in the dreadful hour of revenge and pride he had killed a fellow man in a duel. There he stood like a pillar. Sometimes he would apparently wake up to recollection; he would pace off the distance, and give the word fire! Then he would cry out; He is

dead! he is dead! This was the power of conscience, of Remorse. It had unsettled reason, and left the man in the grasp of his crime as an eternal ghastly reality of his being."

Beecher.

CONSCIENCE SOMETIMES SILENT AND PERVERTED TILL DEATH.

"When he," (Henry VII. of England) "found he could live no longer, he began to cast his eye towards that future existence, which the iniquities and severities of his reign rendered a very dismal prospect to him. To allay the terrors under which he labored, he endeavored by distributing alms, and founding religious houses to make atonement for his crimes, and purchase by a sacrifice of a part of his ill-gotten treasures, a reconciliation with his offended Maker. Remorse even seized him at intervals, for the abuse of his authority of Empson and Dudley, but not sufficient to make him stop the rapacious hand of those oppressors."

Hume, History of England.

CONSCIENCE HARDENED TILL SIN IS DETECTED AND BROUGHT HOME WITH CONCLUSIVE EVIDENCE.

"Richard Crowninshield was a murderer. As long as he thought the evidence of his crime was concealed he was cheerful and confident even in prison. He was a very desperate, hardened, strong-minded, remorseless villain. He was the leader of a knot of infidels, who jeered at all sacred things, and taught young men in habits of abandoned wickedness. There were accessories to his crime, not one of whom, as he thought, was suspected; and he

knew that so long as that was the case not a link of condemning evidence could be obtained against him. At length a letter intercepted in the post office, led to the arrest of one of his accomplices. That arrested man was carried into the jail at midnight; but so profound was the sleep of that hardened murderer, that all the clanging of the bolts and bars of the prison, at that unusual hour did not wake him. The next morning the sheriff came into his cell and entered into familiar conversation with him. He was standing calmly at the foot of his truckle bed. "Well," said the sheriff, "did you hear the noise last night?" "Noise? No; what noise? I slept well." "Why did you not know that they had arrested Frank Knapp, and brought him here last night at midnight?" The strong guilty man put his hand to the wall to steady himself, but unable to conceal his feelings, or to recover from the shock, fell back senseless on the bed. The recoil, the scorpion sting, had reached him at last; his sin had found him out; the sword had pierced through the rocky case-ment around the conscience of the desperate criminal and was grinding in his soul. What passed that night, none can tell, nor how long the man endured the terrible conflict with conscience and despair. But when the Sheriff entered his cell next morning he was hanging dead, self-murdered. Such is the power of sudden overwhelming evidence, bringing the sense as well as the proof of guilt into the soul. Men would flee from it, if they could, at the last day. If there were still a third world into which souls could plunge out of the eternal world, by a second self-murder, they would do it."—*Cheever*.

ORIGINAL SIMILITUDES.

SOCIAL RETRIBUTION.—Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldst thou have thy social scenes to resound with music? then speak ever in the melodious strains of truth and love. "With what measure ye mete it shall be measured to you again."

ONE TALENT.—Feeble souls are like those tracks of land which have neither depth nor richness of soil, yet however arid produce something to serve the world. The sandy and stony deserts of the Cape are covered with heath of every hue and form to beautify the scene and to charm the traveller's eye. Even so the feeblest soul can display some phase of feeling and character that shall add a beauty to its sphere. The world wants the heath as well as the oak, and the genial heavens shine alike on both. "Even the most feeble are necessary."

KNOWLEDGE IT SHALL VANISH AWAY.—Human sciences are like gas-lights in the street. They serve our purpose only while the heavens are dark. The brighter the sky the more dim and useless they become. When noon-tide floods the town, they are buried, though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic shall go out. "Knowledge it shall vanish away."

SMALL MEN WITH GREAT LEARNING.—These are both like monkeys in human costume, and man in the harness of brutes; in the one case they excite ridicule on account of their pretentious freaks, and in

the other—pity on account of the encumbrances they are too feeble to bear.

SERMONS. — Sermons are like streams. Their depth, color, and virtue, depend upon the soil through which they flow. The narrower the channel, and the shallower the waters, the more bubble and noise. The little dirty brook, rattling among the hills, can reflect no bright object, bear no burden, and will soon be exhaled in thin air; but the deep clear river, springing from an ever-living fountain, winds its quiet way through countries, mirrors the

heavens on its peaceful bosom, bears new life to many a district and wealth to many a home.

THE SUN OF RIGHTEOUSNESS.—The ideas of Jesus are sun-beams. When they fall, full and free, upon the heart of humanity, they are like the solar rays of spring upon winter's dark and icy lands; they cleave the clouds, breathe a genial thaw, wake the dormant germs, loosen the frost-bound currents, and send them forth in warm and sparkling streams to irrigate the scene.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A GRAMMAR OF THE NEW TESTAMENT DIALECT: INTENDED AS AN INTRODUCTION TO THE CRITICAL STUDY OF THE GREEK NEW TESTAMENT. By Dr. GEORGE BENEDICT WINER. Translated from the sixth enlarged and improved Edition of the Original. By EDWARD MASSON, M.A., formerly Professor in the University of Athens. Vol. I. Edinburgh: T. & T. Clark.

THEOLOGIANs seem hard to be persuaded that grammar is the only legitimate basis of their science. Yet, if the authority of Scripture as the record of revelation is once admitted, this is almost self-evident. As rationally might a man expect to profit in Astronomy without the knowledge of mathematics, or a surgeon ignorant of anatomy venture some nice and hazardous operation, as a divine hope for scientific certitude without grammar. Metaphysics were as trustworthy as basis for botany as theology. Away with your pre-conceived confessions, articles, catechisms! The true theologian

values them at a low price. He is otherwise busy, intent on the interpretation of the document, which he desires to look at with pure philosophical eye, unperturbed by colored, contorting, and obfuscating, glasses. Too often have preconceived notions been forced on a passage, and "proved" by means of a passage, by men who knew not grammar. As for such passages as are stubbornly inconsistent with the theory, so much the worse for them. Rack them until they recant, or, as a last resource, bury them in the dungeon of silence, and forget that they ever existed. Every one at all conversant with the history of theology or the present state of the pulpit knows that there are certain standard methods of getting over obstinately heretical texts, which, if allowed to speak for themselves to the simple multitude or to the true grammarian, were fatal to the favorite dogma. Texts of the worst class are never preached from at all. First, learn the system, then learn the art of proving it from the Bible; such was practically the rule, and we fear is hardly exploded yet, in favour of this other—first interpret the Scriptures, then construct a system wholly out of their utterances, and including all their utterances,—if you can. If after years of pious labour, you find this to be impossible, hope for one in heaven. For the New Testament is not so much a kiln of bricks where, with a little patience, you may find the very shape needed from time to time in the wall of your square barn, as the fragments of a stupendous megatherial organism, embedded in the strata of time, which labour can only disencumber, sagacity know, skill put together, and a divine spirit quicken.

The unprejudiced inquirer perceives without difficulty that his first business lies with the language of the New Testament. As it is not the custom of humanity to attain perfection at a bound, we might have supposed what has been the fact, that if Winer's book represents an accurate knowledge of New Testament diction, and offers a trustworthy guide, this is after years of effort, of partial failure, and of angry controversies even between men in earnest. We find therefore first in this volume an introductory history of New Testament Grammar. Having rejected the theories of the Purists and of the Hebraists, the author expounds his distinctive and self-evidencing principle, that the Common or Hellenic dialect, the Greek of the Macedonic period, and a living idiom with the New Testament writers, was the basis of their style. In general this dialect differed from pure Attic by a mixture of other native idioms and of remoter provincialisms. It would be modified at Alexandria. It would receive a Syro-chaldaic, and even somewhat of a Latin element in Palestine. Although Winer has neglected the last, it must be admitted nevertheless to exist in the New Testament, which has many Latin words and even some Latin phrases.

We believe this Grammar to be on the whole the most trustworthy existing guide to the language of the New Testament, and to be indispensable for the poorest theological library. This edition of Clark is translated from the German edition, whereas the American translation—also on our desk, by Agnew and Ebbecke, in one volume 8vo., Philadelphia, 1840, was made from the fourth. The well-qualified Professor Masson appears to us, in this first volume, to have performed his arduous duty in a masterly style. The sheets seem to have been corrected with great care. The first volume brings down the subject to the middle of the chapter on the Syntax of Verbs. The price of the two volumes, to subscribers, must, considering the nature of the enterprise, be acknowledged to be very low. We heartily thank Messrs. Clark and the accomplished translator.

ESSAYS, SELECTED FROM CONTRIBUTIONS TO THE EDINBURGH REVIEW.
By HENRY ROGERS. In Three Volumes. New Edition. London :
Longman, Brown, Green and Longmans.

If a man has not time for the personal perusal of the master-pieces of literature, and is yet strongly moved by a desire for some acquaintance with their character, he will find essays such as some of these, most serviceable. Then when these works or their giant-builders are referred to in conversation or writing, he will no longer be annoyed by the awkward consciousness of boorish ignorance, feeling that he has the next best thing to immediate knowledge—to wit, the benefit of the instruction of an honest and well-informed reporter. Or if he has determined with an eccentric friend of ours, that it is right to read all the great authors, he will be no worse prepared for that arduous voyaging by a few weeks passed in the society of such as Mr. Rogers, who will give him an idea of the proper method of navigation, and of the rewards he may reasonably anticipate. These remarks are suggested by the series of admirable literary essays, in the first and second of these volumes, on Thomas Fuller, Leibnitz, Pascal, Plato, Descartes, Locke, Sydney Smith, and the rest. On each of these, Mr. Rogers gives a very interesting, if not brilliant, account of his life, and a sensible estimate of his character and criticism of his writings. If it be right to prefer where all is excellent, we think the series on ecclesiastic matters in the third volume to be, on the whole, the most valuable. We have heard of men taking soda-water in the morning, to dispel the fumes of more potent potations over-night. If any of our friends has been elevated by mystic nepenthe smuggled across the German Ocean, or has been muddled by draughts too deep of British brandy, Oxford manufacture, we strongly advise him to try Rogers's soda-water, that he may again be fit for the ordinary duties

of life. Not that we mean to subscribe without reserve to all the doctrines, or to profess entire contentment with the spirit, of some of the discussion in the two essays on Tractarianism, or in the well-known essay on Reason and Faith. But if a man needs his equilibrium to be restored, he can hardly do better than go through this course of antidotes. Mr. Rogers is no mystic, but a hard-headed man. Though well read, he is also very sensible. Though "he has many books on his head," yet "his brains move." He will tolerate no nonsense. Though in travelling through his territory you may miss the stimulating romance of the Western hills, yet you will not be toiling over a dead level, but moving agreeably amongst moderately undulating and diversified scenery, where there is many a well-cultivated farm, where the air is bracing and the sentiment English. We are thankful to have these Essays, many of them old familiar friends, in a new dress, gathered in compact form, convenient to stand for reference in deserved proximity to the reprints of Jeffrey and Macaulay. This new edition contains many essays—such as those on Descartes and Locke, and on the History of the English Language—which did not appear in the first.

THE ETERNAL FOUNDATION, &c. &c. By the Rev. JOHN PULSFORD,
Author of "QUIET HOURS." Edinburgh: Thomas C. Jack.

WE are glad to meet again with the author of "Quiet Hours." Condemned and ridiculed by the blatant voice of self-made oracles, he pursues undeterred his earnest and useful labors. "Useful," we say, advisedly, for we know that one of his previous discourses, that on "Jesus revealing the heart of God," brought light and peace to a heart that was soon to cease beating, and that had long been repelled from the Gospel by the uncouth and unscriptural dogmas of Sir Oracle and such as he. We rejoice also to perceive that Mr. Pulsford, while quite as earnest, is more practical than before. There is in this pamphlet less of human speculation, and more of what is surely after all more philosophical, teachable and reverent acquiescence in the teachings of God's Word. We heartily sympathize with his efforts to set forth Catholic Christianity, freed from the conceptional and phraseological forms or sects, in the universal language of humanity. There is a height where the air is clear and the prospect wide, where the clamours of contending theologians are unheard, where the bosom is invigorated and the spirit raised by a purer atmosphere, while the ear catches somewhat of the eternal melodies. To that height our author is surely tending, and as it is with all true soarers, this is only to sympathize more tenderly with, and to labor more faithfully for, his less elevated brother.

PAINTING POPULARLY EXPLAINED : WITH HISTORICAL SKETCHES OF THE PROGRESS OF THE ART. By THOMAS JOHN GULLICK, Painter, and JOHN TIMBS, F.S.A , &c. London : Kent & Co.

IT may at first seem rather foreign to "The Homilist" to speak about pictures. Preachers are not expected to be connoisseurs in art. Yet, if we remember rightly, Cicero decides, that although the perfect orator is not required to be omniscient, he should yet have some acquaintance with all departments of knowledge. It is true he is referring particularly to the bar, but the same remark will apply, though partly in a different way, to the pulpit. Is not oratory itself a kind of painting? Do not the two arts call into operation the same fundamental poetic faculty? The present treatise does not profess the æsthetics of painting, but the mechanical details, the material element. No painter, however great his genius, can do much execution without the proper implements, nor without dexterity in the use of them. Such are the topics of this interesting volume. The different kinds of painting—distemper, encaustic, mosaic, illumination, on ivory, enamel, pottery, porcelain and glass, fresco, oil and water-color, photograms—are clearly described, their histories given, and their methods practically explained. Thus a knowledge, which every man of any claim to intelligence ought to possess, may readily be obtained from this pleasant little book. Without saying that it equals standards on the subject, it may safely be asserted, that it includes much more than would at first be suggested by its price and the small pretence of its appearance.

MY RECOLLECTIONS OF THE LAST FOUR POPES, AND OF ROME IN THEIR TIMES. An answer to Dr. Wiseman. By ALESSANDRO GAVAZZI. London : Partridge & Co.

IF we could gain the ear of any morbid member—especially if female—of the Low Church, who manifested a desire to read this volume, we would cry with proportioned eagerness—Do not. Without intending to insinuate a charge of intentional unfaithfulness, we say that we cannot profess satisfaction respecting the writer's complete aptitude for the task. Apparent bitterness in an author is not generally calculated to inspire his readers with confidence, nor can the heat of even a just resentment easily co-exist with the calm dignity and impartial judgment which are proper to Clio. This book is of course intended as an antidote to Cardinal Wiseman's; but we think that, in order to know the truth, the public should not regard either as infallible, but "look on this picture and on that." The four Popes of Wiseman are four attractive gentlemanly saints—the four Popes of

Gavazzi are four wretched sinners, whose pontifical elevation only renders their depravity the more conspicuous and mournful. If the truth lies between the extremes, it is however probably nearer the priest than the Cardinal.

THE LITERARY AND EDUCATIONAL YEAR BOOK. London: Kent & Co. In an age like this it is difficult to find any place in the realm of literature unoccupied. This work has, however, been fortunate enough to discover such a position, and to take it; and in that position is admirably fitted to serve the cause of letters and progress. It contains a mass of the most valuable information for literary men and others, and is so condensed as to enable the publishers to offer it to the public at the small cost of 2s. 6d. Should the circulation be equal to the merit of the work, the talented, assiduous, and enterprising Editor will have no reason to complain.—Now. By NEWMAN HALL, LL. B., Author of COME TO JESUS, &c. London: J. Nisbet and Co.—We do not think that this little book manifests any diminution of power. It is well adapted to its purpose, to arouse the slumbering energies to decision; and we hope that, like its predecessors, it will circulate by thousands.—THE SERVICE OF THE SANCTUARY: OR, REVERENCE SHEWN TO THE HOUSE OF GOD; &c. By the REV. T. W. AVELING. London: Ward and Co. This is well adapted for good service amongst late arrivers at public worship, irregular attendants, and sleepy hearers. It would be well to distribute it amongst most of our congregations, in the proportion of twenty per cent. to their numbers.—THE CAVENDISH PULPIT: Sermons by the REV. J. PARKER. While the popularity of some preachers is enough to make honest and truth-loving souls weep tears of blood on account of the ignorance and gullibility of church-going people, the popularity of others is a source of true satisfaction and thankfulness. We heartily rejoice to know that the sermons, of which we presume those before us are a fair sample, crowd one of the largest chapels in Manchester. In these discourses you will find none of those witticisms, vulgarities, fawnings, rhapsodies, bellowings, self-laudations, sentimentalizings, mountebankisms, and other miserable baits which the poor popularity seeker too often employs. There is a depth of manly thought and a peal of honest eloquence in these discourses which we heartily commend.—CHRISTOLOGY OF THE OLD TESTAMENT, AND A COMMENTARY ON THE MESSIANIC PREDICTIONS. By E. W. HENGSTENBERG, Dr. & Prof. of Theol. in Berlin. Translated from the German, by JAMES MARTIN, B.A. Volumes III. and IV. Edinburgh: T. and T. Clark. We are happy to record the completion of the able translation of this important work; one of the most welcome to the student who sub-

scribes to Clark's Foreign Theological Library. As the work has been already noticed in "The Homilist," we need only say that the third volume comprises the Messianic Prophecies in Ezekiel, Daniel, Haggai, and part of Zechariah. and the fourth completes the subject, besides adding six very valuable appendices; of which the last on the Nature of Prophecy, a very sober and moderate discussion of the state of the prophet under supernatural influence, will just now be read with peculiar interest.—THE WAY HOME, OR, THE GOSPEL IN THE PARABLE, an earthly story with an heavenly meaning. By the Rev. CHARLES BULLOCK, Late of Christchurch, Luton, (Now of Worcester.) London: Wertheim, Macintosh, and Hunt. This is a small volume of lectures by a young clergyman, on one of the most touching and telling of our Saviour's parables. The fundamental principles of Gospel truth, are here illustrated by the history of the prodigal son. The streams of human love as they meander through the most dear relations of life are here disclosed, in order that they may mirror the deep things of God. The path of life is here most clearly defined, and considerations the most tender and potent are presented to enter and pursue it. It is an invaluable book as a gift to an inquirer. Nature in her most thrilling moods is here employed to argue home the gospel to the heart. The book breathes the poetry of affection, the reverence of a saint, and the zeal of a Christian propagandist.—THE VOYAGE AND SHIPWRECK OF ST. PAUL: WITH DISSERTATIONS, &c. By JAMES SMITH, Esq., of Jordanhill, F.R.S., &c. Second Edition. London: Longman, Brown, Green, Longmans and Roberts. This admirable monograph will be welcomed as an indispensable companion to Conybeare and Howson's "Life and Epistles of St. Paul." The author is both a scholar and a traveller, has considerable nautical knowledge, and combines judgment with sagacity. Much new and curious light is thrown by his investigations upon certain parts of Luke's narrative, the dissertations on whose life and writings, and on various other matters related to the chief aim of the work—as the wind Euroclydon, the island Melita, the ships of the Antients—add greatly to its value. It should find a place at once in every bibli-cal library.

A HOMILY

ON

Man's Need of Seasons of Devout Solitude.

"Arise, go forth into the plain, and I will there talk with thee."
Ezek. iii. 22.



HE anchorite of history has no attraction for the vast majority of modern men. They figure him to their imagination as the unsocial, morbid, and ghastly, creature of superstitious phantasies and fears. Albeit, his life was the practical recognition, though not always a healthy development, of a principle of conduct solemnly binding upon all men, and obeyed by the best spirits of every age. There is much in the world that is loathsome, dissonant, and hideous, to the morally sensitive and thoughtful of our race. Men alive to spiritual realities and relations have always sighed with Cowper—

"For a lodge in some vast wilderness."

Their hearts, attuned to spiritual harmonies, long to shut out the din of business and the jargon of conventional life.

Utter abandonment of society,—perpetual hermitage, this is far enough from our doctrine. We recognize man's need of society as well as solitude. Perpetual retirement

might, perhaps, exclude much evil, but would exclude also much that might be turned to our advantage. Had we no force within us to modify, counteract, and even resist, the forces from without; were we like lumps of clay in the plastic hand of society, perpetual solitude would be our only safety. But this is not the case. We have faculties within, by which we can make the billowing tide of social forces a pathway to conduct us to our self-elected destination.

In truth, we cannot do without society. Shut us up from others, and our powers will remain dormant and undeveloped. Society is to our souls, what soil and air, showers and sunbeams, are to the grain—the conditions of quickening and of growth. But even could we do without, we ought not to attempt it. The better a man is, the more public he should be. He should be out in the open fields, scattering the seeds of the kingdom; up the mountain height, catching the rays that stream from above, and throwing them upon the benighted millions below.

But whilst I hold not the principle of perpetual, I do that of periodical, solitude. Never, perhaps, was there an age requiring the religious teacher both to practice and enforce the obligation and necessity of *seasons of devout solitude* with greater earnestness and constancy than the present. We live in exciting times. Voices from without are hourly calling us forth from our retirements, and urging us to take our part in the passing scene.

God's voice to Ezekiel is especially applicable to us;—"Go forth into the plain:" retire awhile from the din of the world, and in the impressive eloquence of silence "I will there talk with thee." The prophet did so, and he tells us that he had there the same manifestations as he had by the river Chebar. He says "The heavens were opened, and I saw the visions of God."

I shall submit three arguments for *seasons of devout solitude*:—I say with emphasis, *devout solitude*, for there is much undevout solitude, solitude for secular study, mere intellectual improvement and self-indulgence. The solitude I now advocate, is a solitude to "talk" with God.

I. SEASONS OF DEVOUT SOLITUDE ARE NECESSARY IN ORDER TO FREE US FROM THE CORRUPTING INFLUENCE OF SOCIETY. There are many elements and powers in the social atmosphere most pernicious in their operations upon our moral sensibilities and character. We may specify a few of the baneful tendencies of society upon the soul :—

First : *Society has a tendency to stir and strengthen the impulses of our animal nature.* Without referring to the institutions, which abound amongst us for the purpose of giving edge to animal appetites and fire to animal passions, it must be admitted, that the whole spirit and style of society in this age, have this tendency. Society dresses and acts, even in its everyday walk and life, as if it had no higher mission than to please the senses and to wake the passions. Just so far as it succeeds in this, we are injured. The rise of passion, is the fall of principle ; the energizing of appetite, is the enervating of intellect ; the indulgence of the senses is the bane of the soul.

Secondly : *Society has a tendency to produce habits of superficial thought.* Your man of society who is ever out in social scenes, and has no hours of thoughtful retirement, may become a clever talker, but never a thoughtfully earnest man. The things that float on the surface will float through him. Society ever likes the echo of its own voice, and he who would become its favorite must sound, as much as possible, its own notes. Even in its religious assemblies, it can scarcely tolerate the deeply thoughtful. The spicy anecdote, the volatile language, the feathery and the flippant—these are the popular wares. All this is bad. Nothing can benefit us but truth ; and truth to bless, must be looked upon in its broader and deeper aspects. The light thoughts that stream from the press, and sound from pulpits and platforms, are, I fear, degrading to truth and emasculating to the general mind.

Thirdly : *Society has a tendency to destroy the sense of individual responsibility.* The man who is ever out in society is likely to become so fused into the common mass of metal, that he will lose even the feeling of individuality. He will

flow with the stream, and become a mere bubble, that will rise, glitter, and burst, according to the state of the general current. All this is an evil. A deep and ever-living sense of our personal responsibility—a vivid and practical realization, that we stand *alone* before God, having duties which no other can discharge, sins for which no other can answer, interests which no other can promote, are essential to the origination and growth of virtue in the soul.

Fourthly: *Society has a tendency to promote a forgetfulness of God.* Men in the multitude forget God. His voice is lost in their chatterings, His claims are overlooked in their own projects and interests. In but few circles is He acknowledged, and in fewer still is He loved and regarded as the sweetest theme of conversation, and the greatest charm of fellowship.

Such are a few of the many baneful influences which impregnate the social atmosphere of this age. How are they to be counteracted? How are the impressions they make on us every day to be neutralized? I know of nothing that can do it, apart from *seasons of devout solitude*. Would you cool down into a healthy temperature the animal feeling which society may inflame? Withdraw to devout solitude. Alone with God, all the streams of thought that will well up from the depths of our spiritual nature about the interests of the soul, the solemnities of eternity, the glory of the Infinite, will put out the animal fires. Would you exorcise all the empty and frivolous thoughts that society is powerful in evoking within you? Withdraw to devout solitude. Alone with God, such thoughts will pass away from the firmament of your soul like the mountain mists of morning at the approach of the sun. Would you rally and invigorate that sense of individual responsibility which society has a tendency to destroy? Withdraw to devout solitude. Alone with God, you will feel isolated, like a little island detached from all, and encompassed by the boundless. Would you strengthen that practical conviction of God's being and presence which society tends to obliterate? Withdraw to devout solitude,

and you will feel that He is the all-in-all—"the Alpha and Omega, the first and the last."

Brother ! acts of devout isolation, like those which Jesus wrought when He sent the multitude away in order to be alone with God on the mountain,* we *must* attend to as the necessity of our spiritual existence. We must often bid the multitude to depart, or we shall be ruined. The lamp of piety will soon flicker and expire in the gusts of social influences, unless we retire to devout solitude for fresh oil to feed its waning fires. The social air is full of noise and thick with fog. Wouldst thou hear His voice thou must go, like Ezekiel, into the "plain" of solitude, and He will there talk to thee. His voice is only heard in silence. Wouldst thou see His moral beauty and be enchanted with it, thou must leave the foggy scenes of social life, retire into the sunny plain of devout solitude, and thou shalt, like Ezekiel, see "the visions of God."

II. SEASONS OF DEVOUT SOLITUDE ARE NECESSARY IN ORDER PERSONALLY, TO APPROPRIATE THE GOOD THERE IS IN SOCIETY. There are good things in society as well as bad. There are good institutions, good books, good men. Great truths are pronounced, and noble deeds are wrought, every day in this false and selfish world. We gratefully acknowledge the good we discover, we devoutly pray that it may grow on, until like the mountain in Belshazzar's vision it fills this mundane sphere. But however much good there may be in society, you cannot make it good to *you*, without devout solitude. The conversations of the noblest circles, the most renovating principles of the most Christ-like discourses, the suggestions awakened by the most sacred and solemn scenes or services, will all prove worse than useless if their good effect is allowed to terminate with their first impressions. First impressions, of a holy kind, if they are not cultured by devout reflection, will not only pass away as the early dew goes off in the sun, but will carry off with them

* See page 178.

something of the freshness and the sensibility of the heart—something that will render the spirit less susceptible to other good impressions.

There is a large class of persons, who seem to act under the idea, that by going to certain scenes of a religious character, now entering one place of worship and now another—now listening to this preacher and now to that, and always giving the preference to the most exciting, they will become in some mystic way moulded into a character, that will obtain the approval of their Maker. Great delusion this. All the more pernicious because popular.

Souls are often represented as gardens for cultivation ; but strange to say, they are gardens that must cultivate themselves. They must break up their own fallow ground and uproot their own weeds. We cannot be made good independently of ourselves. Put a human spirit into angelic circles where it should see only virtue and hear only truth, all would be useless, without its own devout reflection. A holy character is not a manufacture. No Church can make a saint. The Creator, I may suppose, put into the earth, at first, the seed of all the life that should ever grow or move on its surface. The germs of all the forests, gardens, and landscapes, of all times, were embedded, mayhap, in its soil. But there they would have remained dormant for ever unless the earth had periodically turned its face to the sun. It is so with the soul. There are seeds of truth in the mind ;—some, perhaps, inbred, and more imparted,—but these germs will remain dead for ever unless the soul is brought periodically into conscious contact with God ; the central sun of truth.

In devout solitude, and nowhere else, can the faculty of discrimination rightly do its work. Here, the mind has its “senses exercised to discern good and evil.” The two opposite elements, alas ! are so mixed together here, so compounded, that a rigid and searching discrimination is required to separate the chaff from the wheat—the dross from the ‘gold. In the presence of God, evil and good dissolve their connexion, and appear in their own distinct essences. The night is

divided from the day. Now without this discrimination there can be no true appropriation. In devout solitude, therefore, I can turn the universe to my service; aye, even make enemies serve my purpose. As the bee turns the bitterest herb to sweetness, so the soul in devout solitude can turn the worst things to the best account. The pious man can summon his greatest foes into his presence in his chamber, and make them minister to his spiritual service. From them he can draw lessons that shall enlighten his intellect and strengthen his heart. He can turn the insult that wounded him into a power to weaken his confidence in man, and confirm his faith in God.

III. SEASONS OF DEVOUT SOLITUDE ARE NECESSARY IN ORDER TO QUALIFY US TO BENEFIT SOCIETY. We cannot live to ourselves if we would. By a necessity of our nature we must influence others for good or ill. We are fountains that send out streams that flow in all directions, and that will never be dried up. Nature and the Bible teach that our bounden duty is to "serve our generation"—to endeavor to improve the condition of the race.

How shall we become qualified to do so? This is the question now. Three things seem indispensable, and these are dependent upon devout solitude.

First: *Self-formed conviction of Gospel truth.* Gospel truth is our great instrument of social usefulness; that without which nothing else will be of any service. It is "the power of God unto salvation." But how is this to be wielded? By circulating copies of the Scriptures, or by a mere recitation of their contents, or by repeating what other people have said or written concerning those truths? All these may be, and are useful in their way. But there is one thing indispensable even to do these things effectively, and that is—*self-formed convictions.* Heaven has so far honored our nature, that the Gospel, in order to obtain its grand victories, must pass as living beliefs through the soul of him that employs it. If we would effectually use the Gospel to help

society, we must see, taste, and handle it with our *own* souls. The men who speak the Gospel without such convictions, and there are thousands of such amongst conventional preachers, can never enrich the world. They are echoes of old voices. What they say was in the world before they came into it: they are but mere channels through which old dogmas flow. But he who speaks *what* he believes, and *because* he believes, speaks in some sense a new thing to the race. The doctrine comes from him instinct and warm with life. His individuality is impressed upon it. The world never had it in that exact form before, and never would have had it so, had he not believed and spoken.

Now, devout solitude is necessary to turn the Gospel that is in the Bible, into this power of living conviction; you can never get it elsewhere. Alone with God you can search the Gospel to its foundation, and feel the congruity of its doctrines with your reason, its claims with your conscience, its provisions with your wants.

Secondly: *Unconquerable love for Gospel truth.* There is an immense practical opposition to Gospel truth in society. Men's pride, prejudices, pleasures, pursuits, and temporal interests, are now, as ever, against it. It follows, therefore, that those who think more of the favor and applause of society than of the claims of truth, will not deal with it honestly, earnestly, and therefore, successfully. The man only who loves truth more than popularity, fortune, or even life, can so use it as really and lastingly to benefit mankind. In devout solitude you can cultivate this invincible attachment to truth, and be made to feel with Paul, who said—"I count all things but loss for the excellency of the knowledge of Christ."

Thirdly: *A living expression of Gospel truth.* We must be "living epistles." Our conduct must confirm and illumine the doctrines which our lips declare. Gospel sermons, which are the expressions of life, are life-giving. Gospel truth must be embodied; the word must become flesh, it must be drawn out "in living characters," in all the phases of our everyday existence; its spirit must be our inspiration, if we would

make it instrumental for good. Sermons which are the expressions of a Gospel life—a life of Christ-like philanthropy and devotion, are the only sermons of any service to the universe. Verbal sermons,—expressions of a little invention and sentiment, are common enough amongst us; what we want is, life-sermons, expressions of a whole Christianized existence. “The intelligence,” says Carlyle, somewhere, “that can with full satisfaction to itself come out in eloquent speaking, in musical singing, is after all a small intelligence. He that works and does some poem, not he that *says* one, is worthy of the name of poet.” Even so. He that works and does some sermon, not he that *says* one, is worthy of the name of preacher. Now, for the production of such sermons, I am convinced there must be seasons of devout solitude,—hours, when under the silent sunbeams of eternity, ideas run into emotions, circulate as a vital current through every vein of the soul, and form the very *stamina* of our being. It is said of Moses “That the skin of his face shone while he talked with God.” But in seasons of devout solitude, our whole nature may grow luminous, and every phase of our character coruscate with “The deep things of the spirit.”

Brothers, let us imitate Christ in His isolating acts; let us often “send the multitude away,” and climb the mountains of solitude, there in the depths of silence to commune with the spiritual and the infinite. Thus we shall get strong for our work. John the Baptist gained his invincible energy in the lonely wilderness. Paul grew to an apostle in the quiet of Arabia, and it was in the awful midnight solitude of Gethsemane that an angel from heaven came to strengthen Jesus for His work. It is beneath the earth’s green mantle, in secret and silence amongst the roots, that the trees of the forest turn the elements of nature to their own advantage. And it is down in the quiet deeps of spiritual realities, alone with God that the soul only can turn this world to its use.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-SEVENTH. *Matt. xiv. 22, 23.*

SUBJECT:—*Christ's Acts of Devout Isolation.*

CHRIST, as we have seen, had, in the exercise of His compassion, just fed the multitude, by a miracle the most striking and incontrovertible. No less than “five thousand men, beside women and children,” both witnessed with the eye, and felt in the satisfaction of their hunger, the supernatural act. There was no gainsaying the fact. All believed, and felt, that in the multiplying of the loaves and fishes, Omnipotence was as conspicuous as His Compassion. The multitude being fed, “straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. And when he had sent the multitude away, he went up unto a mount to pray, and when the evening was come, he was there alone.” Here we have what we may call an *isolating act of Christ*. He separates Himself from the multitude, He extricates Himself from society, and withdraws into the depths of solitude. In this act, as here recorded, four things are observable:—First: *Unostentatious kindness*. He had performed a noble work, and His praise was on the tongue of all:—the applauding shouts of the multitude filled the air. But He does not, like the vain lover of praise, pause to feast His ears with the plaudits of

the populace. He had done a noble deed, and He was satisfied with its performance. Goodness is its own reward. "Our consideration," says Bengel, "ought not to dwell on things which we have well done." No, having done them, whether men censure or praise, it matters not, let us pass on: we have wrought a work for the universe and the ages. Another thing observable in this isolating act of Christ, is—Secondly: *Resolute determination*. He "constrained"—*ἡνάγκασεν*, compelled—"his disciples to get into a ship." No doubt the reluctance to go into the ship without Him, and to sail alone, was great. The multitude too, most probably, were strongly inclined to remain longer with Him. Indeed, John tells us, that they wanted "to take him by force, to make him a king." (vi. 15.) They were so entranced with Him for the time, that they were anxious forthwith to enthrone Him as their monarch. So that to get the disciples into the ship, and to send the teeming multitude away, required no little determination. If our resolves be right, let them be firm—let them be too adamant for the fiercest fires of persecution to destroy. In this isolating act of Christ we observe—Thirdly: *Moral might*. How did He turn these multitudes to His resolve? Each one of the thousands had a will of their own, and that will was to tarry longer with Christ. How did Jesus reverse the wills of these thousands and turn them to His purpose? Not by material force. He could have commanded the winds, the lightning, or some other material agent, to come and bear them off. But these forces, though they might have transported hence their bodies, could not change or touch their wills. It was His moral influence, the moral majesty that sat upon His brow; the moral energy that went forth in His word, the moral electricity that darted from His looks,—it was this subtile but sublime power that did it. When I see this Jewish peasant bowing the wills of thousands to His own, I feel that He must be "God manifested in the flesh." Once more, in this isolating act of Christ we observe—Fourthly: *Religious devotion*. "When

he had sent the multitude away, he went up unto a mountain apart to pray, and when the evening was come he was there alone." He retired from impure humanity to the Holy Father—from the finite to the Infinite, from acts of social benevolence to acts of religious devotion. On a mountain at night alone! The eye of day is closed, nature wrapped in the sheets of darkness is silent in the arms of sleep, inviolate stillness reigns over the whole scene: there, in the noiseless depths of retirement, with the awing spirit of solitude upon His heart, there He is alone with the Infinite in prayer.

"He was there alone,—when even
 Had round earth its mantle thrown,
 Holding intercourse with Heaven—
 He was there alone:
 There his inmost heart's emotion
 Made he to his Father known,
 In the spirit of devotion
 Musing there alone."

Germs of Thought.

SUBJECT:—*The Divine Work.*

"It is God that worketh in you both to will and to do of his own good pleasure."—Phil. ii. 13.

Analysis of Homily the Three Hundred and Forty-first.

LIFE is a battle. It is more or less so to all. Even the man of pleasure and the world is not exempt from the antagonistic events, and disturbing cares, which are inseparably connected with the present state of moral probation. But the brunt of life's battle must ever be assigned to those who are seeking and struggling to possess "the kingdom undefiled, and the crown unfading." In addition to what tries the natural man they have to experience what tries the spiritual. They have besides the battling for the body, the battling for

the soul. The apostle contemplated these difficulties, when he exhorts them to "work out their own salvation with fear and trembling," by encouraging them with the soul-inspiring fact, which may well startle with delight the thoughtful mind, that "it is God who worketh in us."

Philosophically considered the *quo modo* of this work is incomprehensible to us. We know not the latent process by which mind acts on mind, thought stimulates thought, feeling awakens feeling. We know *we* can do it with ease, and surely He who is spirit, and the Father of Spirits, knows well how to work on our spirits, and to produce from the moral chaos within, a world of moral order and beauty.

We may regard this work of God in three aspects :—

First : *He works morally.* He works "*in us.*" He is ever working outside of us and around us. He works there physically—in harmony with the laws which He has created, and which He ever influences. He made the winds and bridles their fury. He made the great deep, and holds it in the hollow of His hand. He created the planets, and He rolls them through the heavens. He created the soul in man, and works there also.

He works then on *mind*. This is an infinitely higher sphere of action than to work on matter, and grander purposes are to be accomplished by it ; for—

"Spirits are not finely touched
But for fine uses."

God must work on the pastures ere they can be clothed with verdure. No laws of themselves can cause the fields to yield their increase. Divine impulse must be given to the laws which work on matter; and surely no human mind can think a holy thought, realize a holy wish, or purpose a holy work from holy motives, discovered from that Infinite Spirit, which passes over and influences the mental as well as the physical soil. "God is the Father of all, who is above all, and through all, and *in you all.*"

But God works in harmony with the laws of mind—He works with and not against them. He works that they may *willingly* do His pleasure. However the will may be influenced, it must be free. Compulsion to will, in what the mind is unwilling, is a contradiction in terms. The existence of the will implies of necessity its freedom. He who established the laws of mind knows well how to work in harmony with their freedom, and as far as we learn from Scripture, we find God inviting, persuading, and reasoning with man. The Spirit also *strives* with man—"He takes of the things which are Christ's and *shows* them unto men."

Secondly : *He works mediately.* We say not that God could not work *immediately* or directly, but does not. We know nothing of His working either in the outer or in the inner world, except through established agencies. All laws and agencies are subordinated to and energized by His all operative will. He is in the breeze, else would it sweep in vain over hill and dale. He is in the sunlight, else the voices of the forest would be mute, and busy life, in field and town, would languish in death. Is He not also in His Word—in the truth? Divine revelation assures us that God works morally by the truth in connexion with the Spirit. No man is converted except through the truth. He may attribute it to the storm, but it was the storm suggesting a truth—impressing him with the fact that "the Lord is terrible in majesty, and is to be feared,"—that awoke his soul from the sleep of death. The opened grave, the saddening knell, the impressive silence of a rayless and starless night, the fulness of the sea as it breaks in upon the shore, the pestilence which walks in the darkness, or the illness which shades the home, may suggest and robe in awfulness a truth; but it is the truth which converts the soul.

It is also through appointed agencies that we are sanctified, and grow up into the likeness of Christ. We are good only as we think rightly, and we feel rightly only as we think in harmony with the divine mind. Our moral emotions and affections become spiritual as we think spiritually, and what

is holy thinking, but thoughts awakened and exercised by the truth of God? "Ye are clean," says the Saviour, "through the word I have spoken unto you,"—"thy word is truth:" and the truth makes us free. An idea revealed from the inspired page can revolutionize the soul; and to how many has a thought, divinely blest, been the starting point of a new and noble career! This is God's work in man.

Thirdly: *He works graciously.* He works that we may do His good pleasure. He could work so as to fill us with terror and dismay. He could touch the heart so as to paralyze it with fear, and make every fibre in the system minister to mental suffering; but He is pleased to touch hearts not for sorrow, but for joy—not to awaken despair, but to fill with hope. Old Testament history often represents the Almighty in forms of terrible majesty. His voice from the mountain-top shakes the earth, and the glory of His presence is as the scathing lightning. A fire goeth before Him and burneth up His enemies. Who can stand before His presence, when He clothes himself in the grandeur of His omnipotence? The view of God in the more awful form of His power and glory is calculated to make us almost shrink at the thought of His working on our spirits, or having to do with us at all. But Christianity presents Him in an all-amiable aspect, clothes Him in garments of mild radiance, exhibits Him in the character of a Father, and reveals the glory of His moral nature as "Love," and brings us to the mount "where milder words declare His will."

He works graciously to produce in us:—

(1) *A disposition according to His liking.* While therefore we like what He likes—will what He wills, we in our measure participate in His happiness. He alone is the infinite good—the ever-blessed God, and can only will what will secure eternal happiness—that is, eternal rectitude; and rational and intelligent beings must realize the happiness of which their natures are capable, in proportion as they have sympathy of mind and heart with what is absolute righteousness and goodness. Man creates his own hell as he wills

evil:—men who are morally dark, will what is dark. The vain man wills vanity, the revengeful man wills malice, the holy man wills what is according to God's good pleasure. As a man's heart is, so will his God be—to the merciful He is merciful—to the kind He is kind. Had more of the spirit and temper of Christ been cherished in the heart, by the professed teachers of His Word, the character of God would have been set forth in a more attracting aspect. Some have presented Him in a character austere and arbitrary,—as ever predestinating men to eternal wrath; forgetting that His wish is the happiness of all—"not *willing* that any should perish." He who is light cannot wish darkness, He who is love cannot will hatred, He who is the fountain of life can have no sympathy with death. His good pleasure is not darkness, misery, or death, but that "through him we may have life, and have it more abundantly."

(2) *Power to act according to His liking.* He works in us not merely to create the wish, but the power to perform it. A man may have the best of intentions but not the ability to embody them in deeds. The benevolence of a Christian's heart may, and often does, far exceed his pecuniary resources. The inclinations of a holy heart will ever be in excess of doing.

"The arms of love which compass us
Should all the world embrace."

But where is the ability to act correspondingly? Does God require us to do, whatever be our wish, more than we are able, or He enables us to perform? A true Christian wishes all men to be saved, but he is divinely aided to save only some. However great the difference may be between a good man's wishing and doing, God has worked both in reference to the wish and the deed. In particular cases we are enabled to act out to the extent of the wish; and even when we are incapacitated to perform it, we have, if the wish be true; in the view of God, actually performed it. Motive is everything in His sight, and he who is ever wishing well is, in a sense, doing well.

But He works in us "to will and to do of his good pleasure" now, that we may be prepared to will and do of His good pleasure in His presence and at His right hand for ever. His work on nature now is to secure to us a dwelling for our probationary state; but his work *in* us is to make us meet for the "house not made with hands, eternal in the heavens," and to qualify us for the society and duties there. How grand and noble this work! It contemplates a higher scene, and a remote futurity. Its results will be seen when the now visible shall have passed away; and the wisdom and grace of God in it will conspicuously appear in the great company which, "without spot or wrinkle," shall be gathered around the eternal throne.

W. BEALBY.

Bury St. Edmunds.

SUBJECT:—*The Impossible Service, a Motive to Religious Decision.*

"Ye cannot serve God and Mammon.—Matt. vi. 24.

Analysis of *Homily the Three Hundred and Forty-second.*

LIGHT and darkness, holiness and sin, God and Mammon,—these are *eternal opposites*. Such is the plain meaning of our Saviour's words.

"*Ye cannot.*" This implies the fact that many *attempt* to do so.

Naturally man does *not* attempt to "serve God and Mammon." He makes no effort in the matter. He yields simply to his own inclination. He serves Mammon. "God is not in all his thoughts." He is of one mind, and seeks one object—the gratification of self. Sin is sweet, the world is sweet, self is sweet. He has not a wish, nor will he make an effort to change masters.

Awful spectacle! A man *contented* to serve the Prince of this world—a man contented to live without loving, fearing,

or serving God—a man contented to live without prayer, without any communion with God, without any hope beyond the grave! Poverty is an evil, sickness we shrink from;—but the *soul* without God, without any desire after God, is a *lost* soul:—and who shall estimate the terrible meaning of that word *lost*?

Jesus Christ who came to seek and to save “the lost,”—Jesus Christ who came to redeem the ungodly and make them godly,—Jesus Christ who “bore our sins in his own body on the tree,” must tell us what it *cost* to redeem our souls before we can estimate their value. He has left us this question to ponder, “What shall it profit a man if he gain the whole world and lose his own soul?”

Such a question *thoughtfully* pondered, may, under God’s blessing, excite within the minds of some careless ones the resolution to renounce the service of Mammon, in order henceforth to serve God. It is a movement God’s Spirit prompts, when the lost soul anxiously asks, “Who will show me any good?” This is the preparation of heart indispensable to the right and profitable understanding of our Lord’s words, “Ye cannot serve God and Mammon.”

The faithful warning was designed to act as a *powerful motive to religious decision*—to the avowal of discipleship, real, not nominal—experimental, not professional.

To every *anxious* enquirer after God, to every man whose conscience is at work, to every man who is hesitating, really hesitating between the service of God and the slavery of Satan, sin, and self, Jesus Christ saith, “Ye cannot serve God and Mammon.”

Observe :—

I. THE NECESSITY OF RELIGIOUS DECISION. There are many anxious enquirers who have never *decided* for God. A decision is final. We *act* upon our decisions. To be undecided even in earthly matters, is most injurious to our interests and our comfort. “Unstable as water thou shalt not excel.” “A double-minded man is unstable in all his ways.”

Indecision is a foe to all peace of mind. An undecided state cannot be a happy state. Peace and joy *are* the Christian's portion; but he must be a *decided* Christian to possess the portion. Where Satan cannot lull anxiety to repose, he strives to prevent decision. He urges a partial sacrifice, a half-hearted compact. He urges that it is needless to renounce either the world or religion. You may enjoy both. And he even misquotes Scripture for his purpose. "Godliness hath the promise of the life that now is, and of that which is to come." Quite true in one sense, quite false in another. The religious man *does* make "the best of both worlds," but it is not by serving God and Mammon. Mark the word "*serve*,"—it is the key which will open and expose the hollow sophistry of Satan. "Thou shalt worship the Lord thy God, and him *only* shalt thou *serve*." God claims the heart:—a divided heart He cannot accept. There is a moral *impossibility* about it. God and Mammon are in direct opposition. You cannot yield at once to two forces that pull you different ways. You cannot give free scope to the affections and impulses of two natures which are contrary to one another, the "flesh" lusting against the "spirit." You cannot "crucify the flesh with its affections and lusts," and live for self, and pleasure, ambition, vanity, pride, and sensuality: you cannot "*set* your affections on things above," and on things on the earth—things that are only earthly. You cannot vibrate between God and Mammon. You cannot faithfully serve both. "Halting between two opinions" God cannot approve: you hinder Him from bestowing the full blessing. Even the *world* cannot approve. The trifling professor, the hesitating man, who is now seeking God and now seeking the good things of this world—(so called by those who "call evil good,") is the subject of ridicule not unmingled with contempt. The world admires consistency. Satan only is opposed to it. He and he only would persuade you that decision is unnecessary—that you *may* serve God and Mammon! *Jesus Christ* saith, "*Ye cannot serve God and Mammon.*"

II. RELIGION IS A REALITY AND A SERVICE. It does not consist in forms and ceremonies. The lips do not proclaim the state of the heart. We may be in God's house serving Satan. "Solemn words on thoughtless tongues" are not the service of "our Father which seeth in secret!" It does not consist in opinions however orthodox, or zeal however fervent. Zeal may have many motives. Knowledge may be without charity. The service of God must be in spirit and in truth—the service of love! And love makes no reserve, love sacrifices everything, and counts it a happiness to do so.

Christ ever taught thus. On no occasion did He tamper with His hearers. He sought no nominal followers. His miracles, the novelty and authority of His teaching, often attracted many, but He would not retain them for the sake of numbers. "Ye seek me," He said once, "because ye did eat of the loaves and were filled:"—"Ye would make religion subserve your worldly interests": "Ye cannot serve God and Mammon."

A master of Israel, a man of influence and learning, sought Him by night. Human prudence might have induced a reservation of truth, likely to offend; but Jesus Christ utters the faithful saying, "Except a man be born again he cannot see the kingdom of God." "Ye cannot serve God and Mammon."

A young ruler, with true, though unenlightened, zeal, professes discipleship. He is not "far from the kingdom of heaven." His amiability is lovely in the Saviour's eyes. He asks, "What lack I yet?" But instead of the approbation he looked for, the direction to persevere in his course of supposed righteousness, how stern, how unexpected is the warning! "One thing thou lackest—if thou wilt be perfect,—go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." "Thou canst not serve God and Mammon."

A candidate for discipleship professes, "Master, I will follow thee whithersoever thou goest." The answer from Him

who could read the heart applied a test that detected the flaw in his decision. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." "Thou canst not serve God and Mammon."

In all these cases Jesus seems to say, "If you decide to serve God you must remember it is to be a *real* service. Do not be deceived. Count well the cost. Lukewarmness will not do. 'If any man draw back, my soul hath no pleasure in him.' Let there be no misapprehension. Are you prepared to serve the Lord? *Why* will you serve Him? Is it because you are constrained by the overwhelming force of His claims who has bought you? Are you truly convinced the advantages of His service outweigh those of Mammon? Do the purity of heart, the poverty of spirit, the deadness to the world, the cross-bearing, involved in the service of God, charm and win you? Are the terms not too austere—'Take up your cross daily, forsake all and follow me?' Will you take God on His own terms? Is His service really your inclination? Can you honestly prefer God to Mammon?"

Happy would it be for us if we all thus counted the cost, before we undertook the service of God. Alas! how often, when a temptation comes, the professing Christian yields; when a cross is in his path, he steps aside or murmurs at it. A worldly sacrifice is demanded by religious principle:—it is refused, or unwillingly made. Much obedience, much profession, when it "costs us nothing:" but when Christ is "despised and rejected of men," when "the reproach of Christ" falls upon us, how prone to forsake Him and flee!

"Wounded in the house of his friends," Jesus Christ would faithfully warn us against a half-hearted decision,—a decision made without remembering that the way of God's service is a strait path, a cross, a denial of self, a "crucifixion of the flesh with its affections and lusts."—"Ye cannot serve God and Mammon." And now, how does all this bear upon the case of the *anxious enquirer*, the man who is "feeling after God if haply he may find him?" How is the *Impossible Service a motive to Religious Decision?*

Some might conceive *encouraging, approving words* more adapted to win anxious enquirers. But Jesus Christ “knew what was in man,” and He is not mistaken here. Those who are *not* anxious may not see the value of this faithful dealing with conscience, but those who *are* anxious will feel that it just meets their case. To them the warning will have a gracious aspect. They feel it is their *temptation* to try and serve God and Mammon. And they wish to regard it *as a temptation*, in order that they may be delivered from it. And hence it is they can perceive the *close connexion* between the warning and the precept which immediately follows. “Ye cannot serve God and Mammon.” “*Therefore*”—giving up the vain attempt, place your unreserved trust and dependence upon God, and renounce not only the service of Mammon—the covetous desires of the world—but the *anxieties and the fears* which must ever *attend* the service of Mammon—which may even be a *delusive form of that service*.—“*Therefore*, Take no thought”—no disquieting, distrusting thought—“Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.”—(Matt. vi. 24.) Thus Christ would guard His disciples, who feel their *inclination* to attempt to serve God and Mammon is a *temptation*, against the *most dangerous form* this temptation can assume. Many who overcome the temptation of worldly pleasure, yield to the temptation of worldly *care*. The Christian should yield to neither. He “cannot serve God and Mammon.”

Let there be then a CONSISTENT DECISION. Let there be a counting of the cost whilst forming that decision. Then the service of God will bring its own reward.

Those who serve Mammon are serving a Master whose wages is death ; they are toiling in a field where they must reap corruption. Those who are *trying* to serve God and Mammon are miserably deceiving themselves. They *cannot* make religion *easy to the flesh*. Christ’s religion is “a crucifixion of the flesh.” But those who in the faith of Christ yield themselves to the service of God, live in and through

Christ a "new life,"—a new life of spiritual privilege. They bear uncomplainingly Christ's "easy yoke" and "light burden." The yoke is "easy" and the burden "light" because they bear them willingly, because they bear them "after Christ," and know that if they "suffer with him" they shall be also "glorified together."

"Ye cannot serve God and Mammon." May the *Impossible Service* prove an effectual motive to *Religious Decision*! Happy is the man who does not *wish* to serve God and Mammon—who is ever praying in the Spirit, "Quicken me, O Lord my God, and I will run the way of thy commandments."

CHARLES BULLOCK, B.A.

The Hermitage, Worcester.

SUBJECT :—*The Women at the Cross.*

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."—John xix. 25—27.

Analysis of *Homily the Three Hundred and Forty-third.*

"SOME years ago," says Dr. Krummacher, in his work on the SUFFERING SAVIOUR, "a society had been formed in Paris, the sittings of which the most celebrated infidels of the time used weekly to attend, in order, as they phrased it, to 'discover the absurdities of the Bible,' and make them the object of their ridicule. But one evening when the members were busy at their work, and for their devilish purpose had read some portions of the Gospel, the well-known philosopher, Diderot, who had hitherto been the last and least voluble of the blasphemers, suddenly began to say with a gravity which was customary with him, 'However it may be with this book, gentlemen, I freely confess, on behalf of the truth, that I

know no one, either in France or in the whole world, who is able to speak and write with more tact and talent than the fishermen and publicans who have written these narratives ; and I venture to assert, that not one of us is capable of writing even, approximately, a tale which is so simple, and at the same time so sublime, so lovely and affecting ; and having such powerful influence on the mind, and possessing such unwearied and pervading effect after the lapse of centuries, as each individual account of the sufferings and death of Jesus Christ, in the book before us.' He ceased, and all at once, instead of the laughter which shortly before had rung through the hall, a general and profound silence ensued. The truth of the speech was felt, and perhaps even something more. The company solemnly broke up, and it was not long before the entire society of scoffers was dissolved."

Verily the biographers of Christ are inimitable writers. Had one of the celebrated correspondents of what is called the "Leading Journal," to describe the events of this chapter, what an effort there would be for effect ! What limning and coloring ! What struggling inventions of genius there would be, to produce an effect ! But after all, the impression would be nothing to that of the simple narrative before us.

It is observed by some that these words in the original seem to be broken and ejaculatory, indicating the physical torture of the speaker. Parched with thirst and convulsed with agony, Jesus could only speak abruptly and at intervals. The words are few but full of meaning.

There are four things worthy of our devoutest attention here :—

I. HEROIC LOVE. This is seen in the presence of the "Mother of Jesus," the other women, and John, now at the Cross. A more perilous position, in a temporal sense, they could not have taken. Who were there ?—

"Priest, beggar, soldier, pharisee—
The old, the young, the bond, the free ;
The nation's furious multitude,
All maddened with the cry for blood."

Yet they stood by the Cross, and thus expressed their sympathy with Him whom "the nation abhorred," and against whom it was now launching its fiercest thunders of indignation. The other disciples had fled; even bold and defiant Peter, panic struck, had rushed away. The calm, tender, unpretentious, love of John, and of these women, raised them above fear, enabled them thus to stand. Love is the soul of courage. There is no power on this earth either for endurance or brave deeds equal to that of calm, tender, womanly, affection. Such love you can trust. The thing that is called love, which comes out in florid utterances, in spasmodic effort, you cannot trust;—it is all sound and show. It is the quiet love, like that of contemplative John and of those unassuming women, that you can rely on. Such love clings to its object as the ivy to the old castle. Green and fresh it will remain, amidst the scorching of summer and the blasts of winter. It will survive the ruin of the object it embraces, conceal the ravages which time or fortune may make on it, and spread a beauty over its grave. They say that a woman has more nerve than a man. It is love that steels her nerves and makes her heroic in trial. The man with a giant frame, if he has not love, will be a moral coward.

Another thing worthy of our devoutest attention is:—

II. PARENTAL AFFLICTION. What must have been the feelings of Mary as she witnessed the agonies of her wonderful son! Now was fulfilled the prophecy of old Simeon, who, in the temple took Him as an infant in his arms, and said,—“This child is set for the rising and fall of many in Israel: yea, a sword shall pierce through thine own heart.” Few trials are equal to that of the affectionate mother in the death of her child. Rachael, the world over, weep for their children, and refuse to be comforted. But there are circumstances which tend wonderfully to mitigate the agony of grief in such a case. (1) Should the child die in unconscious infancy. Or, (2) Should he reach maturity and gradually die amongst his friends. Or, (3) Should he be one of a large number. But

Mary had none of these mitigating circumstances. Her son was in the prime of life. He was dying a violent death amongst enemies. It is said of Socrates, that he spent his last hours in quiet amongst his friends. His consoling friends and disciples were about him; and even his executioner was touched with sympathy when he gave the fatal cup of hemlock into his hand. But Mary saw nothing of this kind towards her son. Then too, He seems to have been the only son left. Joseph, her husband, was in his grave. Here is parental affliction! Weeping parents think of Mary.

Another thing worthy of our devoutest attention is :—

III. FILIAL SYMPATHY. “Behold thy son.” As if He had said, I am leaving the world, but John will be a son to thee. These words must have been as a gleam of unearthly sunshine to Mary; calming the fury and lessening the horror of the tempest.

From this incident I infer—

First: *That no sufferings, however great, can quench love.* The sufferings of Christ at this moment, in intensity and aggravation, surpass all conception: every nerve of His frame in torture, a mysterious load of sorrow on His heart—yet, notwithstanding this, He did not forget His Mother. Her uplifted, tearful, loving eye, met His glance and touched His heart. Christ seems to have forgot His own sufferings for the moment in His loving concern for His Mother. Children, learn a lesson from this. Plead no personal inconvenience as a reason for neglecting your parents. This love in death prophecies a reunion.

Secondly: *That no engagements, however vast, can justify the neglect of domestic duties.* Men much engaged in public life, statesmen, reformers, ministers of the gospel, and others, are sometimes heard to plead the vastness of their engagements as an excuse for inattention to home duties. Let this example of Christ annihilate the sentiment. How vast were His engagements now! He was fighting the moral battles of the universe. Earth, heaven, and hell, were interested in His

position. It was "the hour,"—a crisis in the history of the moral creation. But notwithstanding this, He was alive to His private duties. He attended to his aged Mother.

Thirdly: *That no legacy, however precious, is equal to the legacy of love.* Christ could have made His Mother the mistress of an empire. But He did not do so. He left her LOVE. He bequeathed to her the affection of a noble and a loving soul. What is to equal this? Give me cities, empires, continents, What are they in value to one loving soul, the friend of God? Let Heaven give me friends, like the sainted John, and the gift will be greater than that of empires.

Fourthly: *That no argument, however plausible, can justify us in regarding Mary as an object of worship.* I will bow to no one in profound sympathy for Mary. The mother of Paul, Luther, Milton, or of any great man, I hold in high veneration, but much more so the mother of the Son of God. Albeit I cannot believe that this poor, disconsolate, destitute, woman, whom Jesus now commended to the charity of John, is "The Queen of Heaven."

Another thing worthy of our devoutest attention is :—

IV. OBEDIENT DISCIPLESHIP. "From that hour that disciple took her to his own home." "A tradition," says Tholuck, "relates that John would never forsake the dear trust which his dying Saviour had committed to him, and that he never went beyond the borders of Palestine until the mother of his Lord had breathed her last in his arms."

His obedience was prompt and full. "From that hour." He felt the sanctity of the dying request. There are only three admissible reasons supposable for not attending at once and fully to Christ's commands as John did now. (1) If the command is found to be inconsistent with the eternal principles of right. Or, (2) If there are difficulties in the way of obedience which procrastination is likely to remove. Or, (3) If there be good ground to expect an amount of help in the future which is not obtainable now. Such reasons, though supposable, do not exist, and therefore, like

John, we should at *once*, from "that very hour" in which the command is first made known, commence obedience. "Whatsoever thy hand findeth to do," &c.

SUBJECT :—*Mistaken Notions Respecting Man's Inability.*

"Why stand ye here all the day idle?"—Matt. xx. 6.

Analysis of Homily the Three Hundred and Forty-fourth.

THE parable indicates some of the causes of spiritual idleness. It is an old proverb—"There is a right way and a wrong way of doing everything." Also a right and wrong way in preaching the doctrines of the Gospel. A right way where people are stirred up to diligence and activity, a wrong way where the hearers of the word are rendered more slothful and careless. This is often the case where human inability is preached.* Against all pleas for doing nothing let the text ever sound in the ears of the slothful: "Why stand ye here all the day idle?" One *great cause* of spiritual indolence—*Mistaken notions respecting man's inability.*

First: *The Bible represents God as angry with people for pleading weakness and inability.* Moses did. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant, but I am slow of speech, and of a slow tongue." Exodus iv. 10, 11, 12, 13. Jeremiah pleads inability to execute a commission he had received from the Lord. "Then said I, Ah Lord God, behold I cannot speak, for I am a child. But the Lord said unto me, Say not, I am a child." The plea of inability in these cases the Lord would not receive.

Secondly: *There is no occasion for being weak since there is a remedy.* Seek the Lord and His strength. Isaiah was weak,

* I know it is popular to preach man's inability. A guilty conscience is greedy for excuses. Men who are doing nothing towards their salvation, are glad to be told that they can do nothing.—*Homilist.*

but the Lord having strengthened him, he offered his services—"Here am I, send me." Ezekiel was weak both in soul and in body—but the spirit entered into him and set him on his feet. You who have talked for years respecting your weakness, are you really desirous of obtaining power and strength, so as to be able with Paul to say, "I can do all things?"

Thirdly: *Weak people are not qualified to do the Lord's work.* David was surrounded by mighty men. His three mighties, and others "not so mighty as the first three." The Son of David must have mighty men around him. Mephibosheths lame in their feet wont do. Look to the mighties mentioned in the Acts;—Peter, Paul, Barnabas: to the mighties in the xi. Hebrews. Reformers;—Calvin, Knox, Zuingli, Luther. Christ gives His people not the spirit of weakness, but "the spirit of power and a sound mind," and thus qualifies to do His work. Christ must have strong men in His Church; not weak ones. "And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man he took him unto him." Let our motto be, TRUST, TRY. Weak people, or people who are resolved to be always weak, *are obstructions*; reminding us of the inhabitants of Meroz who refused to come forward to the help of the Lord; of the Tekoites who put not their necks to the work of the Lord (pleading inability of course), or perhaps more closely resembling Sanballat the Horonite, Tobiah the Ammorite, and Geshem the Arabian. Nehemiah ii. 17, 18, 19, 20.

Fourthly: *Weak people nurse their weakness; and this promotes indolence.* Where a person is relieved from fever, the medical man is anxious that his patient should rise from bed, get out of doors and take a little gentle exercise—"But I am so weak, I cannot rise." "You must rise, you are only nursing your weakness."

And we have many analogous cases in the Church. To these it is said in vain, "Rise up—take exercise—exercise thyself in faith, in prayer; in the Sunday School, in going about doing good. All these exercises will strengthen thee and impart good health to thy soul."

Fifthly : *Weak people wont do anything either in their own name or in the name of Christ.* Indolence is so agreeable to their nature. If sensible of weakness, ask for power. Thousands, millions, have got power from on high. Every man that goes to heaven is a man of faith, of love, and power. "He that overcometh shall inherit all things." God's witnesses in all ages have not been weak but powerful. Under sloth's influence you say you are weak. This in few cases is the language of humility. "When I am weak" says Paul "then I am strong." "I can do all things." Seek power from on high, and let us never hear another word about your weakness and inability.

J. ROBERTSON, M.A.

SUBJECT :—*Paul and Silas ; or, The Transcendent Power of Christian Piety.*

"And at midnight Paul and Silas," &c.—Acts xvi. 25—40.

Analysis of Homily the Three Hundred and Forty-fifth.

THIS fragment of apostolic history sets forth in the most striking and inspiring aspects, the surpassing power of personal Christianity.

I. WE SEE HERE CHRISTIAN PIETY ELEVATING THE SPIRIT ABOVE THE GREATEST TRIALS. "At midnight Paul and Silas prayed, and sang praises unto God." Where were they in these midnight hours, and what was their physical condition? The preceding verses inform us that they were in the inner prison, the darkest part of the dungeon. Their bodies lacerated with the stripes of the *Lictors*, and their feet made fast in the stocks. At "midnight"—kind nature's season for sleep, they were sleepless. They could not sleep ;—their bleeding wounds drove sleep away. Yet, instead of spending those midnight hours of physical torture in bitter imprecations on their enemies, or rebellious murmurings against heaven, they "prayed" and "sang." Those old prison

walls, which were accustomed to echo groans and sighs, resounded now with unearthly strains of joy and praise. There was midnight without, but sunshine within; their bodies were in chains but their souls were free. Their religion bore them aloft to regions of unrestricted liberty and unclouded light.

What gives religion this power to raise the soul above such torturing and terrible trials? First: *Its faith in the Divine superintendence of man's entire history.* The apostles knew that they were not in their present wretched condition by accident or chance; but that the whole was under the wise and kind control of the Eternal Father. This is consoling. Job felt this. "He knoweth the way that I take." Secondly: *Consciousness of God's approval.* Had their consciences accused them of having acted contrary to the will of God, there would have been darker midnight, and a severer suffering, within than without. But the reverse was their consciousness. The "well done" of Heaven echoed within, and set all to music. "If God be for us, who can be against us?" "Being justified by faith, we have peace with God," &c. Thirdly: *Memories of Christ's trials.* The religion of man is vitally connected with Christ. His intellect is filled with memories, and his heart with the spirit, of Christ. He compares his trials with those which Christ endured, and he experiences a support by the comparison. Fourthly: *Assurance of a glorious deliverance.* "Our light afflictions which are but for a moment," &c. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall hereafter be revealed in us."

These things explain, to some extent at least, the soul-elevating force of religion. He who has this religion has a well-spring of joy within himself. He can glory in tribulation, and find a paradise in a dungeon.

II. WE SEE HERE CHRISTIAN PIETY INSURING THE INTERPOSITION OF THE GREATEST BEING. "And suddenly there was a great earthquake, so that the foundations of the prison

were shaken, and immediately all the doors were opened, and every man's bands were loosed." This was an undoubted miracle, and demonstrated in the most impressive manner the fact, *that God takes special care of the good.* The GREAT ONE observes all, sustains all, directs all, owns all; but has a special regard for pious souls.

First : *Reason would suggest this.* Would not reason suggest that the Eternal Spirit would feel a greater interest in mind than in matter?—That the Eternal Father would feel a greater interest in His offspring than in His mere workmanship?—That the source of all love and holiness would feel a greater interest in those who participate in His own moral attributes than in those who do not?

Secondly : *The Bible teaches this.* (1) In explicit declarations. "To that man," says the Almighty "will I look, even to him that is poor and of a contrite spirit and trembleth at my word." "As a father pitieth his children, so the Lord pitieth them that fear him." "Wherefore if God so clothe the grass of the field," &c. (2) In the biography of the good. Did He not specially interpose on behalf of the patriarchs, prophets and apostles? God will ever interpose for the good. If necessary He will make the heavens rain bread, and the rock out-pour refreshing streams. He will divide the sea, and stop the mouth of lions.

III. WE SEE HERE CHRISTIAN PIETY CAPACITATING THE SOUL FOR THE HIGHEST USEFULNESS.

First : *The Philippian jailor was prevented from self-destruction.* "The keeper of the prison awaking out of his sleep and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled." Imagining the wondrous escape of the prisoners, and being held by the Roman government responsible for the safe custody of the prisoners, he was overwhelmed at the fearful penalties to which he was exposed. He determined to kill himself. Instead of regarding such an act as a crime, he would, perhaps, attach a virtue and nobleness to

it. He would only be following the example of Brutus and Cassius who, after their defeat by Antony and Augustus, fell on their swords with many of their friends in this very Philippi. But Paul prevented this. "Do thyself no harm, we are all here." The voice of Christianity to man is, "Do thyself no harm;"—no harm of any kind. The good are ever useful in preventing evil.

Secondly: *The Philippian jailor was directed to true safety.* "Sirs, What shall I do to be saved?" This question indicates we think, a complex state of mind. He had regard not only to material and civil deliverance, but to spiritual and eternal. The question implies a *sense of peril*, and a sense of the *necessity of individual effort*. What shall I do? Something must be done. Paul without circumlocution and delay, in the fewest possible words, and at once, answers, "Believe on the Lord Jesus Christ and thou shalt be saved." Some paraphrase it, "Heartily embrace the Christian religion and thou shalt be saved." Believe on Him as the representative of God's love for the sinner, as the atonement to God's law for the sinner, as a guide to God's heaven for the sinner.

Thirdly: *The Philippian jailor experienced a delightful change of mind.* "And he took them the same hour of the night and washed their stripes and was baptized, he and all his straight-way. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house." What a change! The ruffian who "thrust them into the inner prison, and made their feet fast in the stocks," and who felt perhaps not one single pang of sympathy for their intense suffering, now tenderly washes their "stripes," and entertains them with pious hospitality. The terror-struck soul who "called for a light and sprang in, and came trembling, and fell down" in utmost horror, before Paul and Silas, is now full of joy and faith. "He rejoiced, believing in God."

IV. WE SEE HERE CHRISTIAN PIETY INVESTING THE SOUL WITH THE TRUEST INDEPENDENCY. "And when it was day the magistrates sent the sergeants, saying, Let those

men go." First: *Here you see their independency of soul in their superiority to their fear of man.* As soon as they were miraculously delivered from prison, they might have hurried away from such a scene of enemies; but they remained, although the magistrates gave them liberty to depart. They were not afraid. They could chant the 46th psalm, "God is our refuge and strength," &c. Secondly: *Here you see their independency in refusing great benefits, because offered on improper grounds.* "Paul said unto them," the messengers of the magistrates, "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, let them come themselves, and fetch us out." Glorious independency! As if Paul had said, These Roman magistrates, as they are called, in beating us openly uncondemned, and thrusting us secretly into prison, have violated the laws of Rome, and trampled on our rights as citizens; politically we have not deserved this treatment, and we will not accept, as a favor, that which we demand as a right. Let these magistrates come themselves and fetch us out; and this will be a practical confession that they were wrong, and a practical vindication of our conduct as citizens. A great soul will repudiate favors offered on mean, unjust, or unworthy, grounds. A good man will refuse liberty, social influence, wealth, unless they can be honorably and righteously obtained. Thirdly: *Here you see their independency triumphing over their enemies.* The magistrates feeling they had done wrong, "came and besought them, and brought them out, and desired them to depart out of the city." These tyrants became fawning suppliants at the feet of their prisoners.

Such is Christian piety as first displayed in Europe, and displayed in Europe in a prison. Piety is not that weak simpering thing which has often passed for it, and still too often passes for it. It is the mightiest force on earth. It lifts the soul into rapture, light and grandeur, amidst the most terrible physical suffering, darkness and thralldom. It ensures divine interposition on its behalf, and moves the arm

of Omnipotence in its favor. It qualifies for the highest usefulness, checks the progress of evil, directs souls to the true means of salvation, and works out a glorious transformation in the character of man. It invests the soul with the loftiest independency;—an independency which defies antagonism, repudiates benefits unless righteously and honorably presented, and makes governments do it homage. True Christians have not received “the spirit of fear, but of love, power, and of a sound mind.”

SUBJECT:—*Judas; or, Aspects of a Guilty Conscience.*

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”—Matt. xxvii. 3—5.

Analysis of Homily the Three Hundred and Forty-sixth.

THE history of Judas teaches us three things. First: *The power of one sinful feeling to counteract the influences of the best society.* Judas was “One of the twelve.” For nearly three years he associated with the pure, loving-hearted John, the ardent and honest Peter, the truthful and upright James. Above all, with Jesus. What doctrines and prayers he heard! What dispositions and deeds he witnessed! But notwithstanding this all went for nothing with him. Like showers on rocks and sands. Why was this? The corrupt feeling of *avarice* was within, and this perverted all. It rotted all the good seeds that were thrown into him.* Secondly: *The power of man to conceal his sinful feelings from others.* When Jesus, at the last supper, said, “One of you shall betray me,” each began to say, “Lord, Is it I?” They did not know who. We know not what is going on in the breast of others. Each is a world to himself. Thirdly: *The power of conscience to inflict merited punishment.* This is seen in the text.

* See “Truth sold for Money.”—Homilist, vol. III. page 46.

Here you have a guilty conscience in four aspects :—

I. WAKING INTO ANGUISH AT THE ACCESSION OF NEW LIGHT. “When he saw that he was condemned, repented himself.” First: *The nature of the anguish which he now experienced.* He “repented himself.” Who shall estimate the misery represented by these words? This anguish was not the fear of punishment. He knew that he had done a popular act, and that his countrymen, perhaps, would make him a hero for ridding them of such a public disturber as Christ. It was the *essential wrongness*, not the *personal consequences*, of the act that pained him now. It is self-crimination, self-loathing, self-reprobation. “A wounded spirit who can bear?” Secondly: *The accession of the new light which produced it.* “When he saw that he was condemned.” He did not expect this result, when he perpetrated the deed. He had no unkind feeling, perhaps, towards Christ. Probably he thought his act would bring on the crisis in His history, which he in common with the other disciples anticipated;—His ascension to universal empire. But, when “he saw” the opposite result, then his conscience bounded into fury. Let Heaven cast *new* light upon the sinner’s deeds, and then conscience will start. This new light must come.

II. INEFFECTUALLY STRUGGLING TO OBTAIN RELIEF. He makes two useless efforts. First: *Restitution in a wrong spirit.* “He brought again the thirty pieces of silver,” &c. To his avaricious nature they were once very valuable, but now he felt they were curses. Conscience reverses our estimates. These silver pieces now seemed red with blood, and hot with fire. He could not retain them. But the restitution was in a wrong spirit; it was from a *selfish* desire for relief, and not from a *self-sacrificing* desire to make satisfaction for the injury. He makes—Secondly: *Confession to the wrong party.* To the chief priests and elders—not to God—he says, “I have sinned,” &c. The confession I take as a powerful testimony to two things. (1) *To the moral freedom*

of human nature. Logically, we debate as to whether internal impulses and external circumstances do not coerce men, destroy their liberty of action, and make them slaves. An awakened conscience despises such logic, and makes short work with it. It impels the man to say with all the emphasis of his nature—"I have sinned," I am the author of the act; not my propensities or circumstances, but I. This confession is a powerful testimony. (2) *To the moral purity of Christ's life.* "Innocent blood." I can see a good reason why Christ elected such a man as Judas to be one of His disciples. He, being admitted into the inner circle of our Saviour's social life, in common with other disciples, had every opportunity of judging of His real character; and now, therefore, his testimony to the purity of His life is far more powerful than the testimony of any other could possibly be. Far more so for example than Pilate's.—Pilate only saw the outward, Judas the inward.

III. HEARTLESSLY REPULSED BY GUILTY ASSOCIATES. "What is that to us? See thou to that." "The ungodly," says Bengel, "though associating in the commission of a crime, desert their associates when it has been accomplished." The godly, though not taking part in the crime, endeavor, after its commission, to save the sinner's soul. I submit three remarks on the conduct of these men. First: *It was cruel.* They were the tempters: they offered the bribe; and in doing so, no doubt they were genial and bland. Secondly: *It was unavoidable.* They had guilty consciences as well as Judas, and in this very matter too. Perhaps their consciences began to trouble them a little now. The guilty *cannot*, if they would, comfort the guilty. Thirdly: *It was representative.* It was a specimen of conduct that must ever take place under similar circumstances. It is so in hell. Every appeal of the tempted to his tempter will meet with the response, "What is that to us? See thou to that." The infidel to his disciples, the debauchee to his victims, &c. The heartless response of every seducer in hell, to the agonizing entreaties of his victim is,

"WHAT IS THAT TO US? SEE THOU TO THAT." Your bland tempters must become your tormenting devils.

IV. PLUNGING INTO ETERNITY IN DESPERATION. He "went and hanged himself." Two things here—First: *The intolerableness of his existence.* Life itself became an unbearable burden. Secondly: *The irrationality of his existence.* Conscience threw reason off its balance. If he had reasoned a moment, he would have known that suicide could neither destroy *existence, conscience, sin, nor misery*; but on the other hand would make all these more terribly real.

From this subject we infer—(1) *That there is a moral government over man in this world.* A guilty conscience proves this. (2) *That compunction is not conversion.* (3) *That a guilty conscience must find either hell or pardon.*

SUBJECT :—*The Philippian Jailor ; or, Conversion.*

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi. 29—31.

Analysis of Homily the Three Hundred and Forty-seventh.

HERE you have :—

I. THE INITIATIVE STAGES TO CONVERSION. First: *A terrible sense of danger.* The earthquake, and the strange and sublime conduct of the prisoners, roused his guilty conscience. Secondly: *An earnest spirit of inquiry.* "What shall I do to be saved?" Thirdly: *A readiness to do whatever is required.* This is implied in the question. Something must be done by me; I'll do it whatever it is. Here you have :—

II. THE EXCLUSIVE MEANS OF CONVERSION. "Believe on the Lord Jesus Christ." Faith in Christ is indispensable to

produce this moral change. First : *A change of character requires a change in beliefs.* We are controlled and moulded by motives ; motives are beliefs. Secondly : *The new beliefs necessary to produce the true change, must be directed to Christ.* Christ alone gives us—*The true ideal of character,—the true way of reaching it,—and the true aids to enable us to do so.*

Here you have :—

III. THE GLORIOUS ISSUE OF CONVERSION. “Thou shalt be saved.” What is salvation ? It is not in any measure a *physical* change, not merely an *intellectual* change, not necessarily a *local* change. It is a *moral* revolution. It is the soul rising from sensualism to spirituality, from selfishness to benevolence, from the world to God. First : *This conversion will ensure the salvation of our own souls.* “Thou shalt be saved.” Secondly : *Will lead to the conversion of others.* “And thy house.” It does not mean, of course, that his beliefs would save his family independent of their own belief ; but that it would prompt him to use such efforts that would, under God, lead his family to a faith unto salvation.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

REPLICANT. In answer to QUERIST No. 10, p. 153. We have first to propose a more exact rendering of the passage than that of the Common Version. “For the yearning of the creation looks eagerly for the time when the sons of God shall be revealed. For the creation was made subject to vanity, not willingly, but by reason of Him who subjected

it thereto, in hope : for the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the spirit, even we ourselves groan within ourselves,

waiting for the adoption, the redemption of our body."—We now ask what is the meaning of the word *creation*? It cannot mean the material universe, for a considerable part of that has never been made subject to vanity. There are other passages of the New Testament in which the phrase, *the whole creation*, occurs. Mark xvi. 15. "Preach the Gospel to every creature," (the whole creation.) Col. i. 15. The first-born of the whole creation." 23. "The Gospel which ye have heard, which was preached to every creature which is under heaven." The sense of material universe is absolutely inadmissible in the first and last of these passages, and it does not well benefit the second. But if we understand by *the whole creation* all nations, a sense which is thoroughly justified by ancient Jewish usage, we gain a meaning which well suits all these passages, and which appears unobjectionable for that in question.—As to Gen. iii. 17. This appears to us to be a periphrastic way of signifying to Adam the disagreeable alteration in his mode of life, when, driven out from the choice soil of Eden, he would have to till the inferior, common, ground.

REPLICANT. In answer to QUERIST No. 11, p. 153. The law is moral, and the question is hardly verbally correct. Probably you intend *objective or subjective*. We answer that the necessity was both objective and subjective, but also that, in the last analysis, the objective, in relation to this matter, is reduced to the subjective. To avoid repetition, we refer you to answers in the last number on Sacrifice and Atonement.—With regard to 1 John, iv. 10, we remark that all human language falls short of adequacy to this

unique subject, but that the words employed in Scripture are the best for the purpose. We think that Jesus is said to be the *propitiation* by reason of the moral value of His death, as an act of obedience, and the complacency with which it is regarded by God.

REPLICANT. In answer to QUERIST No. 12, p. 153. Some considerations appear to have been overlooked when your syllogism was constructed. The sin which Jesus declares to be unpardonable is blasphemy, or evil-speaking against the Holy Ghost; which, in this case, attributed His mighty works to the agency of demons. The sin of those who are described in Hebrews vi. 6, consisted in falling away. We can hardly identify speaking evil of the Holy Ghost with falling away in general. Again, the reason given for the hopelessness of their condition is the impossibility of their repentance. He does not say that if it were possible for them to repent they would not be forgiven. It is one thing to say that a sin is too heinous to be forgiven, quite another that a sin is of such an obstinate nature as to cut off all hope of repentance.—But see on the text in Hebrews, Dr. Winter Hamilton's Congregational Lecture, page 385, octavo edition. See also Homilist, vol. VII., p. 89, "On the Unpardonable State."

REPLICANT. In answer to QUERIST No. 13, p. 153. *Eternal* is the exact translation of the Greek word, which is the same in each member of the sentence. The same is elsewhere applied to the being and attributes of God, and to other things confessedly everlasting. It does not, etymologically, necessarily signify absolute everlastingness. Yet if the

Sacred Writers had intended to convey this notion, they would probably have selected this word as the best for their purpose.—Another word is that which is rightly translated *unquenchable*. Matt. iii. 12. Luke iii. 17. Mark ix. 43—46. No means of restoration are even referred to. "They shall utterly perish in their own corruption."—2 Peter ii. 12—17. "To whom is reserved the mist of darkness for ever," *εἰς αἰῶνα*. 2 Thess. i. 9. "Who shall be punished with eternal destruction."—We are not acquainted with any texts which explicitly contradict the theories referred to. It was not the business of the Sacred Writers to anticipate all possible varieties of future sentiment. We should in such cases ask what is implied in the spirit of their statements.

REPLICANT. In answer to QUERIST No. 14, p. 154. Not to any peculiarities in his experience, but to it as representative. The phenomena, described in verses 14--24, characterize a certain stage of mental history, which cannot be better understood than by the study of the phenomena themselves. They occur most decidedly in that earlier stage—become gradually less marked, as the man either advances in rightness or grows callous by sin—but probably seldom cease altogether in the present state.

REPLICANT. In answer to QUERIST No. 15, p. 154. The word translated *redemption* properly signifies the act of ransoming a prisoner of war. The end of ransoming is liberation. The word is used in the New Testament figuratively to denote the efficacy of the blood of Christ as a price paid for the release of the sinner. Rom. iii. 24. Eph. i. 7.

Col. i. 14. Heb. ix. 15.—So far W. S. is right. But the word is also used to signify the liberation itself from a state of bondage or evil. Luke ii. 38.—xxi. 28. Rom. viii. 23. 1 Cor. i. 30. The answer on page 50 does not refer so much to the strict etymological force of the word, or even to its figurative application as above explained, as to its common theological acceptance, the liberation of the entire human being from all evil, the deliverance of him in integrity into the freedom of the sons of God, which will be consummated at the period of resurrection.

REPLICANT. In answer to QUERIST No. 16, p. 154. The same expression is employed in Luke vi. 19. The word properly signifies *power*. Bengel says *magnetic force*. But we need not rigorously press the popular language of Scripture, or suppose that there was a magic virtue in the very person of Jesus, which wrought irrespectively of His knowledge and will. The meaning evidently is, that Christ being the centre and source of bodily and mental health, all who make a trustful application, who come into the contact of faith with Him, are healed.

REPLICANT. In answer to QUERIST No. 17, p. 154. Angels are often described as flying, and their wings are sometimes expressly mentioned. Angelic appearances were probably often in the human form with the addition of wings. This was the most fitting form for them to assume, to produce such an impression as should practically be tantamount to the truth, namely; that while generically some of them resemble us, they have a superhuman power of inconceivably swift motion through the

immeasurable expanses of space. See Daniel ix. 21. To understand such representations as philosophically precise is unnecessary. Yet painters and poets are justified in taking the image as they find it, since there is no other in the circle of their knowledge so beautiful and affecting, or so near the truth.

Queries to be answered in our next number.

18.—What is that kingdom mentioned in 1 Cor. xv., 24—28, which Jesus is to deliver up to the Father? What is this delivering up? And what is that subjection to the Father which Jesus shall enter into, having delivered up the kingdom? D. D.

19.—What is the meaning of the passage—"Else what shall they do which are *baptized for the dead*, if the dead rise not at all? Why are they then *baptized for the dead*? 1 Cor. 15—29.—W. S.

20. How does the REPLICANT (p. 100) to QUERIST No. 3 (p. 50) explain John xix., 31? "The Jews, therefore, because it was

the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away?" If, as he maintains, the crucifixion took place on the afternoon of Thursday, Why this haste? The sufferers might have been allowed to remain on the cross twenty-four hours more without the sanctity of the sabbath being interfered with. I submit that the passage quoted is decisive in favor of the opinion held by the whole Christian world for eighteen centuries, that our Lord suffered on the afternoon of Friday. The three hours which elapsed between His death at three in the afternoon and the commencement of the sabbath at six in the evening afforded sufficient time for Joseph's application to Pilate, and for the removal and sepulture of the body. Calvary was close to the city, and, as if in anticipation of such objections as the REPLICANT has urged, the evangelist says, significantly, "The sepulchre was nigh at hand."—R. M. S.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

CHRISTIAN THEOLOGY.

"Christian theology is a noble fruit of Christianity; but it is only a fruit, and only one of many. Theologians have sought to make the fruit the root—a mistake which may be fatal to theology altogether; and if theology should go down, it will not be because of external violence, but simply be-

cause this course of its development renders its removal desirable. The loss might be amply compensated for by an increased vigor of the inward life.

I doubt if any one was ever led through science to faith, till his very bones and marrow quivered under this question: 'Oh, wretched man that thou art! Who shall deliver me from the body of this

death?' Again: 'Now-a-days science is at once the starting point and the goal of Protestantism. Even with the best among the theologians, Christianity is but a stage on the way to science, and whilst they are anxiously ferreting out scientific results, with which to prop up their faith, the age is demanding not Christian theology but the Christian Church, not notions but deeds,—not the ideal of Christ, but His very person.'—*F. Perthes.*

THE DEATH OF THE AGED A NECESSITY.

"When I die, the centre of a widely extended family will be taken away, and yet it is scarcely desirable that such a centre should continue very long after one's children have acquired a position of their own. They will each form their own new and special circles in the time to come. But while an old man, with the remains of his former strength, sits on in the centre, a thousand concessions are made to him by all the other families, and horns are drawn in, which are intended to be thrust with vigor, or to be rubbed off, as the case may be. The old must give place to the new. And as to the grey-beard himself: when time has tugged at us long, we cease to do more than vegetate; we become a burden to ourselves and to others; and what is worst of all, we get a horrible longing for a still longer life. When I look at many old men around, I am reminded of Frederick the Great's exposition with his grenadiers, who demurred at going to a certain death, 'What, you dogs! Would you go on living for ever?'"—*F. Perthes.*

THE SIGNIFICANCE OF WATER AS AN EMBLEM.

"There is a river, the streams whereof make glad the city of God."

"It is the poet of nature who should write the history of water. Familiar, even to neglect, this is a wonderful substance, and we forget to admire; beautiful, and we do not note its beauty. Transparent and colorless, it is the emblem of purity; in its mobility it is imbued with the spirit of life: a self-acting agent, a very will, in the unceasing river, the dancing brook, the furious torrent, and the restless ocean: speaking with its own voice, in the tinkling of the dropping cavern, the murmuring of the rill, the rush of the cascade, and the roar of the sea-wave; and, even in the placid lake throwing its own spirit of vitality over the immoveable objects around. And, if its motion is the life of the landscape, it is, at rest, the point of contrast and repose for the turbulent multiplicity of the surrounding objects; a tempering shadow in reflecting the bright picture; and, as the mirror of the sky, a light amid darkness, while it is the color to enhance what it contrasts, whether in its splendor or its shade. Its singular oppositions of character are not less striking. Yielding to every impulse, unresisting even to light, it becomes the irresistible force before which the ocean promontory crumbles to dust, and the rocky mountain is levelled with the plain below;—a mechanical power whose energy is without bounds. Of an apparently absolute neutrality, without taste, without smell, a powerless nothingness, that deceptive innocence is the solvent of every thing, reducing the thousand solids of the earth to its own form. Again, existing at one instant, in the next it is

gone as if it were annihilated : to him who knows not its nature, it has ceased to be. It is a lake, and in a short time it is nothing. Again it is that lake, and it is a solid rock. It is rock crystal at one instant, and in the next it is invisible ; while the agent of its invisibility transports it beyond the earth : that rock is air. Thus sailing the heavens it descends again, unchanged, again to renew the same ceaseless round : for ever roaming between the earth and the vacant regions of space ; wandering about the earth below in the performance of its endless duties, and though appearing at rest, resting nowhere. This, and more, is water : powerful in its strength ; a union of feebleness and force, of incessant activity and apparent tranquillity, of nullity and ubiquity of insignificance and power, a miracle of creation."

J. Maccullock, M.D.

THE RIPENED SAINT.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

"*First*, The spiritual life in man is always progressive ; it is marked by growth ; its proper emblem being, not the mineral, which is suddenly crystallized, or compressed, or aggregated into a fixed and unchanging form, but the vegetable, which springs from a nascent germ, and advances by slower or more rapid stages to maturity.

Secondly, Where real spiritual vitality exists, this maturity is always reached before the individual who is the subject of it is removed by death ; the corresponding analogy to the death of the good man being the reaping of the corn when it is fully ripe.

Thirdly, The whole process is

under the watchful eye of the Great Proprietor of all ; who, like a skilful husbandman, observes the growth of the plant, and in obedience to whose unerring order it is cut down when its time of harvest is fully come.

And, *Finally*, We are reminded here of the true nature and real purposes of death to the child of God. It is not to him a penal infliction ; it is not a calamitous or afflictive event of any kind ; it is simply the agency by which he is transferred from a scene where his longer continuance would be injurious, to a higher and a nobler sphere, where all that is most precious in him shall be secured, and the only true and lasting purposes of his being attained."

W. L. Alexander, D.D.

THE BIBLE A MIRACLE.

"The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free ; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematical representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer ; in short, all rational shapes of human discourse, and treating, moreover, of subjects not obvious, but most difficult ;—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme."

Professor MacLagan.

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

POWER IN WEAKNESS: MEMORIALS OF THE REV. WILLIAM RHODES, of Damerham, By CHARLES STANFORD. London: Jackson and Walford.

A REMARKABLE book, because the memoir of a remarkable man. Bred a carpenter; ungodly as a youth; experiencing a moral change whose mode will be regarded as mysterious even by observers in Christian psychology, and which was looked upon by himself as a singular and immediate operation of Divine grace; moved by new zeal to the ministry, preparing for it at the Baptist College at Bristol, then at Edinburgh University, where he studied under, and became the intimate friend of Dr. Thomas Brown—with such antecedents, he would naturally be expected to become notorious. Intellectual and moral qualifications were here, but the physical were wanting. Alas for man! The most thoughtful saint may be utterly unfitted for the pulpit by the lack of a pliant tongue and a strong throat. He could diffuse awe and delight through a small congregation—over a large one he was powerless. A small one he accordingly took at Sherfield, but beaten by the perverted Christianity of an arrogant unlettered audience, he retired at the completion of a pastorate of six months.

“Oh, why were farmers made so coarse,
Or parsons made so fine?
A kick that scarce would move a horse
May kill a sound divine.”

After this he was stricken with a fever which so incurably injured the organs of speech, that he was more than ever unfit for the pulpit. Better speak, however, he thought, with stammering lips than not at all. The carpenter could do the wood-work of a chapel, in which it was the ambition of the minister to operate on nobler materials. In

such a place, at Damerham, on the borders of Wiltshire and Hampshire, he preached for about thirty years, to the great benefit of the villagers. The village pastor was also village doctor, and the proceeds of a flower garden, which he cultivated with diligence and taste, were regularly yielded to benevolence. His alms-giving was self-denying. He was an independent thinker, a good scholar, familiar with the Hebrew and Greek Scriptures, a teacher of unusually genuine Christianity, because drawn from the fountain. Dr. Brown had said of him in his youth, "I think he will hereafter do in religion what I am doing in mental philosophy—clear away the lumber and confusion under which its simple and beautiful truths are usually buried." That this prophecy partially failed of fulfilment, was owing to the life-long defect of speech, and to a paralysis of the right hand in later years, which hindered writing. He was one of those who, as Robert Hall used to say, "stood in need of the resurrection." There is a little of his writing in this volume, which is so fresh and unusual, as to deserve careful reading, particularly the remarks on the ordinary method of treating the Atonement, on Metaphysical as distinguished from Scriptural theology, on independent inquiry, on the inferiority and injurious influence of modern religious literature, the paper on the Deity of Christ, and that on Irvingism. The memoir is well written, and there is also a graceful tribute of admiration from the accomplished pen of his neighbor and friend, the Rev. Morgan Williams, of Fordingbridge. We emphatically commend the volume.

FIVE SERMONS, preached before the University of Cambridge. By RICHARD CHENEVIX TRENCH, D.D., Dean of Westminster. London: John W. Parker and Son.

THESE Sermons bear the following titles:—"Christ the Only-begotten of the Father,"—"Christ the Lamb of God,"—"Christ the Light of the World,"—"Christ the True Vine,"—"Christ the Judge of all Men." They are noticeable for an original style of thought on the highest topics, the graceful drapery of choice English in which this thought is clothed, and for beautiful and affecting exhortation. The first Sermon teaches the remarkable and sublime doctrine, that between the Word and humanity there was a pre-established affinity of nature, irrespective of the fall. We have the least contentment with the fourth sermon, which, containing many passages of surpassing beauty, is yet disfigured with the dogma of sacramental efficacy. Has God interposed between Himself and us a system of efficacious rites, entailed in a privileged corporation, or has He not? This is one of the great questions on which it behoves every theologian and every man to make up his mind. The Dean has decided, and we think for

the wrong side. With the exception of this important blemish, we agree with and admire these sermons. Let our readers acquire the volume and judge for themselves.

THE GREEK TESTAMENT, with Notes Grammatical and Exegetical.
By WILLIAM WEBSTER, M.A. and WILLIAM F. WILKINSON, M.A.
Vol I. The Four Gospels and the Acts of the Apostles. London:
J. W. Parker and Son. 1855.

THIS volume ought to have received at our hands an earlier notice. Though written on a Text which has had annotators innumerable, and in an age that has produced the volumes of Burton, Trollope, and Alford, it is a very welcome addition to our Biblical literature, and supplies a place occupied by no previous work. It aims to be a *learner's* Greek Testament, and certainly it has gained its end.

The Text is that of the editio regia of Stephens, 1550 ; practically the "Textus receptus:" and the notes are admirably suited to explain peculiarities of idiom, or difficulties of connexion; and to call attention to the important doctrines which underlie the Historical portions of the New Testament, to a much greater extent than is commonly supposed. The volume is equally suited for the student who has acquired a knowledge of classic Greek, and needs a competent guide to the Hellenisms and truths of Scripture; and for that large class of Christian young men who are now turning their attention to the double work of self-improvement and Biblical study. Both classes will thank us for calling attention to this Book.

In the second volume, which will complete the work, we should be glad to see a few notes on important various readings which affect the sense. Such readings are of small value in the historical books, but in the Epistles a knowledge of these readings is all but essential, if only to guard the student against attaching excessive importance to them. If the Editor will also add in his notes a pretty copious reference to parallel passages which illustrate peculiar and difficult constructions, they will confer a new boon on both learners and teachers. We hope the second volume will soon be before the public.

RECOLLECTIONS OF A GOOD MAN. A Funeral Sermon for the Rev. PROFESSOR WATSON, of Hackney College, preached in St. David's Congregational Church, Lewisham High Road, on Sunday Evening, January 30th, 1859. By the REV. D. J. EVANS, Minister of the Church. London : Ward & Co.

THE title page which we have given in full, states the subject, occasion, author, and nearly everything else about this discourse but its merits, and these are very considerable. The text is fairly dealt with,

analyzed with philosophical ability, its truths are brought out in language clear, vigorous, and unpretentious, and applied in a spirit of manly tenderness and solemn piety, becoming at once, the subject, the scene, and the tragic occasion.

OUR EASTERN EMPIRE ; OR, STORIES FROM THE HISTORY OF BRITISH INDIA. By the Author of "THE MARTYR LAND," &c. London : Griffith and Farran.

MEMORIALS OF CHRISTIAN MARTYRS IN THE INDIAN REBELLION. By the Rev. WILLIAM OWEN. Simpkin, Marshall and Co.

THE first is a modern book for children, and gives in a very pleasing way much information which is needed by many grown up children. The moral influence is most wholesome, and, without direct religious teaching, many genuine Christian principles are insinuated. The second contains narratives of peculiar interest to those who look on recent occurrences in the light of the Bible, and desire that our future policy towards India should be governed by its spirit.

BOTH SIDES THE BORDER. A Hundred Years Ago ; or, Glimpses of Religious Life in the Last Century. By OSWALD JACKSON. London: Ward and Co. The lover of truth and piety will read this with great complacency. It is a living book, a book of deep and powerful feeling. The sketches are from the life, and are done with considerable skill.—CHRISTIAN EXERCISES FOR EVERY LORD'S-DAY MORNING AND EVENING IN THE YEAR. By JABEZ BURNS, D.D. London: Houlston and Wright. A praiseworthy, wise, and vigorous, attempt, to render the morning and evening of the first day of the week conducive to the improvement of the individual and the family, by means of an appropriate godly meditation and a hymn for each season. In some respects Dr. Burns excels the celebrated Jay in this important department of labor. Heartily do we wish the industrious, philanthropic, and devout, author prosperity in all his efforts to help the world.—THE CHRISTIAN'S BANQUET. "A Portion of Meat in Due Season." London: Judd and Glass. The meat is not strong, but would have been wholesome had the provider confined himself to "the pure milk of the word."—LOCAL PREACHER'S MAGAZINE, and Christian Family Record, for the Year 1858. Vol. VIII. London: Partridge and Co. This volume may probably be regarded as an index of the taste and requirements of the class for whose improvement it is especially intended. But it is not without interest for others.—FOOTSTEPS OF WAR: A Poem, in Five Cantos. Written at Scutari. London: Ward and Co. There is here, some true poetic passion, imagination, art, and power.



A HOMILY

ON

Non-working and Over-working the Curse of Modern England.

“Man goeth forth unto his work and to his labour until the evening.”
Ps. civ., 23.*

THESE words remind us of two of the crying evils of the age—non-working and over-working. It is not easy to determine which is the greater bane to mankind, no work or too much work. Both evils prevail amongst us to an extent that must alarm the political economist, and grieve the philanthropic patriot. These evils sicken society to the very core, and threaten the ruin of modern England.

But how does the text remind us of these evils? By way of contrast. It teaches that human labor is a divine ordination, and therefore that idleness is an evil; and it teaches, that there is a limited season for labor, and therefore to transgress the limits of that season, or to overwork, is also an evil.

I. THE TEXT TEACHES THAT HUMAN LABOR IS A DIVINE INSTITUTION; AND THEREFORE THAT NON-WORKING IS AN EVIL.

* This Homily was delivered on behalf of the “Early Closing Association;” a Society that deserves the co-operation of every lover of his country and his race.

“Man goeth forth unto his work and to his labour.” This is stated amongst those other settled arrangements of nature, which are here set forth with so much devout fire and poetic sublimity. We are authorized to infer from the connexion of the text, that it is as clearly the will of Heaven that “man,” that is, all men, including women—*humanity*—should go forth in the morning to “labour until the evening,” as it is that the sun should run his circuit ; that the moon should have her changes ; that the earth should produce “grass for the cattle, and herb for the service of man ;” that the ocean should ebb and flow ; that the waters should go up by the mountains, rise as springs “in the valleys and run among the hills ;” that day and night, and the various seasons of the year should alternate in regular succession ; or in fact, that any other of those operations of nature should take place which are celebrated in this magnificent poem. It is as truly the plan of Heaven that man should labor, as it is that material nature should do till now, what every hour she has been doing from the beginning.

The fact, which is thus so powerfully implied in this psalm, namely, that human labor is the ordination of God, may be farther illustrated by a variety of considerations.

First : *That nature does not supply man with what he requires independent of his own agency.* View man in any aspect of his complex being, and you will find this to be the case. As a mere *physical* existence, does he not require food, raiment, and a dwelling ? But does nature yield these to him as he requires them, either for his physical well-being, or his physical preservation, without his effort ? No. The earth does not spontaneously render to him the food he requires. By cultivation he must draw it from her reluctant bosom. Nor does she clothe him as she does the beasts of the field and the birds of heaven. He must weave his own garments. Neither does she provide for him a house. The shadows of trees and the holes of rocks will do for brutes, but he must build a dwelling for himself. Nature gives other creatures all they want, ready-made ; it only supplies man with the raw

materials, and tells him to work them according to his requirements. Nature's price to man for what he wants is, "Labour." Her choicest minerals and her most precious fruits are at your service, if you give the price. As an *intellectual* being it is the same. Man must work for the knowledge he requires. The various tribes of the lower creation, are all endowed with an amount of instinctive knowledge sufficient to guide them through their respective spheres of existence. Not so with him. He comes into the world without any knowledge of his wants or the means of supplying them. Without the efforts of his own intellect he would remain ignorant for ever of the nature, relations and uses, of all the objects around him. Then, too, as a *moral* being, having obligations to discharge, spiritual powers to develop, a God to love and serve, he must inevitably perish without labor, —agonizing labor.

Secondly: *That man is endowed with working powers admirably fitted to get from nature whatever he requires.* Nature requires that man should do a certain amount of certain kinds of work, in order that she may bless him with all the necessaries and comforts of life; and in his organization you have a machine admirably fitted for the exact work required. There is the investigating and planning intellect; and there is the executive hand; and there is the varied impulse of animal appetite; social affections, and progressive aspirations, rising every moment like a tidal force in the soul, pressing the faculties of the mind, and the members of the frame, into action. He is made for the work required.

His power for labor has been abundantly displayed. He has changed the very face of the world. He has levelled mountains and exalted valleys; he has turned deserts into fruitful fields, and wild wildernesses into gardens; he has reared towns and cities on every zone, majestic empires in every clime; he has made a pathway through the sea, and caused the elements to bow at his bidding; he has made the fire bear his chariot as on the wings of the wind, and lightnings waft his thoughts as fast as they can fly. He has made an

artist of the great sun himself, who at his bidding enters his chamber and paints his form and features true to life. The world abounds with the products and proofs of his amazing powers for work.

Thirdly: The Bible, whose decisions, with us, are ultimate, teaches *That human labor is the ordination of Heaven*. It reveals to us the first man, while yet in innocence, divinely commissioned to labor: he was to cultivate the earth—"to till it, and to keep it." Fruitful and luxuriant as was Paradise, innocent and pure as was Adam, labor was still required. Every part of Adam's nature was, probably, put into motion on the first morning of his existence by appropriate impulses from God. It was only by activity that he could either develop his own nature, or become conscious of his own powers. Moreover, the Bible by numerous examples and precepts, by manifold implications and unequivocal statements, affirms the doctrine which I trust has been made evident. The voice of God to *humanity* through all ages is—"SIX DAYS SHALT THOU LABOUR."

Now, from the fact that labor is an obligation binding on humanity, I may infer two things—(1) *That non-working is a moral wrong*. It is an infringement upon the constitution of things, it is a sin against the universe and God. Since all men are divinely appointed to labor, indolence in any case is a flagrant crime;—it is rebellion against Heaven. Idleness is as truly a sin as robbery or murder; for the same Divine decalogue that says "Thou shalt not steal;" "Thou shalt not kill;" says, "Six days shalt thou labour." You may cherish religious sentiments, you may attend churches, hear sermons, and sing psalms, but if your active powers are not employed in some righteous and useful work;—if you lounge your existence away in mere sentiment and song, having the power to work, you are sinning. Inaction, where there is the power of action, is a crime. Heaven's plan is that "man should go forth to work and to labour until the evening;" and if he labor not, he sins. He hides his talent in a napkin, and his retribution must come.

Furthermore. From the fact that labor is an obligation binding on humanity, I infer—(2) *That non-working is a positive injury.* Since the Infinite Lawgiver is infinitely benevolent, what is contrary to His will, and therefore morally wrong, must be *injurious*. Indolence is an injury to the *individual himself*. Muscular inactivity enfeebles the body, mental inactivity enfeebles the intellect, moral inactivity enfeebles the soul. Look at the men and women who stand “all the day idle” in the vineyard of life, What are they? They are, it may be, graceful in their movements, elegant in their attire, gentle and pleasing in their manners; but have they, as a rule, any robustness of health, any vigor of intellect, any force of character? They are your feeble mothers and delicate sisters; your nervous fathers, insipid and lackadaisical sons; your simpering women and your moody men;—the greatest patrons of medicine, and the greatest grumblers in life.

But idleness injures *others* as well as the individual. The idle person is a social thief. He is constantly living on the produce of others. The case seems to me to stand somewhat thus:—The all-bountiful Creator has fitted the earth to produce an ample provision for every human being, on the condition of a certain amount of a right kind of labor; so much labor will produce so much of the necessities and comforts of life, and no more; the measure of the agency put forth will determine the amount which nature yields for the supply of human wants. If the supplies therefore are not equal to the demands of a population, the scarcity, as a rule, must be referred, not to a deficiency in nature’s bountihood—for she liberally responds to every touch of proper agency—but to a deficiency in human labor. The idler therefore must stand responsible for the destitution. He is sinning against the natural and revealed law of God; he is eating without working, consuming without producing;—he is dishonestly appropriating the product of other men’s labors. We denounce and punish deeds of larceny, when brought under our notice, and we do well; but the idler’s

life is a life of larceny. His bread is not the bread of honest labor. The men and women who take food and raiment from society without giving back some kind of useful labor in return, live—unconsciously to themselves it may be—lives of cruel dishonesty: cruel, because the energies of others are overtasked to make up for their idleness. They make

“Bread so dear,
And flesh and blood so cheap.”

But what has all this to do with the subject upon which I, in common with some hundreds of ministers of the Gospel in the metropolis, have been requested to discourse this evening? The curtailing of labor, and the abbreviating of the hours of toil is our appointed subject. Why then dwell so long upon another and opposite theme? I reply, not merely because our text suggested it, but because it is a great kindred evil, related to the other as the cause is to the effect. The over-working of some must arise from the non-working of others. And because it is an evil, though enormous, not generally thought upon and appreciated. Statesmen often refer to the evil of overwork, and some would be glad to employ legislation for its relief. A society, too, of philanthropic men has been formed for the very purpose of dealing with it. But neither statesman nor philanthropist has yet mooted the question as to how to deal with the evils of idleness. It is as necessary, in my judgment, for the general good, to set the thousands of idle men and women in this country who spend their days lounging on suttees, and their nights in scenes of vain, carnal, and sinful amusements to work, as to relieve the thousands who in shops and factories are worked well-nigh to death. Indeed, I cannot see how you can relieve the overworked without putting the idlers to employment. If laws are to be enacted, and societies organized, to meet the one evil, their operations will be futile unless they deal effectively with the other.

We pass on now to the other department of our subject; and observe:—

II. THAT MAN'S LABOR HAS ITS PROPER LIMITATIONS, AND THEREFORE EXCESSIVE WORK IS AN EVIL. "Man goeth forth unto his work and to his labour until *the evening*." He is to work, not until midnight, still less not until the next morning, but until the evening of the same day. When "The sun, which knoweth his going down," sinks beneath the horizon, and nature folds the world in her sable robes; when all the beasts of prey that dread the light do "creep forth," and "the young lions roar after their prey;" then man should retire from his varied scenes of labor to recreation and to rest. God has not only appointed labor, but a *time* to labor. He is to work SIX DAYS, not six days and nights. Labor has its limits, which you cannot transgress with impunity.

First: *Overwork involves an infringement of the laws of health.* There is a measure of application, and effort, which the human constitution can endure, not only without injury, but with advantage to itself. Any portion beyond that measure must be an injury to it. The spring will bear so much pressure and no more without danger or ruin. Too much weight will bend the lever and strain the engine. Shopmen, artisans, needlewomen, and others who are bound to pursue their avocations, from twelve to eighteen hours in the day, show plainly by their emaciated forms, and the mortality which prevails amongst them, that such protracted labor undermines their health and opens premature graves. The excessive labor which prevails in this metropolis involves a fearful sacrifice of life. The condition of woman in this respect is, I confess, to me, especially lamentable. When I see her, the mother, daughter, sister, wife—names these, which never fail to move the manly heart—doomed, by avarice and fashion, to slave on in filthy garrets, on scanty fare, from dawn till midnight through the circling year, until kind death comes to her relief, my blood quivers as in the presence of some stupendous calamity, or rather of some tragic crime.

Talk of American slavery! it is bad I know. I have no words to express the mingled feelings of shuddering

horror, and burning shame, and fiery indignation, I felt in reading in "*The Times*" of Tuesday last, of the sale, by public auction, at the Race-course near the city of Savannah, of upwards of four hundred men, women and children, who were disposed of as mere cattle. Upon such enormities, judgment, though it tarry, must come at last. But bad as this transatlantic slavery is, it is not worse, in some respects, than the slavery of those poor over-worked women in London. The poor negroes are born slaves,—they are to some extent inured to their sad condition. But not so with all or most of these *our female* slaves. Some of them were nursed in tenderness, brought up in comfort, kind words fell on their ears, and bright hopes inspired their young hearts. It is to the interest of the slave-holder to take care of his negroes, to feed them well, and guard them from disease. But what interest do the employers feel in these poor women? All they care for is, that the work shall be done well and cheaply; when their slave fails to do this she may starve and die. Raise then your fulminations against American slavery, let them boom over the Atlantic and strike terror to the heart of the fiend-like Legrees; but forget not to hurl your thunders against the avarice, idleness, sensuality, and pride, which create the heartless slave-holders at home.

Secondly: *Overwork involves a violation of the claims of mind.* Mind as well as body has its claims. The claims of the mind, though not felt as those of the body, are infinitely more weighty and urgent. To clear all guilt from the conscience, all error from the understanding, all impurity from the heart; to have a knowledge of God and His ever-growing universe;—in one word, to progress in all that is true, God-like, and blessed for ever, are some of the things that claim the supreme attention of every human soul. But overwork, and long hours of business involve a fearful neglect of those transcendent claims. An overwrought frame incapacitates the soul for its own high mission. Over the door of every room, office, shop, warehouse, manufactory, where excessive labor and long hours prevail, you may write, "Within, are in-

telleets fitted to tread in the footsteps of illustrious sages, explore new regions of truth, and enrich posterity by their discoveries, losing their vision and their vigor;—within, are hearts containing germs of sentiment and wells of sympathy, the sublimest gifts of Heaven, undergoing the terrible process of ossification;—within, are souls that must outlive the stars and yet be young; sacrificed to matter and to mammon.”

Thirdly: *Over-work involves a wrong to humanity in general.* The advancement of the race depends upon each individual contributing his part to the general intelligence and virtue—the two great uplifting forces. Humanity, as a whole, is but a body with many members: for the body to move on and upward, it is required that each member should fulfil its function. This function is the contribution to the general stock of knowledge and goodness. Society advances by the increase of these Divine elements, and in no other way. They are the solar rays to brighten its heavens, thaw its ice-bound districts, genealize its soil, quicken and develop all its germs of life. Every true thought from every brain, every noble sentiment from every heart, every honest word and deed, serve to augment these elevating forces of the world.

But what opportunity have the over-worked men and women of England to do their part in a mission so indispensable and glorious? What can the thousands of young people, who are imprisoned in business for fourteen, sixteen, and eighteen, hours in the day do? What time have they for intellectual and moral culture? In their case there is so much mind wasted to the world. It may be said, that if you shorten the hours of business, they would not avail themselves of the opportunity of self-improvement. It may be so. Alas! the desire for mental and spiritual culture in this age is far from being a regnant force. We mourn the tendency which young men display for drink, gambling, theatres,—low entertainments and sinful amusements. But excessive labor can only increase the evil,—burn out from the heart every aspiration for soul improvement. Anyhow, it is the obvious duty of enlightened and God-loving philanthropists to remove all obstructions in

the path to the true progress of the people, and to furnish all possible facilities and incentives for them to pursue the right and upward course. Should they spurn our offers, and pervert the privileges we gain for them, on them rests the responsibility,—not on us. We have but discharged our social obligations, and we shall find an ample reward in the effort, for, the reward of the true worker is in *the deed itself*.

Our subject teaches us three things :—

First: *The abnormal and fallen condition of the human race.* Can any man believe that the state of society to which we have briefly pointed, and in which we are actually living,—a state in which millions are doomed to slave on year after year, and wear out the energy of soul and body to minister not merely to the vital wants, but to the avarice, the pride, the vanity, the sensuality of others, is according to the plan of Heaven in our creation? The supposition is monstrous. It clashes with all my notions of a God. My reason, my heart, and my Bible, assure me, that man was made to be the sympathetic companion, and the cordial helper of man; that a common sentiment should inspire, a common law direct, and a common object enlist, the energies and engross the hearts of all;—that we should all bear each other's burdens, and “so fulfil the law of Christ.” The present state of society therefore shows, that humanity is a moral wreck; that the ship, once a perfect whole, gliding serenely on the sunny wave of virtue, is now shattered to pieces, and the parts violently jostling against each other on the foaming billows of depravity. The Bible gives the philosophy of our sad condition. Men have all gone out of the original way of their being; they are together become unprofitable; “There is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes.”

Our subject teaches:—

Secondly : *The necessity of a moral regeneration.* Where is the cause of the evils that oppress and agonize society? Or, to limit the question to the health-destroying and soul-debasing evil of *excessive* labor, Where is the cause? To ascribe it to the employers is very easy, but very fallacious and unjust. In many, if not in most cases, the employers are more the victims of excessive labor than the employed. If their limbs are not so overwrought, their brains are more so. Their minds are ever on the stretch devising schemes to meet their engagements, and catch the flowing tides of commerce. Responsibility sits sometimes like a night-mare on their hearts. They are themselves slaves to forces that make them tyrants. Where then is the cause? It is not, particularly, in this man or that man, this class or that class, this institution or that institution—it is in the moral heart of society. All human evils, whether social, political, or religious, have a moral cause. The root of every upas is the depraved heart. Cupidity, ambition, sensualism, vanity, idleness,—these are the causes. They steel the heart of man against man. They make the slave, and mould the tyrant.

Let us then be practical and honest. Let us look at home—let us not denounce others for evils the cause of which may be rampant in our own hearts and lives. Art thou an idler? Thou art then contributing thy part to excessive labor; for thou art living on the productions of other men, and other men must labor to make up for thy indolence. Art thou avaricious? hoarding up the bounties of Providence?—Thou hast no right to do so; having food and raiment thou shouldst be content. Thy monopoly, requires excessive labor in others, to make up for what thou hast unlawfully taken from the common stock. Art thou sensual? appropriating the productions of human labor to the indulgence of thy carnal propensities?—Thou art causing excessive work to make up for blessings which thou art unlawfully squandering upon thy depraved passions. Art thou vain? fond of pomp and show, expending the productions of human

labor on gorgeous dress and flashy pageantry? Thou art also inducing excessive labor, to make up for thy mal-appropriation of the products of human industry; for the Great Father of Spirits never intended thy brother to work in order to keep up thy butterfly appearance.

What then is wanted to put the world right, to roll off the evils that oppress its heart, is a destruction of these pernicious elements of the soul. They are the social fiends. Unless you annihilate them, whatever else you do, will be of no avail. Men have tried numerous expedients for relief. Quackery of all kinds, social, political, and religious, has been lavish in its nostrums. But though the symptoms may be a little changed, the disease is untouched, and the patient gets no better. Political Reform, is now sought as a relief. In politics I may be an ultra-liberal; I may give a vote in the election of a member of parliament to every adult woman as well as man, but what real good have I done the world by this? In sooth, if the people are ignorant, selfish, sensual, false, I only increase the influence of ignorance, selfishness, carnality, and falsehood, by investing them with political power. I give the royal robe, the sceptre and the crown to the moral demons of the heart—that is all. Nothing but a *moral regeneration* can meet the case. Unless a people are born of the Divine Spirit of TRUTH and LOVE, they cannot enter into any state or kingdom of harmony, progress, liberty, and peace.

The subject teaches:—

Thirdly: *The fitness of Christianity to the condition of the world.* What can destroy these corrupt dispositions of the heart from which all social evils flow? There is nothing but the Gospel. There is no other power on earth, of which we have any knowledge, at all adapted in its nature, to reach the heart and change its stimulating and swaying dispositions. And as a fact, this *has* done it in millions of instances; and nothing else has succeeded in the work. Science, law, art—all these have tried a thousand times and as often failed. The Gospel is an “axe” which goes to the very

root of the evil, "a fire" to consume its very spirit. It enters the citadel of the soul, "and casts down every imagination and every high thing that exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ.

The most philosophical, and the only effective method then, to lighten the burdens and to alleviate the woes of society is, to disseminate the Gospel. I say, emphatically, The Gospel. Not our theories about the Gospel; not the dry logical Gospel of our poor brain, or of our quibbling sects and dead churches, but the spiritual, living, and life-giving, Gospel of Him who "went about doing good," "The Gospel of THE GRACE of God," translated into our experience, beaming in our looks, embodied in our lives, and breathing through all our social actions, is the only power on this planet that can generate a social atmosphere, in which the fiendish spirit of all social evils shall droop and die.

"Were love, in these the world's last doting years,
As frequent as the want of it appears,
The Churches warm'd, they would no longer hold
Such frozen figures, stiff as they are cold;
Relenting forms would lose their power, or cease,
And even the dipp'd and sprinkled live in peace.
Each heart would quit its prison in the breast,
And flow in free communion with the rest.
The statesman skill'd in projects dark and deep,
Might burn his Machiavel, and sleep.
His budget often fill'd, yet always poor,
Might swing at ease behind his study door,
No longer prey upon our annual rents,
Nor scare the nation with its big contents:
Disbanded legions freely might depart,
And slaying man would cease to be an art.
No learned disputants would take the field,
Sure not to conquer, and sure not to yield;
Both sides deceived, if rightly understood,
Pelting each other for the public good.
Did Charity prevail, the Press would prove
A vehicle of virtue, truth, and love."

COWPER.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-EIGHTH:—Matt. xiv. 24—32.

SUBJECT:—*The Disciples in the Storm; Soul-disturbing Forces, and their Victorious Master.*

WHILST Jesus was alone, on the mountain, in communion with the Infinite Father, and the wondering multitude whom He had fed by a miracle, had retired to their respective homes, the disciples, whom He had “constrained to get into a ship” were in the midst of the sea tossed with waves.

The stirring incident before us, viewed in connexion with the facts immediately preceding what we have already noticed, forces at once on our attention two important considerations:—

First: *The great changes to which human life is every hour exposed.* How sudden the change to the disciples! A few hours before they were on the “green grass.” There was everything to delight them. The day was bright. Nature, perhaps, was in one of her most genial moods, her breath was warm with love, her face was bright with bliss. The scenery about them too, including hill and dale, beach and billow, was picturesque and stirring; and the social influences were exhilarating in a high degree. They were in company with their holy and loving Master, and with those thousands

of men and women who, for a time, were enraptured with Him to whom they had given their hearts. They must have been happy. But now after the lapse of an hour or two, Where are they? In the midst of the sea "tossed with waves," overwhelmed with terror, struggling for life. Such is a picture of life. Perpetual vicissitudes, successive trials make up our brief history.

The other truth suggested by this incident, viewed in connexion with the preceding fact, is—Secondly: *The difficulties that meet us even in the path of duty.* Had they gone to sea that night contrary to the will of their Master, such tempests and terrors they might have justly expected. For he who moves against the will of Heaven must encounter storms of the direst kind, sometime or other. Mercy, it is true, for a time, may hold back the tempests and restrain their fury, hoping that the rebel may retrace his steps; but if he persist, come they must in ever-increasing violence, and dash upon his naked soul for ever. Every step the sinner takes, he challenges Omnipotence, and provokes the forces of the universe to wake in thunder against him. This seems reasonable and right. But for those to encounter difficulties and dangers who are following out the Divine will, does not at first sight appear agreeable to our notions of the wise in policy, or the righteous in principle. The whole Church was in that vessel, and thus it was treated. It is ever so. "In the world ye shall have tribulation." Seldom, perhaps, has there passed from earth to heaven a human soul, who has not had reason to say with Israel's imperial bard as it pursued its course—

"Save me, O God,
I sink in deep mire,
Where there is no standing—
I am come into deep waters
Where the floods overflow me."

We shall now turn to this narrative in order to illustrate two subjects:—*Soul-disturbing forces and their Victorious Master.*

I. SOUL-DISTURBING FORCES. The disciples appear before us in the greatest agitation and horror; "they were troubled, they cried out for fear." What raised this inner tempest? A few hours before they were calm and happy with their Master. What produced the change? We discover here two classes of disturbing forces—the *outward* and the *inward*.

First: *The outward*. The wild fury of the elements, the boisterous winds and the raging waves, on this dark night, disturbed them. "The ship was now in the midst of the sea, tossed with the waves, for the wind was contrary." The sea of Tiberias it seems, is constantly exposed to sudden and violent storms, from the mountains that lie around it. The vessel had well-nigh gone *half* the distance. At no point is the lake more than ten miles in length; "and they had proceeded," says John, "about twenty-five or thirty furlongs," *i. e.* about four miles according to our method of measurement. Here, then, literally in "the midst" of the sea, they were at their wits end, battling with the tempest.

This may be fairly taken as a *representative* case. External nature is constantly disturbing the human soul; baffling its efforts, thwarting its purposes, and arousing its fears. By blights and droughts, by floods and hurricanes, by thunders, lightnings, earthquakes, and other such unpropitious manifestations, it is perpetually agitating the heart of humanity with distressing emotions. The elements of nature and the "stars in their courses" often seem to fight against man. Nor does nature in all this pay any deference to piety. It treats the sinner and the saint alike. Her storms shall wreck the vessel bearing Missionaries and Bibles to the heathen, as well as the fleets of blood-thirsty warriors or mercenary merchants: her pestilential blasts shall sweep from the earth the virtuous and the useful, as well as the vile and the worthless.*

The fact that nature thus disturbs the heart of humanity, whilst too obvious and patent to require proof or illustration,

* See Homilist, Vol. VII. p. 145.

is profoundly significant. It suggests to me, that man is not in his original state. For whose notions of infinite goodness will allow him to suppose that nature was made thus to disturb the peace of souls? Does the world in which angels live break the tranquillity of their spirit? I trow not. Man has fallen, and God in mercy makes nature thus the perpetual monitor of the awful fact.

The other class of soul-disturbing forces which you have displayed in this narrative is :—

Secondly : *The inward*. We discover three things in connexion with the mind of these disciples at this time which tended greatly to their agitation and distress : (1) *Error of judgment*. “And in the fourth watch of the night, Jesus went unto them, walking on the sea, and when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit !” This implied that they believed in spirits—and Who does not? It is an instinctive and therefore a universal belief. Spirits crowd the air we breathe—the great universe was built for souls. It implies also their belief that spirits had the power to do them an injury. This also may be true.

But these disciples, notwithstanding, made two mistakes. They were mistaken in supposing that the figure they saw walking on the foaming water was a spectre, and also in supposing that it came to do them an injury. They mistook in regarding the incarnate God as a ghost, and their best friend as an object of dread. Thus, through their errors, the very event intended to calm and cheer them, became a source of distress. They regarded Heaven’s highest messenger of mercy to them as some fellspirit of destruction. Errors are soul-disturbers. Errors about life, and God, and duty, fill the world; and like tides in the ocean keep the soul in a ceaseless surge.

The other thing we discover here in connexion with mind which tends greatly to agitate and distress is :—(2) *Guilty foreboding*. “It is a spirit ! and they cried out for fear.” But supposing it to be a spirit, Why be afraid of it? Had they not spirits, and did they not belong to the great

spiritual kingdom themselves? Is not the Great God "the Father of Spirits,"—and are they not ever under His benign control? Men have always thus been afraid of spirits. It is true that the poet, painter, and sculptor, represent angelic spirits as very beautiful creations. But their pictures are not true to the human conscience. Man dreads a spirit. Why is this? Why fear a spirit more than a body? The reason is a guilty conscience. Men feel that they have violated the laws of the spiritual kingdom, and incurred the righteous displeasure of God, and therefore they forebode evil from the spiritual realm. They expect that a messenger of Justice must one day come, and everything like spiritual manifestations makes them tremble, lest it should be Heaven's just avenger. Ah! it is the guilty "conscience that makes cowards of us all."

The other thing which we discover here in connexion with the mind of the disciples which disturbs the soul is:—(3) *Lawless impulse*. This is seen *especially* in the case of Peter. His distress was greater than the others, he was actually sinking beneath the yawning wave, and crying out, "Lord, help me." What brought him into this special distress? His characteristic impulsiveness. "Lord," said he, "if it be thou, bid me come unto thee on the water." There is no reason in such a request. What right had he to expect a miracle to confirm his own faith? How Peter-like, impulse overbearing judgment! Jesus, probably, to reprove him for his folly and to correct his impetuosity, encouraged him to do so; and he soon finds out his mistake. He is soon overwhelmed in horror. This distress came from impulsiveness. And this is ever a soul-disturbing power. How much of the mental distress of the world arises from hasty and unreflecting action! How often are men plunged into the billows of anxiety and trouble for life, by some one impulsive act!

Such then are the soul-disturbing forces which this narrative discloses. It is true that there are others, in the world, which are not developed in this incident. But all can be brought under one of the two heads. The *Outward* and the

Inward. In truth, the power of the outward to distress us depends upon the inward. If the mind was free from errors of judgment, guilty forebodings, lawless impulses, and other spiritual evils, the external would have little if any power to disturb us. But so long as the mind of the world is subject to these evils, the soul of humanity will be in constant commotion, "like the troubled sea."

Let us pass on to notice—

II. THEIR VICTORIOUS MASTER. Is there any one who can deliver man from these soul-disturbing forces, or must they beat on the heart and agitate the spirit for ever? Thank God for the answer we can give to these questions! He who appeared now walking on the boisterous billows, and saying, "It is I, be not afraid," has undertaken the task and is equal to it.

There are four remarks which the narrative suggests in relation to Christ in connexion with this work:—

First: *However corporeally distant He may be from us, He is perfectly cognizant of all our disturbing forces.* Though He seems to have been away at some distance amongst the mountains, in prayer, He knew all about the pains and perils of His disciples. There was not a wave that rolled, not a gust that blew, not an anxious thought or painful feeling that arose in either of their minds, of which He was not cognizant. So it ever is. Corporeally, Christ may be at an immeasurable distance from us,—far up the highest heights of this stupendous universe, still He knows everything pertaining to our individual history. "He understands our thoughts afar off." By His Spirit He is with us always, and will be even to the end. He is the Head of the Church, and is vitally conscious of the existence and feelings of every member.

Secondly: *He graciously approaches us in good time for our deliverance.* Though they were in the midst of the sea, at the height of the tempest;—though, perhaps, the shattering barque was about going down the yawning deep, and though, perhaps, they had given up all hopes, and resigned themselves

to the fate of a watery grave, they were not gone. Though on the boundary line of eternity, they had not passed it; and at this critical moment Christ appeared. Though the case was terrible to the last degree, He was not too late. The soul may feel itself sinking beneath the waves of its own dark thoughts, moral corruptions, and terrible forebodings, as Peter felt himself now sinking beneath the billows; still if Christ approach by His word and spirit, it is not too late.

Thirdly: *When He appears His power of deliverance is equal to every emergency.* "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" He has power to deal with the *external* and the *internal*. His dominion extends over matter and mind. He expels the inward or mental forces of agitation and distress *by revealing himself as the all-sufficient deliverer.* "It is I, be not afraid." There is no reason to be afraid where I am; my mission is to disarm the soul of all its fears. It is I, *be not afraid of spirits*; they are under my absolute control. I have the key of their empire at my girdle; they go and come at my bidding. It is I, *be not afraid of Divine vengeance*; no officer of justice can do you harm for I have satisfied all the claims of immutable rectitude.

"These raging winds, this surging sea,
Bear not a breath of wrath to thee,
That storm has all been spent on me—
"Tis I, be not afraid."

It is I, be not afraid of *these tumultuous elements of nature.* "I hold the winds in my fist, and the waters in the hollow of my hand."

Fourthly: *His success in ridding humanity of its soul-disturbing forces demonstrates the divinity of His nature.* "Then they that were in the ship came and worshipped him, saying, of a truth thou art the son of God." Every soul that Christ has delivered, and He has delivered millions, and will deliver

millions more from its disturbing forces, is a witness to His divinity, a witness, whose evidence is incontrovertible and invincible. The asseveration of every converted soul is :—"Of a truth thou art the Son of God."

Brother, the sea of human life is a sea of depravity, and like the sea of Tiberias, is ever subject to storms. It is the sea of tempests. Many a struggling bark it has engulfed. Blessed be God a DELIVERER has appeared walking on the turbid and tumultuous wave. He has trodden the billows at the height of their fury, and left abundant proofs of His power to subdue the wildest tempest, and save the most imperilled voyagers. Even those who, like Peter, feel themselves sinking beneath the swelling surge, shall be saved, if like Peter they turn their eyes to Him and cry : "LORD SAVE ME."

Germs of Thought.

SUBJECT :—*The Law and the Gospel.*

"The just shall live by faith : and the law is not of faith."—Gal. iii. 11, 12.

Analysis of Homily the Three Hundred and Forty-eighth.

THAT which is of faith is also of grace. The Gospel is specifically the dispensation of grace and faith, and as such, it stands antithetically opposed to the Law, which is a dispensation of works and merit. There is, consequently, a marked peculiarity in the responsibility of those who are under the Gospel, instead of under the Law ; and there is, we think, an immense preponderant advantage in their position.

To make this clear, let us :—

I. DEFINE THE TRUE NATURE OF LAW AND GOSPEL RESPECTIVELY. Law puts a moral agent under certain positive

injunctions, and makes his whole fate and happiness depend upon his perfect and unbroken obedience to them.

Illustrations:—Angels in Heaven, and Adam and Eve in Paradise. To these a law was given with the proviso, “Do this, and live: or, transgress it, and instantly die.” There are four things to be remarked here:—

(1) *Law pre-supposes original innocence, holiness, and happiness in its subjects.* (2) *It hinges the continuance of peace and happiness upon a perfect obedience.* (3) *It allows no space for repentance and self-recovery to the transgressor; but makes one single error the occasion of utter and irretrievable ruin.* (4) *It isolates each man from all his companions, and makes him absolutely responsible for himself, and for himself only.*

Now, Gospel or Grace is just the reverse of Law. It proposes to redeem and restore the sinful, through the mediation of a representative deliverer.

(1) *It pre-supposes guilt, depravity, and unhappiness, on the part of those to whom it is sent.* (2) *It hinges their restoration on faith, which is trust in another, not in themselves, for salvation and peace.* (3) *It admits of the method or process of salvation being gradual and progressive, so that one act of good or evil does not decide the sinner's fate.* His faith may have its vicissitudes, and his obedience its lapses, irregularities, and faults. (4) *It views us as represented in another, even Christ, as by an official and federal head; so that our labor is not to make ourselves perfect, but to be “found in Him,” to be covered with His righteousness, and to be sheltered under His merits.*

Thus there is a deep and radical antagonism between Law and Grace. They are not only contrary, but contradictory, to each other. That which is of law cannot be of grace, nor that which is of grace, of law. Let us—

II. GLANCE AT THE HISTORICAL DEVELOPMENT OF THESE TWO DISPENSATIONS. To say nothing of angels,—there were

First: *Adam and Eve in Paradise.* These were placed under a system of pure law. Each must answer for himself,

and each stand upon his own unfaltering obedience to the commandment.

Secondly : *The Patriarchs and Hebrews.* These were placed under a dispensation which was fundamentally one of grace and faith, but in appearance one of works. The Gospel element was not clearly defined, and a legal tendency prevailed. This came out most strongly in the later ages of Judaism, when nearly all men dreamed that they must save themselves meritoriously by works of law.

Thirdly : *The Christian dispensation.* This is one of pure grace, clearly defined and fully brought out. The moral law is not abolished, but it serves a different use from what it originally did. It helps to convince us of sin, and then, after our forgiveness, it affords a rule of life to our regenerate spirits. Yet even then, if we violate its requirements, we are not at once shut out from hope, as under the ancient legal dispensation. (See 1 John, ii. 42.) Our business is to believe, and to abide in Christ; and we studiously keep His commandments, not thereby to justify ourselves before God, but in token of our true repentance, and as the condition of our trusting in the merits of Jesus.

III. COMPARE OUR POSITION WITH THAT OF OUR PREDECESSORS.

First : *With that of Adam.* Our responsibility is different from his in *kind*. He was created holy, and stood entirely on his own merits and obedience : we are born with a sinful and enervated nature, but we cast ourselves on God's mercy, long-suffering, and much-forgiving forbearance. *Is not our position better than his ?*

Moral agents, as originally created of God, are always pure and holy. But in this there is no virtue ;—they must be tempted to see whether they will make their native holiness truly their own. And not before they have done so, can they be absolutely confirmed and established therein. The angels were thus tested, and so were Adam and Eve. Now, suppose we had all been born perfectly holy, and then left to stand or

fall by an absolute act of our own, each one for himself, Would it not have gone more hardly with us than it does now? What reason is there to believe that any would have proved more firm and faithful than our first parents? Certainly we may assume that not many would. I conceive there are two great advantages in our probation, being one of grace, and not of law. (1) *It will be found at least to have been more largely successful in bringing many souls to glory.* (2) *That glory itself will be of a richer and more intense character, as the result of Christ's sufferings and merits, than it would have been, as the reward of our own unbroken obedience.*

Look at our love to God. Will it not be infinitely more tender, intense, and delightful, now that we praise Him for salvation, than if we had only to praise Him for keeping us from falling? Or, *externally* survey the glory to come. Whatever heaven I might have earned by my own ardent obedience for thousands of ages, it must come very far short of that which is purchased by the precious blood of Christ. Therefore, I would rather appear with the penitent publican in the temple or the thief upon the cross, and cry "God be merciful," &c.; or, "Lord, remember me" &c., than I would have stood with Adam in paradise, to receive the decree, "Eat of all the trees but one: but in the day thou eatest of that thou shalt surely die."

Secondly: *Compare our position with that of the Patriarchs and Hebrews.* Here the difference is one of *degree*, rather than of *kind*. They had the Gospel, but it was perplexed and obscured by a strong legal element, which is now removed; so that we know fully what they only knew in part, and see clearly what they beheld in doubtful shadows. The glory of Judaism was of the same kind as that of Christianity, but inferior in degree. The same light shines on our hearts as that which shone on the saints before and after the flood. But we rejoice in its noontide brilliance, with the great sun above our heads, while they were only greeted by the rays of twilight, while the sun still rested beneath the horizon. But all, in every nation and age, who are saved,

are saved by the Gospel, saved by grace ; and when all the multitudes of the redeemed shall meet in one triumphant choir, they will all sing the same song, and all attribute their salvation to the Lamb. Not one will protest that he was saved by works and by the law ; but every soul will own that he was made just, and lived by faith.

The Christian dispensation surpasses that of Judaism in *three* respects:—(1) *In its light*, or knowledge ; which is superior both in *clearness* and *extent* : (2) *In its spiritual energies*, or aids to a holy life : and (3) *In its finality*.

Here is *warning* to the slothful and disobedient. How can those escape who neglect “so great salvation?” Here is *encouragement* to those who strive : for “all things are possible to him that believeth in Christ.” How *overwhelming* the guilt and punishment of those who reject the Saviour ! How *all-surpassing* the final happiness and honor of those who are found in Him at last !

T. G. HORTON.

Reading.

SUBJECT :—*Moses' Sight of God.*

“I beseech thee shew me thy glory,”—Exodus xxxiii. 18—23.

Analysis of Family the Three Hundred and Forty-ninth.

OF Old Testament Seers none had closer intercourse with the Eternal than Moses. (see v. 11 and Num. xii. 8.) Notwithstanding the Divine revelations which he had previously received, he still makes this extraordinary request. He believed that the cloud veiled a brighter glory, and that deeper mysteries were hidden in the name of Jehovah.

But this request arose not simply from his *personal desire*, but also from the peculiar position which he occupied as the

leader and representative of a sinful, and now penitent, people. They had broken the sacred laws, relapsed into worse than Egyptian idolatry, and stood no longer circled by the rainbow-covenant; but exposed to the storm of Justice and Judgment. He had interceded for them; "they had stripped themselves of their ornaments" of rejoicing, but the future was still overhung with thunder-clouds. He dreaded being left alone to lead the people forward—he desired some more manifest indication of the Reconciliation, Presence and Purposes, of the Great Shepherd of Israel. "Shew me *thy way*. Consider that this nation is thy people. If thy presence go not, carry us not up hence." To the request of Moses God gave a *twofold* response. He unfolded to his eye some strange material splendor, and He proclaimed in his hearing, and into the depths of his soul, the name of Jehovah. (See xxxiv., 5—7.) Of the latter glory the first was only the symbol and shadow.

There is, perhaps, little reason to suppose any resemblance to a human form. The language is evidently that of accommodation. If we must explain this difficult passage on such a supposition, then the meaning is, That just as the subjects of an Eastern monarch may not familiarly approach his presence; but yet, falling prostrate before him as he sweeps along, may catch a glimpse of the flowing train of his gorgeous robes; so man may not behold the full brightness of the presence of the "King of Kings and Lord of Lords," but only some dim and shadowy traces of His glory.

When the face of the sun, blinding the eye with excessive light, is hidden behind the hills, the softened rays still linger to beautify the western sky and refresh the vision. We can, in our present state of being, behold only an inferior glory. And this is God's lingering longsuffering which "waiteth to be gracious" unto sinners, ere an everlasting night sets in.

Job has nobly said:—

"He holdeth back the face of his throne,
And spreadeth his cloud upon it.
Lo! these are but the extremities of his ways,

And how slight is the whisper (lit. what a whisper of a word!) we hear of him ;

But the thunder of his mighty doings who hath understood ? ”
(xxvi. 9—14.)

Let us consider the text as expressive of:—

I. THE REQUEST OF MAN. Man in every age has been saying—“I beseech thee shew me thy glory.” The desire has arisen from different sources and been directed towards different objects. It may be said to have been *natural*, *moral*, or *religious*.

First: *That man, as man, naturally looks for some special display of the Divine presence and attributes.* Heathens believe in incarnations. The Jews sought after “signs.” Men are now looking for signal manifestations of that Power on whom we feel that we *depend*.

Mingled as it has been with error and superstition, the desire is too deeply rooted in the soul to be destroyed. We see indeed in *nature* the constant traces of the Great Spirit—as in the waving branches of the forest-trees the course of the wind. But we feel it to be possible that a more direct expression of God should be given us. There *has* been such, and there will be again. *We* give a more direct and clear expression of our *spirits* in the play of our countenance and the words of our lips. How little, after all, do nature and the usual course of Providence declare of the personality, immediate presence, individual notice and care of God, or answer the cry “Shew us the Father and it sufficeth us !”

Secondly: *That man as a sinner needs an expression of God's readiness to forgive and actual reconciliation.* Whilst the consciousness of sin produces a dread of beholding the manifestation of God, it likewise produces the desire of the assurance of His favor. Nature answers not ; nor the law of conscience enshrined in the ark of the human soul. If God speaks not, uncertainty and darkness must ever surround us. “Oh that I knew where I might find him ! Behold I go forward but he is not there : and backward but I cannot perceive him.” (Job. xxiii. 2—8.)

Thirdly : *That man as reconciled to God still and ever longs to realize more of his presence and glory.* "If I have found grace in thy sight shew me now thy way."

What has been already realized is an argument for *humble, earnest, and confident* prayer, for higher light. The desire of knowing more of God is the result and test of true Christian life. "One thing have I desired," &c. (Psalm xxvii. 4.)

II. THE RESPONSE OF GOD. He is saying still, "I will make all my goodness pass before thee," &c.

First : *That there are limitations to a full revelation of His glory.* These limitations depend on (1) *Human capacity and preparation.* "Thou canst not see my face ; for there shall no man see me and live." The *bodily senses* may not truly behold the Invisible Spirit. And, if on this material world He should flash forth anything approaching to an adequate representation of Himself, flesh and blood could not stand before it. "The exceeding weight of glory" would be too heavy for a child of clay to bear.

The *mind* has its limits as well as the body. The finite cannot rise into the infinite. *Space* and *time* hedge it within "the cleft of the rock." The mind is carried upwards by the force of its own faculties ; but by the same faculties also, it is placed within impassable barriers, against which its pinions beat in vain. That the Infinite and Eternal One *is*, we know, but *what* He is we know not. For "who by searching can find out God ?" &c. Aloft, "in light to which man cannot approach," dwells the Absolute and Infinite One. (2) *The Divine pleasure.* (ver. 22, 23.) Even though we were able and prepared to understand Him, it is only as He takes away His hand, only as He condescends to make Himself known to us that we behold the true light.

And it may not be that God has revealed His character and ways to us so far as we could even now understand? Nor is it for us to dictate to the "I will" of the Supreme, concerning how far He should shine through the clouds that cover the earth. Doubtless that Will is accordant with our highest

good. Let us be filled with thankfulness for the wondrous revelations already given, and ever strive to understand them more !

Secondly : *That within these limitations there is given an abundant revelation.* From the Creation until now God has been ever unfolding His name to man. The Bible tells us of the various features of His character as they gradually were given to Patriarchs and Prophets. "He made known his ways unto Moses : his acts unto the children of Israel." To Isaiah and Ezekiel also He imparted visions, on the record of which we still gaze with wonder and awe.

Until at length "the only-begotten Son who is in the bosom of the Father, he hath declared him." Herein we behold the highest and altogether peculiar expression of God's character and will. "He that hath seen me hath seen the Father." Here is the revelation of the Divine glory perfectly adapted to our wants : and the earthly course of Jesus, like the shadow on the sun-dial, portrays the heavenly course of the Father of Lights ; whose essential brightness is too dazzling for mortal vision. Nor is this all ; for the Eternal Spirit is ever cleansing the vision of men, and making them pure in heart, that they may see God. We have light enough, if not to satisfy speculation, at least to guide us in the way everlasting.

Thirdly : *That the brightest feature of the Revelation is Divine love.* "I will make all my goodness pass before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy." "God is love." His sovereignty is the whole sweep of His goodness beyond what man has any right to expect. It is man's only hope, and manifests itself in mercy, grace, and long-suffering, towards sinners. So was it with apostate Israel, and so is it evermore.

Fourthly : *That from what we now behold we are led to expect a still more glorious revelation hereafter.* Death will break through earthly limitations and let in clearer light. Christ will come again. God will be ever and ever lifting up the

spirit of man into closer communion with Himself. "For now we see through a glass darkly," &c. "It doth not yet appear what we shall be : but we know that when he shall appear we shall be like him ; for we shall see him as he is."

B. DALE, M.A.

SUBJECT :—*The Connexion between Christ and Christians.*

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30.

Analysis of Homily the Three Hundred and Fiftieth.

THE verse is introduced by the apostle between the statements in ver. 29 and the citation in ver. 31, in order to intimate to the Corinthian Christians that they, with all their advantages, had no ground for self-glorification ; but that God must be glorified for all and by all. It suggests :—

I. THAT A MOST INTIMATE CONNEXION EXISTS BETWEEN CHRIST AND CHRISTIANS. "In Christ." This connexion is referred to and illustrated in the passages :—"I am the vine, ye are the branches : " "the head of the body, the church : " "as thou father art in me, and I in thee, that they also may be one in us."

The connexion is *real*. "Ye *are* in Christ Jesus." Not imaginary ; not theoretical ; not prospective. It is *vital*. Not that of a sapless branch with a decayed root ; not that of a pulseless arm with a lifeless head. Essential to the continuance of spiritual life. Not merely a life like Christ's, but a life that is a part of Christ's life. Christ in the Christian, as well as the Christian in Christ. The temperament of Christ pervades the whole body. The Spirit of Christ animates the Christian.

II. THAT THIS CONNEXION HAS BEEN FORMED BY GOD. "Of him." Our Lord referred to divine operation as well as supervision when he said "my Father is the husbandman." (Compare Rom. xi. 17—24.)

Union with Christ is *not natural*. Our natural condition is one of separation and alienation. Union with Christ is *not effected by human agency*; neither our own, nor another's.

Union with Christ is effected by *divine agency*; (1) incomprehensible in the mode of operation, (2) inexplicable in the selection of its subjects. Why certain individuals are thus united, while others are not, we cannot tell. We may feel sure that if we knew the divine reasons we should acquiesce in the divine proceedings; that if we were in God's position, looking at all things from His point of view, and were to guide the exercise of the prerogative, we could not guide it with greater equity nor effect more beneficial results.

III. THAT THIS CONNEXION HAS BEEN PRODUCTIVE OF MOST ADVANTAGEOUS RESULTS TO CHRISTIANS. These, as well as the connexion, are of divine ordination. They are thus described:—"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The meaning of these abstract terms may perhaps appear more clearly, if they are placed in conjunction with others which describe the corresponding human condition. We are ignorance and foolishness, Christ is our wisdom. We are sin and guilt, Christ is our righteousness. ("Made sin for us.") We are impurity and corruption, Christ is our sanctification. We are slavery, Christ is our redemption. In other words, through our connexion with Christ we are made wise unto salvation, justified in the sight of God, made holy, and ultimately delivered from all evil,—from sin, death, and hell. Observe the progression of thought. (1) There is the lesson of truth by which the mind is arrested, instructed, convinced, strengthened, and elevated. (2) There is the work *without* us by virtue of which we are accepted and treated as righteous; conjoined with (3) the work *within* us by virtue of which we are purified and made actually righteous. (4) There is the final deliverance from all evil; when with the redemption of the body the soul will be delivered from the bondage of corruption into the glorious liberty of the

children of God ; when salvation will be consummated in the glorification of all.

Christ is our wisdom. He said "I am the truth." He is "the light of the world." He is that by which we are enlightened.

The condition of the non-Christian is described in Eph. iv. 18, and Rom. x. 3. Out of this we are brought by Christ. Ignorant of our real spiritual state, Christ enlightens us respecting it. Ignorant of our relation to God, Christ reveals our alienation from him, and invites us to be reconciled. Ignorant of what is to be done, Christ tells us what is essential. Ignorant of the way of salvation, Christ says, "I am the way," &c. It is by the revelation which Christ has made of Himself,—of His incarnation, of His life of obedience and its design, of His death and its purport, of His resurrection and its relation to His followers, of His glorification and continued active interest on behalf of His disciples, that we are made "wise unto salvation." It is by the revelation which Christ has made respecting our relation to the Father, the work of the Spirit, heaven and hell, life and immortality, that we are made "wise," &c. It is by the revelation which Christ has made of the divine will, of the divine love and mercy, that we are made "wise," &c.

Observe the term *wisdom*. Wisdom is applied knowledge. And it is only as the truth is applied by us as well as revealed to us, that we become wise. Hence the distinction between those who are merely acquainted with the Gospel, and those who receive it into their meditations and affections, and who apply to the improvement of their characters and lives.

Christ is our righteousness. The revelation of truth is not all we want. Facts are essential as well as truths. Christ was not only the Revealer but the Doer, not only the Teacher but the Mediator.

The condition of the non-Christian is represented as one of condemnation, guilt, rebellion, as well as of ignorance and folly. Out of this we are brought by Christ. He is our representative ; in nature and character perfect ; possessing immaculate righteousness ;—therefore competent to appear

and act for us. His life and death of obedience are accepted on our behalf, and we are accepted through Him. He is our righteousness. "We are justified through faith in him." "There is therefore now no condemnation to them who are in Christ Jesus." "We have peace with God." By His intervention we are brought nigh. The rebel is pardoned; alienation is displaced by friendship; as *virtually* righteous he is received into God's family, a joint heir with Christ.

Christ is our sanctification. In the apostle's mind, and in fact too the outward and virtual is conjoined with the inward and actual. For complete salvation there is needed the work of the Purifier as well as of the Pure—the one is complementary to the other: they are inseparable.

The condition of the non-Christian is one of corruption and defilement. He has not only incurred divine displeasure and condemnation, he has also incurred moral deterioration, he has lost the divine likeness. Christ will have all His followers conformed to His image; in order to this they must be transformed by the renewing of their minds. This renewal and the subsequent progressive change we ascribe to the Holy Spirit. That Spirit is given to us, dwells in us, operates upon us, renovates our character, purifies the heart and life. But it is no disparagement to say that the work of the Spirit is one of the results of the mediatorial intervention of Christ.

The process of sanctification is:—(1) *Effected by direct and indirect agency.* First:—Direct. The influence of Spirit upon spirit. "The Spirit *dwelleth* in you," &c. Where? How? How close and direct the agency! Secondly:—Indirect Christian ordinances and privileges, providential circumstances, strange coincidences, social influences; every temptation resisted, trial endured, difficulties overcome, passions quelled, habit corrected; triumph over self, steadfast opposition to evil, loss suffered for the cause of Christ; manful exhibition of godliness, true-hearted adherence to principle. (2) *Invisible and indescribable.* More mystery respecting the internal work of the Spirit than the external work of Christ. Facts perceived by the senses are more easily described than those perceived

by consciousness. (3) *Sometimes prolonged*. If immediacy may be regarded as a characteristic of justification, progressiveness is characteristic of sanctification. It is the work of our lifetime. (4) *Generally apparently incomplete*. But we cannot unveil the spiritual world. What constitutes completeness? Enough for us to aim at her lofty attainment. "Be ye therefore perfect, even as your father," &c.

How indescribable the grandeur of this twofold work for us and in us! As we contemplate the operation of divine agencies, past and present, so unlike anything that meets the eye or appeals to any of our bodily senses, as we think of the great design of all, the salvation of our souls, we perceive a something which surpasses our comprehension, although we are most intimately concerned. No language can describe the facts, much less the agency that produces them, still less the love that prompted the agency. The divine work without, the divine work within! It is too stupendous for created mind to scale, too profound for human thought to fathom!

Christ is our redemption. Not a repetition of thought. Reference to the final consummation; the final release from the bondage, dangers, and trials of humanity.

The condition of the non-Christian is one of bondage to sin. 2 Peter, ii. 19.

Christ makes his people free. The liberty of the sons of God includes not only release from the condemnation of law and from the power of sin, but also from the concomitants and consequences of sin. Redemption *from* the body, and *of* the body. Deliverance from the laws and limitations of human nature; from the habits which bind us, and dispositions which enslave us; from the annoyances of earthly life; from associations with evil; from injurious influences, human and satanic. Of the glory to be revealed in us we have no experience—

"In vain the fancy strives to paint
The moment after death;
The glories that surround the saint
When he resigns his breath."

Much less can we describe the ages farther on! "Look up, and lift up your heads, for your redemption draweth nigh."

IV. THAT THIS CONNEXION AND ITS RESULTS ARE DESIGNED TO PROMOTE THE GLORY OF GOD. Verses 29 & 31. Not to glorify ourselves, but to live, in time and in eternity, to the glory of His grace, who "hath made us accepted in the beloved."

T. T. WATERMAN, B.A.

SUBJECT :—*The Theme of Conversation on the Holy Mount.*

"And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.—Luke ix. 30, 31.

Analysis of Homily the Three Hundred and Fifty-first.

OF all the miraculous assurances given in favor of Jesus, as the promised Messiah, none, it has been said, is more powerfully convincing than the Transfiguration. On the details of that interesting event in Christ's earthly history we enter not at present, but shall confine our remarks to the subject-matter of conversation carried on between the transfigured Jesus and the two glorified prophets. This is a theme of an intensely interesting and suggestive character. Let us inquire why this subject was selected on this august occasion.

I. IT WAS THE GREAT OBJECT OF HIS INCARNATION. This wondrous decease was contemplated in the councils of Eternity. It was pre-arranged before the foundation of the world. It was the "blessed hope" the fallen Adam and Eve carried with them from their forfeited Paradise. To it, all patriarchal promises, all Mosaic types, all prophetic declarations, pointed. It was the grand centre-point of interest to the moral universe. To that goal the eye of Christ looked, when He said, "Lo, I come, I delight to do thy will."—In order

to that a body was prepared for Him; and through the offering of that body we are sanctified. Well might Moses and Elias therefore talk with him of his decease.

II. IT WAS THE GROUND OF THEIR ADMISSION TO HEAVEN. Moses and Elias, and all departed saints, had been admitted, we might say, on credit; for their accumulated debt, though cancelled, had not been actually paid by the vicarious ransom. Their sins, though forgiven, had not been actually expiated by atonement. Yet that payment, and that expiation were absolutely certain;—certain as the irreversible decree of God could make them! “The Lord hath sworn and will not repent, Thou art a priest for ever,” &c. Christ was “the Lamb slain from the foundation of the world.” God, “who calleth those things that be not as though they were,” on the ground of a pre-determined sacrifice for sin,—a propitiation to be set forth, in the fulness of the time,—had forgiven, and justified, and glorified multitudes of the human family, from Paradise downwards to Calvary! What subject, therefore, could possess a deeper interest than the decease? &c.

III. IT WAS THAT ON WHICH THEY FELT THE DEEPEST INTEREST. While on earth it was their great theme. “Of which salvation the prophets have inquired and searched diligently searching what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” They were familiar with the typical sacrifices; but these could never take away sin. Hence the ineffable interest they felt in the true sacrifice by which sin was to be put away. For centuries, along with their beatified brethren, they had anxiously waited that momentous hour of which Christ spake in his intercessory prayer. What else, then, was it more natural for them to speak of, than the decease to be accomplished at Jerusalem?

IV. IT WAS A THEME WHICH ONLY SAINTED MEN THOROUGHLY UNDERSTOOD. Even His own disciples were not qualified to talk

with Christ on this subject. After this, when He plainly informed the twelve that He was about "to be delivered to the Gentiles, to be mocked and spitefully entreated, and spitted on ; to be scourged and put to death ;" it is said,— "And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken." How true the prophetic words, "I have trodden the wine-press alone ; and of the people there were none with me." The human heart cries for sympathy, and Christ's heart was no exception. The glory of the Transfiguration, and the conversation of the heavenly attendants, were preparatory to the decease. Our Substitute was being made "ready to be offered," by the glory given to Him on this occasion. As He was strengthened by an angel from heaven in His Gethsemane agony, so was He strengthened by Moses and Elias, as He looked forward to the dreadful scenes that were looming in the hourly lessening distance !

On the return of Moses and Elias to the Heavenly world, would not the joys of that world be deepened ? Why, then, such an apathy on earth when we repeat the story of "the decease that *has been* accomplished at Jerusalem," from which streams of life and salvation have flown forth to heal, and save, and bless those ready to perish ?

PATRICK MORRISON.

SUBJECT :—*Jesus Christ All, and in All.*

"Christ is all, and in all."—Col. iii. 11.

Analysis of Homily the Three Hundred and Fifty-second.

JESUS CHRIST is all. He is the all-sufficient One. In Him all fulness dwells. He is the maker of all worlds. Every star that shines in space, every seraph that sings in heaven, all things minute and vast, mind and matter, are the products of His creative energy. He upholds all things. He guides and

sustains the stars in their orbits. All "live and move and have their being in Him." "We have redemption through his blood." All our springs of knowledge, holiness, love and joy, are in Him. The riches of Christ are inexhaustible. The light of the sun may expire, and the waters of the sea may dry up, but the grace of our God and Saviour is "the same yesterday, to-day, and for ever." Jesus Christ is IN all.

I. IN THE ECONOMY OF NATURE. Jesus Christ is not in nature as a part of nature, making nature God. He is in the universe as its omnipresent Creator, overlooking and regulating all its operations. (1) *He preserves all.* "By Him all things consist." (2) *He controls all.* He "bringeth out their host by number, he calleth them all by names, by the greatness of his might; not one faileth." (3) *He is the life of all.* "In him is life." "As the Father quickeneth so the Son quickeneth." The laws of nature are not self-instituted and self-operative; they have been appointed by Christ, and they are kept in effectual operation by His power. He acts from the centre to the circumference of the immeasurable universe, working all things according to the counsel of His own will.

II. IN THE SCHEME OF PROVIDENCE. The wants of living creatures are not supplied by blind chance. The circumstances of human beings are not determined by stern fate. The wise and benevolent providence of Jesus Christ covers the earth with food for its inhabitants, and regulates the affairs of mankind. (1) *He feeds every living thing.* "These wait all upon thee, that thou mayest give them their meat in due season: that thou givest them they gather." "The Lord is my shepherd, I shall not want." (2) *He appoints the condition of individuals.* "He hath made of one blood all nations of men,—and determined the bounds of their habitation." "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." (3) *He controls all*

events. "Surely the wrath of man shall praise thee." "We know that all things work together for good to them that love God." The God-man, on the sapphire throne, directs the high and dreadful wheels of Providence, constraining them to move straight forward, and promote the good of the human race.

III. IN THE PLAN OF REDEMPTION. Man is a sinner, in danger of hell. He needs a ransom. A ransom has been found. That ransom is not "silver and gold, but the precious blood of Christ." "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." (1) *He shed his blood for all.* "We see Jesus, made a little lower than the angels for the suffering of death, that he, by the grace of God, should taste death for every man." (2) *He shed his blood that men might be forgiven.* "Being justified by faith, we have peace with God, through our Lord Jesus Christ." (3) *He shed his blood that men, whatever their names and circumstances, might be converted, and made one in Him.* "Renewed in knowledge, after the image of God, there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond nor free, but Christ is all, and in all." (4) *He shed his blood that he might establish a spiritual empire over all the earth.* "So shall he sprinkle many nations." "Men shall be blessed in him." (5) *He shed his blood that a countless multitude of human beings might inherit the kingdom of heaven.* "These are they which have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God and serve him day and night in his temple." As the atmosphere encircles the earth, the sun enlightens the solar system, so the Atoner blesses all tribes and all nations. In the garden of Gethsemane, on the Cross of Calvary, in the holy Gospel, in every believing heart, in every means of grace, in every labor of love, in the conflict with our latest foe, and, amidst the glories of heaven itself, Jesus Christ is our faithful and loving Saviour.

“Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.”

P. J. WRIGHT.

SUBJECT:—*Man's First Hour in Heaven.*

Illustrated by the probable feelings of Abraham at Beersheba, immediately on his return from the offering up of Isaac.

“So Abraham, returned to his young men, and they rose up and went together to Beersheba, and Abraham dwelt at Beersheba.”—Gen. xxii. 19.

Analysis of Homily the Three Hundred and Fifty-third.

WHAT are the emotions of a man on his immediate entrance into heaven? This question is not unnatural, and may not prove unprofitable. While the Bible says but little distinctly on the subject, analogy may supply some interesting suggestions. We scarcely know of any fact in human history more illustrative of the feeling, that we may suppose would inspire the soul of a good man, on his first entrance into the celestial world, than the return of Abraham to Beersheba, after he had, in obedience to the divine command, offered up his first-born to God.

I. ABRAHAM NOW AT BEERSHEBA HAD THE SATISFACTION OF HAVING PRACTICALLY RECOGNISED GOD'S ABSOLUTE CLAIM UPON HIM. God's demand on Abraham was:—

First: *Immense*. What was it He claimed of him? It was his son, his *only* son,—his only son *whom he loved, to be burnt in sacrifice*. What demand could have been greater than this? A loving father, like Abraham, would feel it even more than the sacrifice of everything else he possessed. Greater even than self-annihilation. Now, you may say, this is extraordinary. In *form* it is so, but in *principle* it is not. It is only a *specimen* of the Creator's claim on every man. He claims not only your property, and your

children, but *yourselves*. "All souls are mine," says Omnipotence. "The soul of the father is mine," &c. The claim was:—

Secondly : *Though immense, righteous*. This appears from the fact, that God is the producer and preserver of all things. Therefore the *absolute proprietor*. The practical recognition, or otherwise, of God's claim upon us determines our character, and is the essence of virtue or vice.

It is characteristic of sinners, that they violate or practically ignore this claim, their language is, "Who is the Lord that I should obey him?" The sinner acts as his own proprietor. It is the characteristic of the good on the other hand, that they recognize the absolute claim of God, and feel with Solomon, "Of thine own have we given thee," &c. Now Abraham in offering up Isaac, had practically acknowledged one of God's greatest claims, and had all the *satisfaction* arising therefrom. What a delightful state of mind must his have been now at Beersheba! "I have done what the Lord commanded, I have done the right thing. Hard it was to accomplish, *but it is done*." What are the feelings of the successful warrior in the hour of victory? or those of a mighty monarch on the day of his coronation? compared with those of the man who is conscious of having performed a truly righteous self-denying deed.

A good man we think, on his entrance to heaven will have a kindred feeling of sublime *satisfaction*. He will look back upon the sacrifices that he made while in this old world, and say,— "In renouncing the world, in subordinating matter to mind, time to eternity, in yielding my whole being to God, I have done the right thing, I have not made one sacrifice for truth or duty in which I do not now exult; and gladly do I cast my crown at the feet of Him that sitteth upon the throne."

II. ABRAHAM AT BEERSHEBA HAD THE SATISFACTION OF HAVING PURSUED THE PATH OF RECTITUDE THROUGH THE GREATEST TRIALS. Look at his trial in pursuing the path of duty in five aspects :—

First: *In relation to the period at which it occurred.* The severity of a trial is often greatly enhanced by the time of its occurrence. When did this trial take place? "after these things," What things? After he had parted with Lot, interceded for Sodom, pilgrimaged in Canaan for twenty-five years, trained his long-prayed-for and much-loved son to manhood; and after he had settled down in Beersheba as an old man, hoping to spend the evening of a tried and toiling life in peace;—after all these things, this, the severest of all his trials came. Secondly: *In relation to the sentiment of his age.* In that age it was considered a curse to be without children, but how abhorrent to all must the destroyer of his children have appeared! How few men dare to brave public sentiment. Pilate condemned Jesus, violated his conscience, and clad himself in eternal infamy by bowing to public sentiment. But Abraham breasted the swelling surge. Thirdly: *In relation to His theological creed.* One of the cardinal tenets of his faith was, that in his son Isaac "all the nations of the earth were to be blessed." Here was a command striking at the foundation of this conviction. Fourthly: *In relation to his domestic association.* His wife and domestics what would they say? Fifthly: *In relation to his own nature.* Reason,—conscience,—parental instinct,—all against it.

What must have been his feelings after pursuing the path of duty through all these trials. What are the feelings of the mariner who has been tossed on the tempest, when peace breathes again through nature,—the feelings of a man whose body has been racked in anguish, when pain subsides and ease ensues?

Somewhat thus, we may suppose, will it be with a good man on his entrance on the higher world. He will, from heaven, look back on the storms, changes and trials of his earthly life and feel that all sorrows and storms are over for ever. I am come up "out of great tribulation," &c. He will say,—I have weathered the tempest and have reached the haven, I have fought the fight and have won the crown.

III. ABRAHAM AT BEERSHEBA HAD THE SATISFACTION OF KNOWING THAT HE HAD OBTAINED THE APPROBATION OF HIS MAKER. This approbation was expressed in three ways:—

First: *By a signal interposition.* As Abraham, knife in hand, with outstretched arm, was about plunging the cold steel into the heart of his dear son, in the very climax of his agony, God in mercy interposed, and said, "Abraham, Abraham, lay not thy hand upon the lad," &c. The Lord provided a sacrifice instead, "a ram caught in a thicket." This was an unmistakeable testimony to Abraham of God's approval of his conduct. The Divine approbation was expressed—Secondly: *By an unequivocal assurance.* "Now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son from me." The Divine approbation was expressed—Thirdly: *By the unfolding of a glorious future.* "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Here is a wide and radiant future, stretching on through indefinite ages, and each revolving age outshining its predecessor.

With such assurances of God's approbation Abraham now returned to Beersheba. How extatic must have been his joy. The conscious smile of God is the heaven of the soul.

Certain it is, that the sainted man, will have in a high degree this consciousness of the Divine approval on his introduction to the celestial state. The signal interpositions of mercy, in delivering him out of all his sins, and trials and enemies, and conducting him to that blessed state, will give it. The "well done good and faithful servant," which in strains of entrancing music, greeted his ears as he crossed the golden threshold of that supernal world, will give it. The future with its fields of paradise, its seas of stars, its heavens of brilliant suns, stretching away with increased beauty and splendor into the infinite, as it bursts on his enraptured vision, will give it.

Great future! glorious patron of the past,
 And present! When shall I thy shrine adore!
 From nature's continent immensely wide
 Immensely blessed this little isle of life
 This dark incarcerating colony
 Divides us. Happy day! that breaks our chains
 That manumits; that calls from exile home;
 That leads to nature's great metropolis.

YOUNG.

SUBJECT:—*Emmaus; or, Fellowship with Christ.*

“And they drew nigh unto the village whither they went: and he made as though he would have gone further,” &c.—Luke xxiv. 28—35.

Analysis of Homily the Three Hundred and Fifty-fourth.

CHRIST appeared no less than *ten* different times to His disciples after His resurrection. There are incidents and utterances, connected with each appearance, which would form interesting and profitable themes for discourse. Here we have His second appearance after His resurrection. We have selected just this one part of the incident that occurred and the words uttered on the occasion, in order to illustrate some truths in relation to an ever-important subject namely, that of Fellowship with Christ.

The fact, that Christ has left the world, and is, perhaps, countless leagues distant from our planet, does not render our fellowship with Him impossible. *Fellowship of souls does not consist in the proximity of persons.* There are millions who live in close personal contact, dwell under the same roof, board at the same table, and work in the same shop, between whose minds there is scarcely a point of contact, whose souls are as far asunder as the poles. Whilst contrariwise, there are those separated by oceans and continents, aye, by the mysterious gulph that divides time from eternity, between whom there is a constant intercourse, a delightful fellowship. In truth we have often more communion with the distant than the

near. There are four ways through which we can now hold fellowship with Christ:—*Through, His works,—His ordinances,—His Word,—His Spirit.* “If any man,” says he, “hear my voice, I will come in and sup with him.”

Having made these remarks, we proceed to notice a few points of analogy, between the fellowship which the disciples on their way to Emmaus, had with Christ; and the fellowship which good men of every age have with Him.

I. THEIR FELLOWSHIP WITH CHRIST WAS SECURED BY EARNEST SEEKING. “And they drew nigh unto the village whither they went: and he made as though he would have gone further; but they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.” The expression “He made as though he would have gone further,” must not be taken, of course, to imply anything like pretence on His part. It means, that He intended to go further, and would have gone further, had they not constrained Him to enter their homes. The words teach us that,—He turned in that night to their home, and tarried with them, because they “constrained” him to do so. This is one of many other instances in which *Christ showed his susceptibility of being influenced by human entreaty.* Bartimeus; the Syro-Phœnician woman; the disciples in a storm, are further examples. The doctrine here brought forth is, that Christ will do for us by seeking what He will not do without it. Would you have Christ turn into your hearts to abide with you, you must earnestly seek Him: seek Him by a devout study of His Word, and by importunate prayer and supplication.

II. THEIR FELLOWSHIP WITH CHRIST WAS THE MEANS OF THEIR KNOWING HIM. “And their eyes were opened, and they knew him.” The expression “their eyes were open,” means that they discovered who He was. Up to this time they regarded Him as a stranger who possessed singular intelligence, unearthly virtues, and a sublime dignity of cha-

racter,—one who charmed them with His conversation. But they knew not who He was; now, however, by a closer intercourse, after He had entered their house, broke the bread and blessed it, they discovered Him. “They knew Him.” It was close intercourse that discovered Him to them, so it ever is. If you would know Christ you must constrain Him to enter your hearts and abide with you. It is one thing to know something *about* Him, and another thing to know *Him* with the heart. “This is life eternal to know thee,” &c.

III. THEIR FELLOWSHIP WITH CHRIST WAS SUBJECT TO PAINFUL INTERRUPTION. “And he vanished out of their sight,” that is, He suddenly disappeared. Whither He went, or how, is not stated, but all at once they missed Him. What a change must have come over their feelings! It was as if the Summer sun fell at once from its zenith, and left the world in *darkness and dismay*.

Fellowship with Christ here is often subject to interruption. The bright clouds pass from Tabor, and the mountains are covered with sackcloth. There are several things that serve to interrupt our fellowship with Christ. *Secular concerns,—physical infirmities,—material tendencies, and evil suggestions*. These, however, will not continue for ever. The hour hastens on, when the true disciple shall enjoy uninterrupted communion with his Lord.

IV. THEIR FELLOWSHIP WITH CHRIST WAS EXQUISITELY DELIGHTFUL. “Did not our hearts burn within us,” &c. They left Jerusalem that morning with very heavy hearts; their hopes concerning Jesus seemed to have been frustrated; they were victims of disappointment. “We trusted,” said they, “that it would have been he who should have redeemed Israel.” Though that day was one of the brightest days that ever dawned upon this depraved world; the day when death was conquered and its sceptre broken; yet to them it was dark. Perhaps, the outward sun shone brightly, and the scenery around was beautiful, but *they* were heavy-hearted,

until Jesus met them on the road. As He talked, a new sun rose on the firmament of their souls. "Did not our hearts burn within us?" Christ's communications to the soul will make the heart burn,—burn with *gratitude*,—*adoration*,—*hope*.

V. THEIR FELLOWSHIP WITH CHRIST QUALIFIED THEM FOR USEFULNESS. "And they rose up the same hour and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying, The Lord has risen indeed and appeared unto Simon." *They were enabled to proclaim to society something worth knowing.* "The Lord is risen indeed."

"Hear, O ye nations! hear it, O ye dead!
He rose! He rose! He burst the bars of death!"

If so, *the truth of revelation is incontrovertible.* If so, *a general resurrection may be anticipated.* If so, *Jesus may be boundlessly trusted.* Fellowship with Christ qualifies us for usefulness and nothing else. *Learning,—argument,—eloquence,—influence,* these are worthless as far as preparing us for usefulness is concerned, unless we have fellowship with the Son of God.

We are, my friends, like these two disciples on the road from Jerusalem to Emmaus, burdened with questions and filled with anxieties. There is but one Being that can help us, and that is Christ. Let us constrain Him to abide with us. We may throw the words of these poor disciples into a prayer, and address that prayer to Him. "Abide with us, for it is toward evening, and the day is far spent." Yes, with some, the day is literally far spent; the sun of life is going down, and the shadows of evening are falling. Let not the night come without Christ. Constrain Him to abide with thee, and though He appears to be going farther, moving on in His grand redemptive career, still He will enter thy poor heart and thy humble home, and thou shalt know Him, "whom to know is life eternal."

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

CHRIST DELIVERING UP THE KINGDOM.

REPLICANT. In answer to QUERIST No. 18, p. 210. The great purposes of the provisional commission of Christ having been effected, the Son, who in the economy of the Godhead received His commission from the Father to effect them, shall retire from the prominence assumed with that intent, to the original subordination of a Son. The verb properly imports *subordination*, not subjection, and is not in the passive, but the middle voice.

BAPTISM FOR THE DEAD.

REPLICANT. In answer to QUERIST No. 19, p. 210. Matthew Henry says, that whereas there are only three principal words in the sentence, (former clause of verse 29,) three times three different interpretations have been tendered. If he had searched further, he might have again multiplied by three. The fact is that the plain, natural and obvious sense of the words is so distasteful to theologians, that their ingenuity has probably been more occupied in explaining away this than any other passage of Scripture. Calvin says he will in no wise receive that which nevertheless the early Church regarded as without doubt the meaning of Paul. We have firm confidence in the canon that dogmatic prejudice should not interfere with interpretation. We

give the natural interpretation, merely premising, that it is the most ancient, and does not lack support from the best modern authority.—The preposition translated *for* means *instead of*, *in the place of*, and this baptism for the dead was, according to the apostle's meaning, evident from his words—"they which are baptized for the dead"—not a baptism administered to all Christians, but to certain special persons. In taking the next step in the interpretation, we derive no express assistance from any other passage nor from history, but are thrown on the passage itself. There were then in the primitive church certain persons who had been baptized instead of the dead. With what meaning or intent? Suppose a case. The head of a family becomes a believer in the Gospel. He is baptized, with all the living members of his household. But some of his beloved are dead. In the exuberance of his new zeal, he would not that this accident of mortality should deprive them of the glory and honor of the Christian name. He appoints certain living members of his family to be baptized in their stead and in their name. Thus he signifies his faith in their existence, for "God is not the God of the dead, but of the living." Whether this act was justifiable or not, is hardly to the purpose. Paul's is an *argumentum ad hominem*. You who are baptized for the dead are acting absurdly if the dead are

altogether gone out of existence, and if they are in existence, if they have not perished, the way is open for the resurrection of the body.

THE DAY OF OUR SAVIOUR'S CRUCIFIXION.

REPLICANT. In answer to QUERIST No. 3, p. 50.—You introduce in your last Number a passage from "The Stars and the Angels" in support of the opinion that the day of our Lord's crucifixion was Thursday and not Friday. That the general testimony of Scripture fixes the day of the Resurrection as the *third* from the Crucifixion (both days inclusive) is fully shown by Bishop Pearson in his Dissertation on the Creed; the only apparent exception (Matt. xii. 40) forming no difficulty when rightly understood. (see Dobson's edition pp. 393, c. 6.) And if we examine the considerations put forward in support of the contrary view, I think that, in place of confirming it, they will be found, in some cases, to militate directly against it, and to corroborate with remarkable clearness the commonly received opinion that Friday was the day in question. They comprise, if I read them aright, two grounds of argument, namely, the supposition that Pilate would not have commenced a crucifixion so near the sabbath, and the number and nature of the events recorded as intervening between our Lord's death and the sabbath.

After what we read of Pilate, Luke xiii. 1, is it probable that he should be thus punctilious on the subject of the Jewish sabbath? Is it credible that he, who had just yielded so far to popular clamour as knowingly to sacrifice that justice which was the glory of the Tribunal on which he sat, would suddenly seek to interfere with

the popular will in order to carry out a provision of a ritual law which he despised? But, leaving Pilate's sentiments out of the question, what says the history? We know that the law of Moses, without reference to sabbaths or passovers, absolutely forbade the bodies of the crucified to be left through the night on the cross, (Deut. xxi. 23) and we also know that the Jews besought Pilate to have, on this occasion, the crucified killed and their bodies taken away, not only because of the general law, but especially "because it was the preparation, that the bodies should not remain on the cross on the sabbath-day—for that sabbath was an high day," (John xix. 31)—being both sabbath and passover. Here then is the fact; that Pilate *did* order a crucifixion, which, but for special provision to the contrary, must and would have interfered with a sabbath of peculiar solemnity.

And now, for the time requisite for the events recorded.

(1) The Jews request to have the crucified killed and their bodies taken down before the sabbath. Now, as our Lord emphatically promised the penitent thief, "*to-day* shalt thou be with me in Paradise," (Luke xxiii. 43) and as this man was alive when the soldiers came to break their legs, (John xix. 31) we must admit, either that Jesus lived twenty-four hours on the cross, or that this request of the Jews was made and complied with before sunset on the day of the crucifixion.

(2) Joseph asks and obtains permission to bury the body of Jesus. It may be safely asked, whether of the two hypotheses is most probable: that this occurred within an hour or two of our Lord's death, or that Joseph should have allowed his Master's body to have hung a whole night

and part of another day upon the cross before he sought permission to bury it? The insinuation that "Pilate sent to Calvary for the Centurion," is not only a gratuitous assumption, but affixes a meaning to the phrase "*calling unto him, the centurion,*" which the original will not bear. (Mark xv. 44,

προσκαλεσάμενος τὸν κεντυρίωνα.) It is most probable that the Centurion had just returned to the Pretorium after witnessing the death of the crucified, which terminated his duty at the cross.

(3) Joseph and Nicodemus bring a hundred pounds weight of myrrh and aloes, with fine linen, to Calvary. There can be no difficulty in understanding this to have taken place within the time specified, when we remember that both Joseph and Nicodemus were men of wealth and high position, with servants at their call, and every convenience within reach, and that moreover, as our Lord did not die from disease or accident, his death was known to be at hand from early in the day, so that everything might have been prepared in readiness for his burial.

(4) The body is taken down from the cross, embalmed in the spices and linen, and laid in the sepulchre. Under other circumstances it were easy to imagine an entire day occupied in this; but, on the other hand, it was not impossible that an hour might suffice *with haste*. But is there any indication of *haste* having been used? There is; for we read (John xix. 42.) "now in the place where he was crucified, there was a garden, and in the garden a new sepulchre—there laid they Jesus therefore, because of the Jews' preparation day, *for the sepulchre was nigh at hand.*"—Luke adds, "and the sabbath drew on." (Luke xxiii. 54.) All

this is intelligible on the supposition of the burial taking place between the crucifixion and sunset, but has no meaning if we assume an entire day to have been occupied with it.

(5) The women return from the sepulchre to the city. As this might as well have occurred after the commencement of the sabbath as previously, it is of no consequence in the present inquiry.

(6) They buy sweet spices, and prepare them for the body. This might very well have been done on Saturday evening, after the close of the sabbath, and we may safely conclude from Mark xvi. 1 that such was the fact—"and when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought sweet spices." &c.* While nothing could be more improbable than to suppose, if the crucifixion had been on Thursday, that these devoted and earnest women would have so delayed their projected anointing as to leave it till Sunday, "the fourth day."

(7) "When all this was completed" it is said, "they rested on the Sabbath day." We have seen that Mark's words distinctly contradict the assumption that "all this was completed" before the Sabbath, and therefore the mere order of the sentence in Luke xxiii. 56 cannot be taken as proof to the contrary.

The last event enumerated is the setting of the watch, which is distinctly stated (Matt. xxvii. 62) to have taken place on the day following the day of the preparation, and that this was the sabbath we learn from Mark xv. 42. It may therefore be safely inferred that

* Not, "*had brought,*" for the verb is in the first aorist (not the pluperfect) ἡγόρασαν—so the Vulgate—*emerunt aromata*; and the French *acheterent des parfums*; and Luther—*Kauften Specerey*.

the Jews' scruples on Sabbath observance were not allowed to stand in the way of their opposition to Jesus. We remark moreover that the words, "command therefore that the sepulchre be made sure *until the third day.*" (Matt. xxvii. 64) seem to intimate that the day on which the request was made was prior to the third day, in other words, that it was the day immediately following the crucifixion.

In conclusion. It was on the morning of the preparation day that Jesus was arraigned before Pilate (John xviii. 28.) This was the 14th of Nisan and the passover was killed about 4 o'clock in the afternoon, and eaten on the same evening, that is, on the commencement of the 15th day of Nisan. Astronomical calculations have fixed this preparation day for the year of the crucifixion as Friday, 3rd of April, agreeably to Mark xv. 42, "the day before the Sabbath."* On the afternoon of this day Christ suffered, and was buried before sunset. The following day was both passover and Sabbath (John xix. 31) and of course our Saturday. The day after which, or "third day," from the crucifixion (including both days according to the Jewish custom) was Sunday, the first day of another week, when "He rose again, according to the Scriptures." Therefore the crucifixion took place on Friday, and not on Thursday.—E. J. JONES.

Fair play, requires that we should insert this letter. The reader will now have evidence on both sides and must judge for himself. We think this will also reply to QUERIST 20, p. 210, and with it we close the controversy. ED.

* See Dr. A. Clarke's Commentary on Matt. xxvi. and Toinard's Harmony of the Gospels there quoted.

"CHRIST IS MADE UNTO US WISDOM," ETC.

I beg to express a difference of opinion with regard to the interpretation of 1 Cor. i. 30, as given in last number of "The Homilist." The apostle seems to have interpolated the verse, to shew that even Christians had no ground for self-glorification. The whole remedial provision, of which they were partakers by virtue of their union to Christ, was of Divine origin and operation; so that not only had the philosophers (to whom he had been referring) no ground for glorying; but these Christians, who were in a better position, also had none.

I cannot see how you can make διχ.,—ἀγίας,—ἀπολύτρ., expletive of σοφία: grammatically or exegetically. All are abstract terms, *co-ordinate*;—the second and third being however only objective and subjective representations of the same thought, and hence united by τε καί. (See Alford & Olshausen.)

T. W.

[We have inserted the writer's Germ on the text which will explain more fully his views. ED.]

DIFFICULTIES IN EXPLAINING ROMANS vii. 14—25.

The exposition of Romans VII. which appeared in the March Number of "The Homilist," contains, I think, some very important suggestions towards a right understanding of this much controverted passage. The idea there brought out of man being in a threefold state, is simple and striking; in agreement with various passages of Scripture; and also with what we see around us on every hand.

At the kind invitation of the Editor, I venture to make a few further remarks, more especially to state what with many are serious

difficulties to the admission of the exposition referred to.

And first, I would observe, that it has long appeared to me that the whole scope and drift of the apostle's argument in this chapter, requires that some such view should be taken of these verses as I have referred to.

The great design of the writer from I.—VIII. chapters is to prove that man is entirely ruined, spiritually considered—that justification and sanctification are his two great necessities—that he cannot attain to these of himself—and that the law of God cannot at all help him. This last point as regards justification is fully brought out in III. IV. and V. chapters; and in part of the VI. VII. and VIII. chapters the apostle proves the same as regards sanctification. The law can no more sanctify than it can justify. Man under the law of mere requirement, however he may approve of that law, or struggle to do its commands, will never become really holy.

Looking at the subject thus: there appears an unity and harmony in the whole argument; whereas the usual application of Romans VII. 11—25 to Paul's own personal experience as a Christian, and to Christians generally; seems to me to be irrelevant to the main drift and design of the epistle.

Still there are difficulties in the interpretation of the passage, in its application to those who are not yet under grace, to these I would now ask attention.

That which is most frequently and confidently brought forward is found in 22 verse. "For I delight in the law of God after the inner man." It is assumed by many that by the term "inner man," is what Paul elsewhere calls the "new man," "a new creature;" and then it is concluded that the person referred to must be in a regenerated and justified condition. The question has often been confidently asked,

Can any one beside a real Christian use such words?

A second difficulty is found in the words used at verse 15th, "*what I hate, that do I.*" Here it is observed that the *love* is on the side of God's *law*; and the hatred against *sin*, another work of a true Christian.

A third difficulty is found in the distinction made between sin and the person who commits it. This is found twice, viz: at 17, 20, "it is no more I that doeth it, but sin that dwelleth in me." On these words, an excellent man observes, "that there is a distinction between a man's true responsible self, and his inward corruption."

The last difficulty I mention is found in the closing words of the chapter. "So then with the mind, I myself serve the law of God, but with the flesh the law of sin." It is said, "here the case is settled,—Christians must be content with this state of things till death releases them."

Now, if the able writer of the "Homily," or some other contributor, would kindly consider these difficulties, and show that they do not contradict the view which appears so much in harmony with the rest of the Epistle, and also with the whole of the New Testament; a considerable service may be rendered to the cause of truth.

Before closing, I would beg leave just to notice how intimately justification and sanctification are united, and how the latter is ever spoken of as the result and outgrowth of the former. It is observable that when the apostle had finished in Rom. V. his argument on justification, and began in VI. to treat on sanctification, he does not, in order to illustrate its nature, and urge believers to aim at it; refer at once to the work of the Holy Spirit *in us*; but he dwells almost entirely on the first eleven verses on the work of Christ *for us*.

The death of which he speaks in the beginning of the chapter, "How shall we that are dead to sin live any longer therein?" and again at verse 11, "reckon ye also yourselves to be dead indeed unto sin" is not, I consider, a moral death, but a *judicial* death, through believers in Christ being reckoned one with Him. The moral death grows out of Him, and is the sure result of the soul's simple faith in the Great Sin-Bearer. This, I think, is the great distinguishing doctrine of Paul; the living soul which animated all his teaching. And was it not the decay of the truth which induced so early and terrible a paralysis in the Church? It was also the doctrine of Peter—(see 1 Peter, ii. 24.) "Who his own self bare our sins in his own body on the tree, that we being dead to sin (that is freed from it by justifying grace, Rom. vi. 7) might live unto righteousness." This view is strikingly brought out by Dr. Chalmers in his Lecture on Rom. vi.

This thought bears, I think, very strongly on the passage before us, and its right interpretation. It is this element of judicial death to sin, or in other words, of pardon, through the merit of another, that is lasting in the case of the struggling man whom sin still drags down. There is no hope, no peace, no motive power; in a word, no GRACE; and so sin still "*has dominion*," because the man though he loves the law, and has light on his conscience, *is not under grace but under law*.

I am strongly impressed that the usual interpretation of this passage, and the way in which many Christians understand it has done immense injury to the cause of truth and holiness. Perhaps some have

fatally deceived themselves by mistaking the strugglings of conscience with inclination, and of reason with the passions, for these real aspirations, and that ardent pursuit after holiness, which can only come from union to Christ, and which are certain evidences of the possession of spiritual life. C. D.

Queries to be answered in our next Number.

21.—Is it necessary for the sinner not only that he be forgiven by God, but that he be able to forgive himself. How is he aided herein by the atonement? J. C.

22.—How is an atonement needed for a God of mercy, who "knoweth our frame, and remembereth that we are dust?" S. S.

23.—Will any of the Readers of "The Homilist," favor us with suggestive outlines on 1 Kings xxi. 25, Col. iii. 5?

24.—In Num. xxv. 1—9, we are told that when Israel abode in the plains of Moab they committed fornication; for which they were justly punished by a plague from God, and 24,000 are said to have died in the plague. St. Paul in 1 Cor. x. 8, refers to the same event and says that 23,000 fell. How are the two different numbers to be reconciled?

25.—What is the meaning of the passage,—“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”—Luke xvi. 9.—J. MEREDITH.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

HUSBANDING OF FEELING EVEN IN CONVICTION.

“The old-fashioned lightning-rods were made all in one, and when they drew the bolt, it came with mighty force, and the crash often did much damage; but now the old plan is improved, and by having many points to the rod the lightning is scattered, and made to strike with greatly divided and diminished force, and to sink harmless to the earth. If conviction were to strike the sinner as lightning strikes the first sort of rod, the man could no more live than he could, were he to look into the face of God. But through the mercy of Jesus Christ, it strikes out point by point, a separated and enfeebled force. There is no need, in most cases, that it should be otherwise. More feeling than is needed to produce right action is unnecessary. God be thanked that we are not allowed to see all the plague of our own hearts.

Beecher.

MAN INFLUENCED AND INFLUENCING.

A willow tree may stand far from the banks of the stream, and with no apparent support, except from the ground about its trunk. But what are its roots doing? Down burrowing amid the rocks, forcing a way through the earth,—seeking for openings, pushing whithersoever is the smell of the moist soil, diving to the level of the cool well, and drinking deep of its nourishing waters,—shooting out by the brook side, many,

many rods away, till its banks are fringed like a shawl, seeking everywhere for the nutriment which gives life to the tree above them—this is what the tree is doing: and man is like a tree, only his roots shoot upward as well as downward, and his firmest tie is to the heart of God, as his surest and best supply is from thence.

Who then can say, I am mine own; I stand alone, uninfluenced and uninfluencing?—*Beecher.*

LOVE, THE ONLY FUSING POWER IN THE UNIVERSE.

Three naturalists once went into the woods to find a nightingale's nest. When they had found it, each took from his pocket his favorite work on Ornithology, and began to describe the looks and the size of the nightingale that was not there. All gave a different description, and they quarrelled over the empty nest, and tore each other's book, and made a great noise. But now, from the thicket, where she had been resting, the bird began to pour a flood of song. The disputers stopped to listen. The very leaves quiver in the gush of melody, the waves of air are moved, the forest is bathed in music as in a flood. When a hush falls around them, for the song is done, the men straightway shut their books and go home.

Men read about God, and His character, and they try to think about it, and undertake to describe it, and finally they get to quarrelling about what none of them at all

understand. But sometimes, when the truth shines out clearly on them, they forget all their supposed wisdom, and in silence go their ways to love and to adore.—*Idem*.

THE DIVINE FORM MOVING ABOUT
UPON THE PRESENT AND THE
PAST.

It is not the nations but the Church, that God has cherished as the apple of His eye. The three great nationalities, Jewish, Greek, and Roman, that stood together over the cradle of our religion, perished not till they had ceased to be of service to Christ. Charlemagne, Charles V., Cromwell, and Napoleon were all soldiers of the Church, whether conscious of it or not,—whether willingly or not. So now France will be humbled, or England, or Germany, or Russia, or Turkey; one or more, or all of them together, just as may be required in order to the progress of Christian truth. Christ, we may well believe, cares more for his little band of missionaries in Turkey, than for the pride of imperial courts, or all the commerce of the Euxine. Here we find a key of the history of other ages and nations; a thread that will lead us out of every labyrinth of the present and the future. Towards Calvary, for thousands of years, all the lines of history converged. And now for other thousands of years, to the end of time, from Calvary will the lines diverge, till “the kingdoms of this world have become the kingdoms of our Lord, and he shall reign for ever and ever.”—*Hitchcock*.

NOISELESS PROCESSES OF NATURE
AND OF GRACE.

The world is preparing day by day for the millennium, but you do not see it. Every season forms itself a year in advance. The coming Summer lays out her work during the Autumn and buds and roots are

forespoken. Ten million roots are pumping in the soil: Do you hear them? Ten million buds are forming in the axils of the leaves; Do you hear the sound of the saw or the hammer? All next Summer is at work in the world, but it is unseen by us; and so “the kingdom of God cometh not with observation.”—*Beecher*.

ORIGINAL SIMILITUDES.

THE VICTORIOUS FORCE OF LOVE. Love, genuine love of the real Christian type is no sickly sentiment, no passing emotion. It is the bravest and mightiest force on earth. Like Orpheus, it courageously pursues its dear object into the Plutonic regions of depravity, grapples heroically with the fiends,—fights its battles and wins its victories by music. By the melodious strains, with which it can hold the dull world in rapt and listening silence, it makes the stony hearts of fell foes relent, the iron hand of tyrants relax, and thus rescues the captive and subdues the oppressor, without violence or bloodshed.

“DECLARE IF THOU KNOWEST IT.”—This question meets me everywhere, in relation to everything, and my life is a struggle after answers. Intellectual difficulty, like the fabled monster, that of old haunted the neighbourhood of classic Thebes, besets the path of life, meets us at every turn, and presses on us its enigmas with terrible severity. When we solve its dark riddles we kill it, when we fail we become its victims. Godliness, is the only true *Cedipus* of the soul. In the beams of a God-loving heart, all mental mysteries melt away as the mountain mists in the summer's sun.—“The fear of the Lord is the beginning of wisdom.”—piety is an “unction from the Holy One, by which we know all things.”

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

SERMONS, Preached, for the most part, in the Village Church of Allestree, near Derby. By JOHN HULLETT, B.A. Second Thousand. SECOND SERIES OF THE SAME. London: Seeley, Jackson, and Halliday.

LANDMARKS OF FAITH. By the REV. W. S. LEWIS, M.A., Incumbent of Trinity Church, Ripon. London: Wertheim, Macintosh, and Hunt.

SIMPLE even to colloquialism, practical and evangelic, Mr. Hullett's Sermons are well adapted for village congregations. Without professing acquiescence in all their sentiments, or approving of an occasional harsh expression towards opponents, we yet have no hesitation in recommending them for the *discriminating* use of those who are in the habit of reading sermons to rustic audiences, and who are often at a loss for suitable matter. If they purchase these volumes, we think they will thank us for the hint.

Mr. Lewis's are the best Sermons we have read for a long while, popular without vulgarity, lively without sickening attempts at humour, original without affectation, profound without obscurity, expository without pedantry. On many scripture passages they throw a new and startling light, discovering meanings which delight and profit, and are so natural withal, that you marvel they had previously been overlooked. The spirit which works throughout is, to use the words of John Foster, "thought on fire," or, in the still apter language of Scripture, "the spirit of judgment and the spirit of burning." This author is in possession of the secret of power. He knows that nothing beside is so lovely or so majestic as genuine Bible doctrine, and the powerful charm of his writing is due to his deep penetration into the meaning of Scripture and his faithfulness thereto. He desires equally to proceed so far as Scripture leads, and to stop where Scripture sets boundaries. You will hardly find a merely human sentiment, the doctrine is from the Book, each of the Sermons being, as Novalis says, "a piece of the Bible." A consequence of all this is the Catholic

doctrine and spirit of the volume. You could with difficulty discover from any doctrinal peculiarities to what sect the author belonged. No genuine Christian would hesitate, we think, to receive and rejoice in his statements. The sheep will not turn from this voice as strange; but will willingly follow it into green pastures.

TWELVE SUNDAY LECTURES TO WORKING MEN. By ALEXANDER MACKIE. Warrington.

TWELVE LECTURES TO THE MEN OF LIVERPOOL. By HUGH STOWELL BROWN. Volume Second. Liverpool: Gabriel Thomson.

IF the opinion of a certain German philosopher, that the laughable is the same as the holy, be correct, then Mr. Mackie's Lectures have a degree of holiness. But they do not stand very high in the scale of sanctity. The aim of the lecturer is evidently good, he wishes to do benefits of many kinds to his audience. But whether his characteristic means are wisely chosen, is another question, which we do not decide affirmatively. If "the funny pulpit," or platform, is a fitting method of bringing Christian morality to bear on the multitude, why was it not adopted by prophets and apostles? Human nature is the same now as then. We can hardly read the writings of some of them without feeling that they could have been truly humorous had they thought proper. It is a question of psychology, which differently constituted minds may possibly decide differently, how far the state of mind produced by a "funny" sermon is favorable to, or compatible with the renunciation of sin and the appropriation of the truth and holiness of Christ. To us it seems that these actions are compatible only with seriousness, and that "fun," mingled with the sublimities of Christian revelation, "funny" appeals to man on his relations to his Maker, "funny" exhortations to prepare for the judgment-bar are a great mistake. Yet we have seen still more objectionable specimens, than these Lectures of Mr. Mackie, of the class to which they belong. And, while turning with distaste from much which they contain, we find also much to approve, which is really heart-stirring and instructive, and which many preachers might study with benefit.

Mr. Brown's Lectures would probably be placed by many in the same, or nearly the same, category as the former. Yet the attribute which would entitle them to this position is chiefly to be found in their headings. There is no more of it in the Lectures themselves than has been heard from many a regular pulpit of the old school. We are not here constantly nauseated by the insane mixture of the language of heaven, the choice, holy words consecrated to Christian mysteries, with the slang of pot-houses. But there is a great deal of strong sense, and of Christian doctrine, in new and startling application, and

there is some severe, though just sarcasm. Were this volume a fair, average specimen of the class to which, at first, it seems to belong, we should confess to a preference of "the funny" to the dull pulpit, after all. But, *O si sic omnia!*

THE HEALING ART THE RIGHT HAND OF THE CHURCH; or, Practical Medicine an Essential Element in the Christian System.
By THERAPEUTES. Edinburgh: Sutherland and Knox.

THIS essay shows considerable ability. The theory which it develops, and which will startle many, may be outlined, briefly and imperfectly, thus:—Sin and disease are the two evils of human nature. The one afflicts the soul, the other the body. God in His mercy has made a provision for the cure of both. Jehovah of old was the Healer of His people. Moses and Solomon were deeply learned in medicine. The Lord Jesus, the Son of God, fulfilled in His person the twofold office of healing the soul and the body. "He hath borne our griefs and carried our sorrows; Himself took our infirmities, and bare our sicknesses." The Seventy and the Twelve were sent to preach the Gospel, and to heal the sick. The Gospel is the announcement of God's merciful twofold provision for the removal of the twofold evil. That provision is now entrusted to the dispensing instrumentality of the Church, who is bound to faithfulness by the example and precept of her Lord. These are the leading principles, which are Scripturally discussed, and enforced, and illustrated by the results of historic investigation, and by a copious Appendix of extracts from numerous writers of authority. Medical Missions, as now existing, are tried and found wanting. It is evident that if the author would not have every physician a preacher and every preacher a physician, he would at least have a new order of ecclesiastic officers, practitioners of the healing art. For obvious reasons, we cannot enter on the discussion of so wide a topic, and we are unwilling to pronounce without discussion. One question, however, we are inclined to put, and one principle, which seems incontestible, we are disposed to utter. If the "gift of healing," mentioned in the New Testament, was not miraculous, and if the Church is to exercise it merely by availing herself of modern medical science, then in what sense is this gift connected with the person of Christ, or how is it a property of the Church as such? Again, Christianity, in the idea of her author, was to be Queen of universal human nature and the world. No department of human activity was to be shut out from her sway. The principle of consecration does not therefore apply peculiarly to the medical art. Whether physicians or merchants, artists or agriculturists, we must see to it that all our working is for Christ and under his guidance. There are necessarily for public worship and teaching organizations formally in the name of Christ,

and offices relative to such organizations. This involves a conventional but superficial distinction between the ecclesiastic and the secular. All that is secular should be truly consecrate, if not formally ecclesiastic. To urge upon Christians the necessity of actual entire consecration, and to strive thereafter evermore, may seem to some "a more excellent way" than the formal creation of a new ecclesiastic function. If the Church begins with physic, where should she stop? There is education—at least as important. There are the weighty businesses of jurisprudence and legislation. By all means let us have Christian physicians, educators, lawyers, Christian representatives in Parliament. By all means let Christians be aroused to throw greater energy into departments of service which have not been duly worked hitherto, to heal, to educate, to conform, so far as may be law-making and administration with eternal justice—as well as to pray and preach. But to have a formal ecclesiastic office for every secular department of lawful human activity, is quite another thing. Yet, if for one, why not for all?

The ability, scholarship, piety, humanity and earnestness of the essayist entitle him to a respectful hearing, and his arguments to careful and candid consideration. Whether convinced or not, the minister or the intelligent layman can hardly yield these without receiving a reward.

THE CONGREGATIONAL PSALMIST, Part II. By the Rev. H. ALLON and Dr. H. J. GAUNTLETT. Ward and Co.

A FEW months since we reviewed, at some length and with much pleasure, the first part of this work, and we have now to call the attention of our readers to some additional tunes. We think the compilers have fully sustained their promise of giving to the public—harmonies of a first-class character, suitable for congregational or private use. We are glad to notice some old favorites in this collection, and we believe for the first time a charming air by Bost, from the "Chants Chrétiens" which we have never before seen in an English Tune Book. We hope Mr. Allon and Dr. Gauntlett before they finish their labors will introduce a few more tunes of the ordinary metres, as we cannot dispense with Watts to make room for peculiar metres however beautiful and touching the words may be. There are a few fine tunes by Wesley and others which we should like to see. We hope also, that the work will contain a good selection of Chants, as they are likely to get more and more into demand. The *Alla Trinita* being now generally used at taverns after dinner, might very well have been omitted. We confess to an interest in the progress of this work. We are far more than satisfied with it so far as it has advanced, and the taste, judgment, and skill which the Editors have already displayed, lead

us to anticipate a Tune Book unsurpassed in its merits, and equal to the musical status of any congregation however exalted in its culture and attainments.

MARLBOROUGH CHAPEL PULPIT. Twelve Sermons preached in Marlborough Chapel, Old Kent Road. By G. PIGE, B.A., Ward & Co.

THIS is a very unpretending volume of Sermons. No trumpet announces its advent, the author with a modesty—unmistakeably genuine—in his preface, seems to offer an apology for its publication. He does not seem to dream, that any, beyond his own congregation, will feel any interest in his productions. The idea of the book reaching a second edition, seems as remote to him as the millennium seems to us. To all this modesty we say, that if such Sermons do not pass through successive editions, it will be because their merits are superior to the appreciative faculty of sermon readers. We have no great hesitation in ranking them with the discourses of Caird and Robertson. There are none of the so-called “brilliant gems,”—painted bubbles,—here. The thoughts are streams—deep and therefore silent in their flow—from a soul full of sympathies, aspirations, and conceptions, transcending conventional standards, and tinged with the hues of a devout genius.

GATHERED LIGHTS; Illustrating the Meaning and Structure of the Lord's Prayer : Selected from Theological Writers. By Rev. C. HOPE ROBERTSON, B.A. Edinburgh: R. Grant and Son

IN Gathered Lights we have an excellent, and, on the whole, well-executed idea. Every clause, and almost every word of this best and infinite prayer of Jesus is illustrated by the words of some ancient or modern expounder. Full and judicious use is made of the method of Bishop Jebb. It would be a boon if the same writer would treat other prominent Scriptures in a similar manner. Yet we desiderate a wider range of extract, especially from the Fathers. Has the author any reason for spelling the names Tertullian and Witsius thus, Turtullian, Whitsius, which stand so we believe wherever they occur in this volume, or are these deviations due merely to typographic carelessness?—On the whole, we heartily approve and recommend this most fascinating book, as a help to the better understanding of the Prayer, and as a manual of enlightened devotion. Should any minister have undertaken the not unusual and the promising task of delivering a course of lectures on the Lord's Prayer, let him procure this volume ere he commences his preparation. He will find here much information and suggestion within a small compass, for which otherwise he might have to enter on a search, wide, long and costly, if not fruitless.

A HOMILY

ON

Trees Marked for Falling.

“And now also the axe is laid unto the root of the trees:” &c.—
Matt. iii. 10.



HE general position and ministry of the Baptist is full of interest and instruction. The “clasp,” as the Fathers called him, “of the Old Testament and the New”—at once a prophet of the one dispensation and an evangelist of the other—an Elias for the reformation of the Old—the forerunner of the New which was to supervene upon it; a preacher of repentance—the distinctive doctrine of preparation—awakening men to the consciousness of their sinful condition, and to a solicitous looking for a Saviour.

His address to the Pharisees and Sadducees, who now came to his baptism, blends therefore these two characteristics of legal severity and evangelical promise. He calls them a “generation of vipers”—a seed of the old serpent, evidently deeming goodness not at all inconsistent with the calling of things by their proper names, nay, as imperatively demanding that a liar should be called a liar—that “the children of the devil” should be designated by their patronymic. So Paul addresses Elymas, (Acts xiii. 10), so Christ addresses the Jews, (John viii. 44). We sin against truth when we apply silken terms to wickedness. Here the latent contrast is between the kingdom of the devil to which they belonged, and the kingdom of Christ to which they had come. He sternly denounces their

iniquity, declares the wrath which impends over it, but yet implies the possibility of repentance and escape—that even the “generation of vipers” may become children of God. He urges, therefore, in rugged, abrupt, and peremptory, words, an instant and practical repentance,—that kind of repentance which brings forth the fruit that is described in the parallel passage in Luke iii. 11. Then rebuking their pride in their external prerogatives—their dependence upon imaginary rights and immunities as children of Abraham, he warns them in sharp and terrible words—that overwhelming and irreversible judgments were even now impending—“the axe was laid unto the root of the trees,” and that if they did not by repentance anticipate its use, if they did not improve the short interval between the making ready and the stroke, they must perish. The figure is a very vivid and a very appalling one—it represents the owner of the trees as if wearied by their unproductiveness and noxiousness, taking the axe to cut them down, but interposing a breathing time, perhaps only for a few moments between the purpose and its execution. He is not represented as even dubious about what he shall do, his mind is fully made up, an utter destruction is resolved upon—“the Judge is standing at the door,”—only an instant repentance can save—“space for repentance” is almost gone.

The principles involved in this declaration are very momentous, and very solemn—they are chiefly two :—

I. THAT GOD’S TEST OF ALL MORAL LIFE IS PRACTICAL—NOT THEORETIC, NOR CIRCUMSTANTIAL. His simple and emphatic demand is for fruitfulness—every circumstantial distinction of birth, position, orthodoxy and ritual, is disregarded. And yet none would urge these more justly and amply than the Pharisees. Observe what they could boast :—

First : *Their national lineage.* They were the legitimate descendants of Abraham, to whom pertained the promise and the covenant, a fact of which they were continually boasting as the great centre and guarantee of all the prerogatives of

the theocracy ; they never doubted but that all the distinctions conferred upon Abraham, all the privileges assured to him, would be the natural and irreversible heir-loom of his descendants. "We be Abraham's children :"—their birth in the bosom of a pure theocracy was their sufficient title and qualification. Now there is a true and a false element in this idea :—

The true element is, that there is great moral advantage in a pious ancestry. (1) Direct moral influence descends from a pious progenitor, and more or less imbues our life and feeling ; The influence of "the unfeigned faith which dwelt at first in a grandmother Lois or a mother Eunice." A man cannot come of a godly stock without inheriting a godly influence—it may be diluted, or as a palpable thing disappear ; it may be no longer appreciable as a positive element, but it has at any rate been a resistance and a check to the accumulation of evil and the induration of family habit and character ; evil may at length have neutralized and overpowered it—but it *has had this to do*, and has so far therefore been hindered in its own unembarrassed development. Family character may be bad now, but without this it would have been still worse. I am a believer in even the physical advantages of a good ancestry—that there is something in blood, a difference which no theories of natural equality can set aside. And so too there is virtue in moral ancestry, which, however unconsciously, has no small influence upon the formation and temper of character. (2) The traditions of a pious ancestry are precious,—the very knowledge of the fact that an eminent saint was once the head of my house. A man can hardly think of a wicked ancestor without a blush and a twinge,—a kind of ban which he cannot avert from his house ; a bar sinister which he cannot efface from his escutcheon—a blot which he cannot erase from his archives ; and there is more or less of moral influence in the mere remembrance. (3) Some importance is to be attached to the prayers of a pious ancestry, and to God's regard for them. His promises to a pious man refer to the "third and fourth generation." While

God mainly regards personal moral character, and while a man must in the great decision of worthy or unworthy stand on a strictly personal ground, yet he does enjoy certain circumstantial advantages, and there is a certain sentiment that we can hardly suppose absent. We cannot think that God regards the children of a David or an Eli altogether as He does the children of an Ahab. "The Judge of all the earth will do right," but will He not execute reluctant and forbearing judgment upon the children of His saints? The Jews had many advantages springing out of memories of Abraham, Moses and David. And God often admits the principle and forbears for their fathers' sakes. He remembers His covenant and His promise. This then is the true element in the boast of a pious ancestry—"We have Abraham for our father."

The untrue element is—to think that God will carry this consideration so far as to merge it in all considerations of personal character: this is the theory on which the Jews depended, the theory on which the belief of certain persons in the national restoration of the Jews mainly rest—the theory against which the Baptist here protests, against which Christ had to argue with Nicodemus,—against which the apostle had to reason in the epistle to the Romans. The Jews bore their fathers' name—inherited their great and holy memories, and the covenant that God had made with them:—"to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." But they were degenerate sons of illustrious sires—their lineage only aggravated the shame of their unworthiness;—as if a descendant of Marlborough bearing his name and vaunting his prowess should be a coward.

The true conception of an illustrious ancestry is not mainly prerogative, but obligation—the obligation to be better than others in virtue thereof. Hence the Baptist reminds the Jews that God's call of Abraham was purely of grace; that He could if He pleased revoke its privileges, and

“of stones raise up children to Abraham ;” and the apostle, that the “branches may be broken off the olive tree.” Assuredly pious ancestry—a pious parentage, so far from being our salvation, will only aggravate our guilt if we be personally ungodly:—it is a help to personal holiness, not a substitute for it.

Secondly: *Another substitution for fruitfulness upon which the Jews relied was ecclesiastical prerogative.* They were members of the true Church, divinely called—ritually appointed. A Church which had the sole prerogatives and distinctions of a true Jehovistic Church ; they could not doubt their ecclesiasticism, and they depended upon it—they boasted not only “the stock of Israel,” but “the circumcision of the eighth day ;” thus they became members of a true ecclesiastical corporation, and in the most orthodox way observed its sacraments. But this again could not save them apart from personal holiness, any more than your membership in any congregation or your participation of the Lord’s table can save you if you lead immoral lives : immoral men will often do these things merely to cloak their immorality, and will talk the loudest when their condition is the wickedest. Of course this does not prove the immorality of religion or of the Church—it proves only their own hypocrisy. It would prove the Church an immoral thing if immoral men were saved in virtue of their mere membership in it—if the ticket of the Church were a passport for heaven. Our Lord tells us of “many” who shall “say to him in that day, Lord, we have prophesied in thy name,” &c.

Thirdly: *Another substitution for fruitfulness upon which the Jews relied was their doctrinal orthodoxy.* Of this the Pharisees pre-eminently made their boast ; they were the most orthodox of the Jewish religionists ; except in excess of superstition, they were never accused of heresy ; they were sound on all great theological doctrines—“they had all knowledge and all faith,” and yet they were “as sounding brass or a tinkling cymbal,” because they had not inward spiritual life, because they did not bring forth the fruits of holiness.

This puts doctrine and practice in their right relations. We are continually hearing, and in every age the Church has been hearing of the test of its doctrine—the doctrinal battles of the Church have been its fiercest and its most chronic; and it is most utterly melancholy in tracing the history of the Church to see how uniformly its strength has been put forth, not in practical religiousness, but in doctrinal disputations: sometimes these have been momentous and essential, but at others, utterly frivolous and wasting—mere “strifes of words.” There are, doubtless, times when doctrinal controversy is the highest duty of the Church,—when it must “contend earnestly for the faith once delivered to the saints:”—true doctrine is the root of all true life. The great battles of Paul with the Jews—of Augustine with Paganism and Pelagianism—of Athanasius with Arianism, and of Luther with Romanism, have been the salvation of Christianity. Not only battles for territory, but means of infusing and developing the peculiar life that the Church needed. Only an ignoramus will undervalue either the character or the results of these struggles. But then in all justifiable controversy, two things are to be observed—(1) That the doctrine to be contended for be true and vital. And (2) That doctrinal orthodoxy is not an end but a means—that right doctrine is maintained as a means to a right life. If a man stop short with right doctrine, he is again but “as sounding brass and a tinkling cymbal.” There are too many professional gladiators in the Church who go forth quixotically, armed cap-a-pie, to do battle against all comers; and who often mistake windmills for God’s enemies, or who think, as the Pharisees did, that they sanctify their superstition, intolerance, and unscrupulousness, by inscribing upon their banner the sacred name of “Truth.” When one battle is done, they proffer their mercenary services to fight another, calling themselves all the while “good soldiers of Jesus Christ.” A good soldier of Jesus Christ will fight only when he is compelled to it—only with holy weapons, only for legitimate territory, which he may cultivate for spiritual

produce. Like Cincinnatus, he will have to be called from his spiritual husbandry to the battle field. May God keep us from thinking that we are all right, just because our creed is right, and we are good polemics ; from imagining that the orthodoxy of the sermon is all that is to be cared for, and that assured of that, we may for the rest, like the good Scotch elder, compose ourselves to sleep and leave the preacher unwatched ! To substitute a sound orthodoxy for a holy life is to mistake means for ends. The Pharisees were orthodox, and yet upon no class did our Lord pronounce severe denunciations. He had pity for wrong heads—He had none for wrong hearts.

In all these particulars, therefore, as in all others, it is evident that God's test of a man's religiousness is practical, not theoretical—what a man is and does, not what he says : the man himself, that is, not his environment.

The second great principle of the text is:—

II. THAT GOD PUTS US UPON OUR PROBATION IN RESPECT OF THESE PRACTICAL THINGS, TO SEE WHETHER WE WILL DO THEM OR NOT. He gives us fair and full opportunity—"space for repentance : " appoints a term and a time, definite, fixed, irrevocable, if we do them well ; if not He will utterly destroy us—"cut us down as cumberers of the ground." With the Jews this allotted time had well-nigh expired—the threatened hour of punishment was at hand, the instruments of destruction were prepared—the Conqueror of Jerusalem was born, and events were preparing for His coming. "The axe was laid unto the root of the trees."

Let us see if we cannot suppose two or three analogous cases from which we may lay the solemn lesson to our own hearts. (1) We might for instance take God's religious dispensations as having each its mission in the spiritual world : Judaism, for example ; had it accomplished the purposes for which God gave it—had it consciously and purposely done anything to spiritualize the world ? Certainly for 1500 years no nation had embraced it ; it had organized no aggressive

teachings or proselyting missions—hardly had it conserved the pure theism of its own constitution. So far therefore it had failed. It had in no voluntary or pious sense borne witness for God—it had perverted its own institutions to national corruption and superstition—fallen into a dead and self-righteous ritualism. The Judaism of our Lord's time was at its worst. The Judaism of Moses embalmed its vital piety, and morality had utterly died out of it. "The axe therefore was laid to the root of the tree;" it was about to be destroyed—destroyed far beyond what was necessary for the succession of Christianity.

Christianity has lived in the world nearly 1900 years, and it has widely diffused itself. The principal civilized nations of the world are Christian. Christianity has sensibly purified and elevated every community to which it has come—our own nation, perhaps, above all: our legislation, our literature, our commerce—our social speech and habit, our religious feeling and worship, are eminently imbued with Christian ideas and tempers. And never, perhaps, was Christianity so vital, so apt, so aggressive, as now; it is ever developing fresh aptitudes and sympathies for the salvation and blessing of mankind—proving itself born to "inherit all nations"—a vital assimilating power wherever it comes; therefore a "kingdom which cannot be shaken." Therefore it is that we have confidence in its continuance—we never think of the axe as laid to its root. But it is or will be to every false system. What a succession of idolatries does the history of the world record! Egyptian, Assyrian, Grecian, Roman, Gothic, British;—each, perhaps, having some vitality at first, and accomplishing some end,—but each in succession falling into decrepitude and death, in virtue of their inherent falsehood and immorality. What a succession of infidelities again—every few years changing fresh principles and phases. Whatever the system, indeed, if it can only talk, and corrupt, and destroy—if it cannot bring forth positive moral fruit, it must be swept away. Life is possible only to the fruitful. (2) Suppose again, a nation entrusted

by God with a high vocation—called by God to accomplish some great purpose, and therefore endowed with national character, and life, and possibility. You might again take the Jews as an illustration—no national mission, in importance and dignity, would exceed theirs; they were called by God to witness for him in a world out of which all knowledge had died. They were called into unique conditions of national life—God was their political king—their history contained records of miracle, their law was directly given from heaven, their course was guided by oracle, their life taught by prophets—their worship was in God's visible presence. And yet no nation ever failed in its mission more signally. If temple and miracle witnessed for God, it was in spite of their idolatry and perverseness—they fell into the very idolatries against which they existed nationally to protest. They perverted the material symbols of their worship into superstitions. God's distinctions made them supercilious and intolerant; selfishness made them exclusive; they regarded themselves as *proprietors* of what they were only *trustees* of;—they became utterly unspiritual, disqualified for their *own* blessing of the Messiah. For the 1500 years of their national existence God was wonderfully patient with them. He taught and threatened, and chastised, them; but they grew worse and worse. They abandoned idolatry it is true, but they exchanged it only for Phariseeism and Sadduceeism,—the superstition and the infidelity of their day: the proudest, narrowest, hardest, corruptest, superstition that the world has yet seen,—the nation failed, and therefore God would remove it. "The axe was laid to the root of the tree." And so it is with every nation; every nation has its mission in the world, its distinctive witness to bear and work to do. And just as it has done it, it has been preserved, as soon as it has ceased to do it, it has been smitten with weakness and crumbled into ruins. Egypt, Assyria, Greece, Rome. We may not think that these great nations had no God-appointed mission in the world; and in part they did it, they all contributed to the growth and education of humanity

—but each in turn forgot it, and became selfish and immoral, and then God swept it away.

We, of course, are no exception. Since the Jews ceased to exist as a nation, no people have occupied so peculiar and proud a position. There have been nations having as much of territory and of material power—Rome to wit; but supposing that Rome had combined with its power the religious mission of the Jews. It is this combination that we see in England; with power and territory equal to those of Rome, it has a peculiar entrustment of truth. Where else in Europe could you at this moment look for a firm and decisive Protestantism—for a devout and fervent, a moral, and an affluent, spiritual life? Where else in Europe could you find a fountain for all the evangelic missions of the world—a philanthropy for all forms of wretchedness, a liberty for all forms of worship and life, a self-regulating and high commercial and social morality? Not more completely amongst the nations of Mesopotamia did the Jews stand alone in their theism, than, in some respects, England stands alone in its Christianity amongst the nations of Europe. As “the word of the Lord” went “forth from Jerusalem,” so it goes forth from England. Where else, comparatively, are money and missionaries found? England is bringing forth the fruit, tardily, perhaps, but yet vigorously, of 1800 years of Christianity. A proof therefore you will say that she is fulfilling her destiny—that she is planting the world with the Christianity with which she has been entrusted. I believe that she is. God has made her great for this purpose,—given her colonies, power, influence, prosperity, wealth, intelligence, social blessings, churches, hospitals, commerce, literature. But if she should prove unfaithful to these entrustments,—if she should become proud, and selfish, and exclusive, like the Jew, she will soon be smitten with the feebleness and the blindness, and destruction of the Jew—swept away as Judaism, and Greece, and Rome have been swept away. It is the first time in the world’s history that Christianity and national power, Christianity and wealth, Christianity

and colonization, have been brought into such striking combination. God be thanked, that after a national life nearly four centuries longer than that of the Jew, "the axe is not yet laid to the root of the trees." With all her sins, England is yet faithful and therefore great. Never in her history was Christianity so vital—so permeating—so sanctifying, and so aggressive. What nation will you compare with her?—Austria or Russia, with its superstition and priestcraft;—France, with its infidelity and profligacy;—Italy, with its utter rottenness of faith and morality;—Prussia, with its feeble selfishness, its castle-building dreamers;—the 46 per cent of illegitimate births of Vienna, against the 3 per cent of London? Thank God, our national instance is a contrast, not an illustration. In missions abroad and benevolence at home, England with all her sins and shortcomings, is trying to do her work—to diffuse her Christianity. "God's axe is *not* yet laid to the root of her trees." (3) We might apply the principle to church systems—Romanist, Anglican, Presbyterian, or Congregational. Church systems exist only for church truth, for evangelical effort, for embodying and expressing, for developing and multiplying, spiritual truth; and only as they do this they will live. If a church system, as the Romanist for example, makes its ecclesiasticisms an end instead of a means, fetters and destroys the spiritual instead of clothing and preserving it, it will fall into senility and unreality as Rome has done. It may, from various causes, continue to exist as a form but it will be shorn of spiritual power.

In the progress of the world every Church has its mission. The Latin Church did a great and glorious work in the middle ages, but it afterwards fell into corruptness and repeated the sin of the Jews. The Anglican Church has had, and still has, a great and splendid work to do—she has a hold upon great masses of men that no nonconforming Church has, and far distant be the day when it shall be shorn of its spiritual power. In the course of its history this has often been diminished; there have been periods when in spiritual things

it has seemed almost as moribund as Rome, but there has been a wondrous power of life in it, a resurrection power ; and it is now again been quickened into an unprecedented activity and prosperity : and for one, I heartily wish it God-speed. I differ from it ecclesiastically, but I recognize with joy its spiritual vitality, and will joyfully bear with the one for the sake of the other. I could wish it disencumbered of secular control and of secular patronage, and of stereotyped forms, and of everything that still qualifies and limits its spiritual power, because I so highly appreciate that power. But if ever the Episcopal Church prove faithless to her special entrustment, let the higher classes fall into godlessness and indifference : if she carry no faithful message, ply no urgent energies, become a mere state appendage—a machine for mechanical Christians, she will soon be swept out of the way : “ the axe will be laid to the root of the tree.”

So the Presbyterian Church has its functions ; in Scotland, especially, it has performed a high mission ; but when a few years ago she became sordid, political, and unspiritual, “ the axe seemed laid to the root of the tree ; ” but the disruption seems to have done for it what disruption had done before, and what a vigorous nonconformity always does, it quickened it into renewed life—it therefore is spared for awhile ; but if it should become a dead unfruitful thing, it will be swept out of the way.

So Wesleyanism—the Presbyterianism of England, has its special mission which we can have no difficulty in recognizing—a mission to the outlying poor, and nobly hitherto has it done it ; but let it forget this—let it become ashamed or wearied of its peculiar evangelization—let it become covetous of respectability—let it affect church prerogatives—let it ape the learned proprieties and priestly absolutions of hierarchical bodies, and its power will be gone, its days will be numbered—God will sweep it away, take the kingdom from it as He did from Saul, and give it to some other stripling from the sheepfolds of whom the world has not yet heard, another and better than it. When a Church, forgets its first and

peculiar mission, and is contented simply to take rank with the sects, God raises up another, often very unexpectedly.

So Congregationalism has had its mission in England, and still has. It is, I believe, not only as yet unimpaired, but in unparalleled strength. And yet God can do without congregationalism—He can raise up another mission to the middle classes if it prove unfaithful—if it should become ambitious, or merely literary, or political. There is no inherent divinity in congregationalism, it is only a means to an end. It depends upon *what we do*—whether we too continue.

(4) The same principle applies to individual Churches. Every Church in a locality will be found to have its distinctive work, whether Episcopal, Congregational, Baptist, or Wesleyan. A Church will soon feel and find its work, according to its membership: if it have a prayerful desire for work, work will soon be put before it. If we fail vigorously and prayerfully to do the work that God puts before us—if we refuse it, or evade it, if we grow indifferent or selfish, or morbid—refuse our labor or our money, God will soon dry up the springs of our Church-life and wither the muscles of our Church strength. In how many Churches do we see this. It is not necessary that the Church building should be removed, it is of the spiritual Church that I speak. The axe may be laid to the root of this—its power may be stricken down long before the machinery of the church disappear. "It may have a name to live while it is dead." (5) The same kind of remark would apply to the agencies or societies of the aggregate Churches, missionary societies, for home or foreign evangelization. They may cease to do their work, and then they will cease to live, and ceasing to live they ought to go out of visible existence. Nothing is more useless and hopeless than to attempt to sustain by any kind of galvanic life a dead society,—if it have answered the purpose for which it was formed, or if it have failed to adapt itself to changing circumstance, or by manifest fruitfulness to maintain its hold upon the affection of the Church, by all means let it die; and while we mourn that it

should die, let us rejoice that a dead thing is out of the way. Perhaps, a good work might be done, if, from time to time, a commission of the Church were appointed, to see what societies are thus incongruous with the work of the day. No form of Church-life is more liable to degenerate into a mechanism or a party. If a society fail to do its work, God mercifully smites it with feebleness and disesteem—he “lays the axe to the root of the tree.”

(6) Finally. The principle has its illustration in individual men, and their moral probation. Every individual has his specific work in the world and in the Church, work which no one else can do. A minister, for example, has a work which “God has given him to do:” for awhile God will wait to see whether he will do it: if he fail, He will threaten him—if he persist in his unfaithfulness, He will “lay the axe to the root of the tree,” and at length smite him down as a cumberer of the ground.

Passing over this line of remark, however, let me in closing urge this principle upon impenitent men. This was specifically the Baptist’s use of it—for a little while the Pharisees were spared before the stroke of destruction fell. God thus deals with men, mercifully and patiently—He permits them a long probation; first invites them, reiterates his call, corrects them, chastises them, makes providential breaches upon them; sends his servants to them, “rising up early and sending them:” brings adversity upon them if they will not heed; delivering them as He did the Jews into the hands of their enemies; sometimes representing Himself as in a dilemma between holiness and pity, as reduced to extremity: “O Ephraim, What shall I do unto thee?” &c. “Come, judge betwixt me and my vineyard,” &c. Then “he lays the axe to the root of the tree,”—loath to destroy, but compelled, if threatening do not suffice. In vivid apprehension of this it is that the Psalm urges us to “kiss the Son lest he be angry.” “Will ye,” says the Prophet, “provoke the Lord to wrath, are ye stronger than he?” Perhaps some of you have come to this extremity, and “there is but a step between

you and death." "The axe is laid to the root of the tree." Every other expedient has been tried in vain. God has no other means to employ, hardly has He longer patience,—He has "come seeking fruit and has found none." His Gospel is His last and most cogent message. The "times of ignorance he winked at, but now he commands all men to repent." His Gospel is necessarily followed by His judgments—it prepares for it, perfects convictions, hastens the issue of His appeals. When the Gospel of Christ is preached to a man, he either soon repents or hardens against all repentance—grows "past feeling." "Had I not spoken amongst them words which no other man did," &c. "This is the condemnation that light is come into the world," &c. "The servant that knew his master's will and did it not," &c. You have under your peculiar spiritual culture attained maturity of character; yours is a condition neither of ignorance nor vagueness, but of determined guilt. As the law works wrath, so the Gospel works sin; it necessitates either a yielding or a more guilty resistance—it is either a "savour of life or a savour of death;" it forces this alternative. It was Christ's preaching that brought the guilt of the Jews to a crisis, that exasperated the Pharisees into committing the unpardonable sin—no sin of contempt or of ingratitude could be greater. "If they escaped not who despised Moses' law," &c. No sin can reduce your condition to such hopelessness.—"There remaineth no other sacrifice for sin." It is God's last and only remedy for man.

This, then, is your condition—"the axe is laid to the root of the tree." What then can avert its stroke? Not the *mere fact that God has planted you in His Church*; that could not save the Jews—a man will least of all endure an unfruitful tree in his vineyard. Not *the plausibility of your profession or the bustle of your activity*. "Many will say in that day, Lord, Lord," &c. Christ cursed the barren fig tree. Not *blossoms and incipient germs of fruit*. Not good purposes, promises, preparations.—You must "bring forth fruit to perfection." Herod "heard John gladly, and did many things because of

him." Agrippa was "almost persuaded." Not *the mere absence of evil fruit*. Christ's formula of condemnation is—"Inasmuch as ye did it not," &c. "What is the vine tree better than the trees of the forest," if it bear no grapes? Nay, it is more useless than they all; "shall wood be taken of it to do any work withal?"

How long God has threatened you, how near His judgments have come to you, how short a space may still be left to you, only God knows. But a few more sabbaths and sermons—but a few more days—nay, "this night thy soul may be required of thee." How many every week unwittingly enter God's house for the last time!

Like crowded forest trees we stand,
And some are marked to fall;
The axe will smite at God's command,
And soon may smite us all.

(1) How great God's mercy in giving us warning that He is about to strike—in permitting us to see the prepared axe—in holding the threatenings over our head, in affording us this last chance, that we may avert even the uplifted stroke. (2) How aggravated our destruction will be, because of the warning. "The Judge *standeth* at the door:"—"account his long suffering salvation." (3) How imperative that we seek a fitness for every duty, fidelity for every opportunity—that we be prompt in availing ourselves of every occasion,—have a heart and a hand ready for every possible work of God.

Islington.

H. ALLON.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-NINTH:—Matt. xv. 1—10.

SUBJECT:—*Traditional Religionists.*

THERE are two things very remarkable in this fragment of evangelic history. We have here:—First: *Moral rectitude in connexion with conventional sin.* “Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat meat.” We cannot give a more clear and succinct account of the “elders” and “traditions” here mentioned, than by quoting an exposition from one, with some of whose theological opinions we have a strong antagonism but, who has few to equal him in the lucid, terse, and telling way, in which he frequently gives you not only the literal explanation but the genius of the passage. “The elders are those distinguished for their wisdom and virtue, who had flourished in the past ages of the Jewish commonwealth. Their wise sayings and maxims relative to the Mosaic law and institutions had acquired, in the course of time, great authority among the Jews. They were attributed to Moses, who, it was said, received from God an oral, as well as a written law, at Mount Sinai. The oral communications were explanatory of the written laws. They were said to have been given by

Moses to Aaron, and his posterity, passing from one to another through priests, prophets, and rabbies, to Rabbi Judah, in the second century of the Christian era, who committed to writing the traditions, as the oral law was called, which existed in the time of Christ, and are referred to in the text, and thus formed what is now called the Mishna, which means miscellanies. The volume contains explanations of all the precepts of the Mosaic law. About a century after, another Jewish rabbi, Jochanan, composed another volume, supplementary to the Mishna, called Gemara, *i. e.* completion, or perfection, which contains illustrations and comments on the Mishna. These two, the Mishna and the Jewish Gemara, compose the Jerusalem Talmud. Long after, Rabbi Asa composed the Talmud of Babylon, in a celebrated Jewish school near that city. This consists of the aforesaid Mishna in the text, and a new Gemara, as commentary or supplement. These works are all written in the Hebrew language, and are even in higher estimation among the Jews than the Scripture itself. In these Talmuds is found the Cabala, or mystical method of explaining the law, by which abstruse and mysterious significations are formed by ingenious combinations of letters composing a word or words in the law. The criminality, in the judgment of the Scribes and Pharisees, of transgressing any precept of the Elders, may be estimated from these sentences in their writings:—‘The words of the Scribes are lovely above the words of the law, for the words of the law are weighty and light, but the words of the Scribes are all weighty.’ ‘The words of the Elders are weightier than the words of the Prophets.’ ‘The written law is narrow, but the traditional is longer than the earth and broader than the sea.’ The Jews compared the Bible to water, the Mishna to wine, and the Gemara to hippocras.—Wash not their hands when they eat bread, or eat food. The Scribes and Pharisees, according to Mark, had already observed that the disciples ate bread with unwashen hands. In the Talmudical writings, there are many minute and ridiculous directions given respecting washing the hands, upon the

ground that some uncleanness may be contracted. He was thought worthy of excommunication and even death, who broke the custom. An evil spirit, called Shibta, was said to sit on the food of him who ate without washing, and to make the food hurtful. A story is related in the Talmud of a man perishing in prison, because part of the water brought him being spilt, he preferred using the rest rather to wash than to drink.—Mark, writing for the benefit of the Gentiles, goes into a fuller account of the ceremonies of washing than Matthew, who was writing for the Jews, where these customs were known.” *

Now, it was an important ceremonial principle, with these Elders, that they should not eat before they washed their hands. Mark says, “that the Pharisees, and all the Jews, except they wash their hands oft, eat not.” Not to do this, was to transgress their rules, was to commit a *conventional sin*. As a practice it was good. Physical cleanliness is seemly and useful in every way, useful to body and heart. But to enforce it as a religious rite, and attach to it a superstitious importance was wrong: this they did. The disciples, perhaps on this ground, ignored the principle, and practically repudiated it. They seem to have acted rightly in this, for Christ virtually vindicates their conduct. Conventionally these disciples were wrong, but *morally* they were right. The lesson is,—Do not condemn others because they conform not to your religious formalities; it may be that they are not only not wrong in not doing so, but are right in setting your little politics at defiance. Many a conventional schismatic is a true saint, many a conventional heretic is a veritable hierarch in the universe.

The other remarkable thing which we have here is:—Secondly: *Conventional rectitude in connexion with moral sin*. The spirit which these punctilious men here display, the charge and the denunciations which Christ directs against them, unmistakably indicate, that however formally righteous, they had not the root of moral rectitude within them. They

* Livermore *in loco*.

were but *Traditional Religionists* ; an order of men, who are found in all ages, and in all Churches, modern as well as ancient. You have here three things concerning them : (1) *Their miserable spirit as displayed by themselves.* (2) *Their arrogant assumptions as ignored by the true.* (3) *Their hideous character as unmasked by their Judge.*

(*To be continued.*)

Germs of Thought.

SUBJECT :—*The Inner Man ; or, Soul Growth.*

“For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.”—2 Cor. iv. 16.

Analysis of Homily the Three Hundred and Fifty-fifth.

FIRST : *Man has two natures.* He has an “inner” and an “outer” man. Consciousness, science, and the Bible, unite in teaching us this wonderful fact in our existence. Within this bodily organization there is a *being* which observes, reasons, feels, resolves, and acts. This is “the inner man,” the *self* of our existence, the *man* of the man. It is the mover and manager of this machine, the tenant of this house, the god of this temple.

Secondly : *The outward nature is subject to the law of decay.* The law of dissolution is operating on the body every moment. Particle after particle departs with every pulsation. Up to a certain period of life, it is true, where there is no disease, this law is to some extent, counteracted in its operation ; but the period arrives when it comes fully into force, and reduces the frame to its primitive elements. Decay is written on the outward man. We may struggle against this law, but it must go on, and one day it will master us.

Thirdly: *That whilst the outward man decays, the inner man may grow in strength.* We would not depreciate the assistance which "the inner" derives from "the outer;" which the soul derives from the body. Through the bodily organs we receive those impressions which rouse alike our intuitional sentiments and intellectual powers. Like the atmosphere to the seed, the body is the medium which conveys to the soul those sunbeams and showers which quicken it into life and nourish its powers. We do not maintain that a feeble and an unhealthy body is as favorable to the moral growth of the soul as a hale and vigorous one; far from it. All that is taught is, that the soul can grow even while the body is decaying. So long as the brain will act, the soul can grow. "These light afflictions, which are but for a moment," &c.

Thus whilst decay is the law to which the outer man is subject, progressive power is the law to which the inner is subject. Whilst the body exhausts its energy by labor, and becomes feeble with years, the soul grows strong by labor, and young with age; whilst the body is passing every day to the dust, the soul soars towards the boundless and everlasting.

Our subject is the growth of the "inner man."

I. THE CONDITIONS OF THIS SOUL GROWTH. There are at least three things necessary to growth,—healthful life, wholesome nutriment, and proper exercise. *There can be no growth, of course, without life.* All plants, and animals, however young, cease to grow the moment life departs. But the life must be healthful. Diseased life will never have a vigorous growth. What is the healthful life of a soul? Supreme sympathy with God:—the inner man is dead where this is not. There is no daily renewal of life in the soul of a sinner. *There must be wholesome nutriment.* No life can live upon *itself*; all vegetable and animal life requires the support of outward elements. The soul cannot live upon itself: whatever may be its innate sentiments and powers, it must have the outward. *There must be proper exercise* also. Even plants seem to require exercise, although they have no power

of self-motion ; the air bends their fibres, and thus strengthens them. The body requires exercise. It is so with the soul. It must exercise its powers of thought, affection, and will. Have you got these conditions of *growth* ? Have you *life, nourishment, and exercise* ? If you have not, you may have them. Christianity has a power to impart the life, supply the nourishment, and stimulate the exercise.

II. THE CHARACTERISTICS OF THIS SOUL GROWTH. First: *Beautifulness*. There is nothing so beautiful as the growth of a soul. The growth of a flower rising from the earth is beautiful, multiplying its leaves, budding into beauty, and blossoming into perfection ; so is the growth of a child, passing from stage to stage, unfolding new powers every year, until it stands upon the platform of a perfect man ; so is the growth of an empire rising from a barbarous horde, widening its territory, and progressing in civilization, until it takes its place amongst the nations of the earth. But the growth of a soul in virtue, in usefulness, in assimilation to God, is a more beautiful object than these. That flower will wither, that man will return to dust, that empire will pass away like the dynasties that are no more ; but the soul will advance for ever,—rise from “glory unto glory.” Secondly: *Constancy*. Growth is not a thing of fits and starts. The plant grows every day, the child advances every hour ;—it does not grow one day of the week and pause on the others. If our souls are growing, the process is constant. If we are not religious *always* we are *never* religious ;—if we are not religious in the market, we are not religious in the temple. Thirdly: *Blessedness*. A *growing* state is a *happy* state. See the lambs gambolling on the sunny hills ; see the little bird when first it leaves its nest, chirping gladsome notes ; see the child, freed from the leading strings of the nursery, and running on the green sward alone, what ecstasies gleam from that little face, and sparkle in those eyes:—the infusion of new energy, the expansion of limbs, and the invigoration of muscle, are all connected with happiness. If you are growing in soul you are

happy. "They that wait upon the Lord shall renew their strength." Everything grows about us if the soul grows. If the soul grows in beauty, everything becomes more beautiful; if the soul grows in harmony, everything becomes more harmonious. If the soul grows in knowledge of the universe, the universe grows greater and brighter. Fourthly: *Endlessness*. The soul's capacity of growth seems to me immeasurable. The capacity for growth in all other life under the sun, is limited. The tree that grows a thousand years finds a point at which it stops and decays; not so with the soul. "It doth not yet appear what we shall be." John said that eighteen hundred years ago, and though, perhaps, his soul has been growing ever since, he would say so with greater emphasis now. Fifthly: *Responsibleness*. Man may not be responsible always for the growth of his body, but he is for the growth of his soul; if he has a dwarfish body, he cannot help it, but if he has a dwarfish soul, he himself is to blame.

We learn from this subject:—

First: *The necessary condition of man's well-being*. What is it? It is that the inner man grow. It is not that your wealth should increase, that your influence extend, that your social circle widen;—for your body decays, and with the decay of the body, all these things lose their worth:—but it is the growth of the soul. Secondly: *The absolute necessity of the Gospel*. You cannot grow without spiritual life, spiritual nourishment, and spiritual incentives to action. And nothing but the Gospel can give you these. Thirdly: *The true method of using the world*. It is to make it promote the growth of the soul. Do not murmur under trying dispensations, these may be conducive to the growth of the soul. Do not envy the prosperity of the ungodly; all their worldly splendor is but the adornment of a corpse. Fourthly: *The Christian's view of death*. Death! What is it? It is not the extinction of your being, it is not the suspension of your powers, it is not even the interruption of your progress;—the soul is renewed day by day. It is nothing but a change in

the mere costume of our being. The tree in its progress changes its foliage, and the bird its plumage; and we in our progress must change our garments. "This mortal must put on immortality!"

Brother, take care of thy soul, thy body is decaying day by day.

"While man is growing, life is in decrease;
And cradles rock us nearer to the tomb;
Our birth is nothing but our death begun
As tapers that instant they take fire." YOUNG.

SUBJECT :—*Little Preachers and Great Sermons.*

"Go to the ant, thou sluggard, consider her ways and be wise. Which having no guide, no overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest."—Prov. vi. 6.

Analysis of Homily the Three Hundred and Fifty-sixth.

THE Eternal Father has favored His human offspring with a two-fold revelation of Himself,—the Bible and Nature. Looking at men in their relation to this twofold revelation, they divide themselves into three distinct classes:—First: *Those who study neither.* There are, alas! millions of men on this earth, aye, on this Island, who never attempt to decipher the hieroglyphics of nature, nor to interpret the sentences of the Bible. Their intellects are so submerged in animalism and worldliness; that the great ideas of God are, by them, unseen and unsought. Secondly: *Those who study one and disparage the other.* There are many that study nature with great earnestness and assiduity, who pay no attention whatever to the Bible. Nay, some of them seek to turn the results of their scientific researches against the revelations of the Bible. On the other hand, there are those who study the Bible and disparage nature as a revelation. Many devout Christians seem to labor under the impression that nature is not sufficiently sacred and religious for their investigation.

Thirdly : *Those who reverentially study the teachings of both.* Those who regard them as volumes from the same Author, volumes whose contents are in harmony with each other, and adapted mutually to illustrate each other's meaning, and to adorn each other's discoveries. This last class is the only class that is acting worthy of its faculties, and rightly employing the means which kind Heaven has appointed for man's restoration and well-being.

The allusion in the text, and which is only one of many, plainly shows us that the Bible encourages the study of nature. It sends us to nature for at least three purposes. First : *The Bible refers us to nature in order to attest its first principles.* That God is all-wise, all-powerful, all-good ; that man has a soul and is under moral obligation, are things which the Bible assumes, takes for granted, does not attempt to prove. The man who wants proof it refers to nature's volume. Secondly : *The Bible refers us to nature for illustrations of its great truths.* The sower, the harvest-field, trees, rivers, vineyards and vales ; meads and mountains, skies and seas, it employs, as emblems. The old prophets, and our Saviour, especially, used nature for this purpose. Christ gave every part of nature a tongue to speak out the grand principles of His kingdom. Thirdly : *The Bible refers us to nature in order to reprove the sins it denounces.* To reprove us for our ingratitude, it refers us to the ox and the ass. "The ox knoweth its owner, and the ass its master's crib," &c. To reprove us for our want of confidence in the paternal providence of God, it points us to the lilies of the field and the fowls of the air ; and to reprove us for our *spiritual indolence* it directs us to the ants.—"Go to the ant, thou sluggard," &c.

Now, the sluggard to whom I am going to address myself, is the *spiritual* sluggard. Not the man who is neglecting his worldly business—the secularly indolent man—but the man who is neglecting the culture of his own spiritual nature, and the salvation of his own soul. These little ants

will teach you four great truths. Here are small preachers but great sermons.

They teach you :—

I. THAT THE FEEBLENESS OF YOUR POWER IS NO JUST REASON FOR YOUR INDOLENCE. These little creatures are small, they are feeble; you could crush a thousand beneath your foot; yet see how they work. Naturalists have shown their ingenuity as architects, their industry as miners and builders;* they have divided them into mason-ants, and carpenter-ants, and mining-ants, and carving-ants; and have shown that whilst their ingenuity in these departments of action is remarkable, their industry would put the most indefatigable of human laborers to the blush. If this tiny insect can do so much, do not you with your bony limbs, strong sinews, robust frame—the engine of a deathless intellect—memory, imagination, conscience, soul, plead your feebleness as an excuse for your indolence. Remember three things. First: *That all power, however feeble, is given for work.* The Infinite Author of our being has not imparted the smallest portion of energy to any creature for which He does not require a certain quantity of work; however humble your power, you can do something; the man of one talent was as much bound to employ that talent as he who had five. Secondly: *That you are not required to do more than you have power to accomplish.* God does not expect the ant to do the work of an elephant, nor does He expect the man of feeble talents to accomplish the works of a Paul or a Luther. Thirdly: *That all power increases by use.* The man who attempts to do something gets power by the attempt. There was once a man with an arm withered,—a mere dried stick; but Christ commanded him to stretch it forth: he might have said, “I cannot;” but he resolved to do it, and with the resolution came the power. This is a symbol of the universal truth, that you get power by effort. The man who has one talent can make five by it, and the man of five can make

* See Pictorial Bible, in loco.

ten. Power increases by use. The naturally strong men who say they cannot do a thing, live and die pigmies. The naturally weak men who say *try*, often, attain Herculean force.

They teach you:—

II. THAT THE ACTIVITY OF OTHERS IS NO JUST EXCUSE FOR YOUR INDOLENCE. Go to the ant-world, penetrate its little mines, its chambers, store-houses, garrets, workshops—for it has all these—and you will see millions of inhabitants, but not *one idler*: all are in action. One does not depend upon the other, and expect another to do his work. The teeming population is busy. This is a lesson to the indolent soul. The Christian world is busy, and there are thousands working; some preaching, some praying, some teaching, some writing; but not one can do *thy* work. Can any one *believe* for thee? *repent* for thee? *think* for thee? *love* for thee? *worship* for thee? Can any one *die* for thee, or be *damned* for thee? Like the ant-hill, the Christian world is a scene of action, but not one of the million actors can do *thy* work.

They teach you:—

III. THAT THE WANT OF A HELPER IS NO JUST EXCUSE FOR YOUR INDOLENCE. Go to the ant-hill, see them work; each is thrown upon his own resources and powers. “They have no guide, overseer, or ruler.” Each works according to his own little nature. Self-reliantly each labors on, not waiting for the instruction or guidance of another. Do you say, I have no minister, no books, no Christian friend, and therefore cannot work? You cannot say this; but if you could, that would be no excuse: you have an intellect that can think, you have a heart that can love, you have a conscience that can guide. You have suggestive nature, you have this wonderful Bible—you have God! You are without excuse. Do not wait and ask for overseers or guides, or rulers, for priests, or bishops; if they come, and can help

you, be thankful. Trust your own instincts like the ant ; act out your own powers, use the light you have, and look to God for help. While you are looking for greater advantages your time is passing ; your season for making provision for the future is shortening. Cold, black, bleak, winter is approaching.

They teach you:—

IV. THAT THE PROVIDENCE OF GOD IS NO JUST REASON FOR YOUR INDOLENCE. Go to the ant-hill, and see these tiny creatures laying up for the future. The ant “provideth her meat in the summer, and gathereth her food in the harvest.” There is a Divine providence over these little insects. There is no creature, however small, that comes not within the pale of God’s providing agency. But He provides for His creatures by the use of their own powers. *He does not do for any creature what He has given that creature power to do for himself.* He carries provisions to plants, and flowers, and trees, because they cannot go in search of their food. But the creatures to whom He has given locomotive power, must “seek their meat from God.” The beasts of the field, the birds of the air, the fish of the sea, and even the tiniest insects, must all seek their food. God provides for them in connexion with their own agency. Let me remind you here of three things—First : *That like these little creatures, you have a future.* Secondly : *That like these little creatures, you have to prepare for the future.* Thirdly : *That like these little creatures, you have a specific time to make preparation.* Do not talk of Providence, as an excuse for your indolence. Say not, God is good, and He will provide. He has provided for you richly, but He only grants the provision on condition of the right employment of your powers. There is an inheritance for the good, but only on the condition of their working. There is a heaven of knowledge, but only for the student ; there is a harvest of blessedness, but only to the diligent husbandman ; there are scenes of triumph, but only to the victorious warrior. In conclusion, let me remind

you, that your harvest-time will soon be over. The sun is fading now; the ripened ungathered fruits are falling to the ground; Autumn is gradually tinging the scene; nature looks more sterile and sombre every day; the air is getting chilly; the winter is coming,—freezing, furious, black, winter is coming. “How long wilt thou sleep, O sluggard?” &c.

“To-morrow and to-morrow, and to-morrow,
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time;
 And all our yesterdays have lighted fools
 The way to dusty death. Out, out, brief candle;
 Life's but a walking shadow; a poor player,
 That struts and frets his hour upon the stage,
 And then is heard no more; it is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing.”

SHAKSPERE.

SUBJECT :—*Every Man has his Hour.*

“This is your hour and the power of darkness.”—Luke xxii. 53.

Analysis of Homily the Three Hundred and Fifty-seventh.

To whom did Jesus address these words? What does He mean by “your hour”? and what is the signification of the phrase “power of darkness?” An answer to these three questions will introduce us to the general truths contained in the passage. First: *To whom are the words addressed?* It is worthy of note that Christ did not speak to the rough soldiers who composed the armed band that now entered Gethsemane. He knew that they were the degraded machines of others; He spoke to their masters—to the chief priests, the captain of the temple, and the elders, members of that sanhedrim that governed Judea. He speaks to the instigators of the crime. This is “your hour,”—it is *you*, more than those miserable ruffians that are to blame. Secondly: *What does He mean by “your hour?”* He does not mean, of

course, that this was a period in which they were divinely *authorized* to perpetrate the wrong. It is true, that the "hour" was foreseen, foreordained, and foretold,—a crisis in the history of humanity; but it was not an hour in which evil was authorized. Such an hour has never dawned on the universe, and never will. There is not a moment in the flow of eternal ages in which evil has a license. All it means is, this is a favorable opportunity for your purpose. The reason they did not lay violent hands on Him sooner was, that "they feared the people." The people were now in their beds. Thirdly: *What is meant by the power of darkness?* Darkness is a symbol of evil. Evil lives in darkness, works by darkness, and produces darkness. Evil quenches the light of the soul, puts out every shining orb. The "power." Evil is a *power*: a withering destructive power;—it produces a moral famine, pestilence, deluge. Never did it show greater power than now. It was rampant; it had reached a culminating point; it was about giving one of its master strokes.

There are two truths suggested by this passage:—

I. THAT THERE ARE CERTAIN SEASONS SPECIALLY FAVORABLE TO THE ACCOMPLISHMENT OF CERTAIN UNDERTAKINGS. It was now just the very point of time favorable to the designs of these wicked men. "There is," says the Royal Sage, "a time for every purpose;" or, as our great Dramatist has it, "a tide in the affairs of man," &c.;—some point specially favorable for the execution of some purpose. *Business has its "hour."* Most men in secular enterprizes can date their failure or success, to some hour, some tide, which they either caught or neglected. There is an hour in the secular history of most men, when the pillar of prosperity rises before them, and bids them follow its movements. Those who faithfully avail themselves of the opportunity, reach the Canaan of plenty; those who neglect it, spend their days in the sterile desert of penury and want. *Education has its "hour."* There is a period in the intellectual life of all, when prejudices are weak, when animal lusts are low, when

the faculties are free, when all things are fresh, when the sentiment of wonder is strong, when the acquisitive powers are active and tenacious, when inquisitiveness, or the natural desire for knowledge, has risen almost to a passion;—this is the hour for education. He that catches the tide will be wafted to the sunny shores of intellectual wealth and empire. *Science has its "hour."* Every great discovery that has blessed the world, has risen from the mind taking advantage of some particular impression made upon the heart, some strange thought that flitted through the brain. The fall of an apple wakes a thought, which the thinker follows until he reaches the philosophy of the material universe. The action of steam upon the domestic hearth, starts an idea which is followed out until it produces a system that has revolutionized the world. SALVATION HAS ITS "HOUR." Life is the day of grace, but in that short day there are hours *specially* favorable. The season of *religious impression* is "your hour." The season of *youth* is emphatically "your hour." "Remember *now* thy Creator in the days of thy youth, *before the evil days come,*" &c.

Anxious enquirers, and youth in particular, "this is your hour" of salvation; you are now like the mariner, with wind and tide in your favor; loosen your moorings, put out to sea, unfurl your canvass to the propitious breeze, and you will assuredly reach the haven of spiritual safety.

The other truth suggested by the passage is :—

II. THAT MEN UNDER THE REIGN OF EVIL ARE EVER EAGER TO AVAIL THEMSELVES OF THE FAVORABLE HOUR FOR THEIR PURPOSE. The enemies of Christ in Gethsemane did so now. It was a favorable hour for them, and they turned it to account. Take men under the dominion of any *evil* passion, and you will find, that they are earnest to avail themselves of every possible opportunity to realize their desires. Look at the man fired with *avarice*, how he watches the markets, marks every fluctuation; see the man glowing with *ambition*, how alive he is to every chance of advancement; behold the

man burning with *revenge*, how anxious to catch every opportunity to wreak his wrath. "The children of this world are wiser in their generation," &c.

I shall offer two remarks upon this readiness of the evil to serve the hour, which are suggested by the circumstances of the men to whom Christ now addressed Himself. First: *That the season which the wicked have to carry out their purposes is very short.* Literally, it is but little more than an "hour." "The triumphing of the wicked is short." No truth is more solemn, more obvious, yet more neglected than this: *That men under the government of wickedness have but a short time to fulfil their desires.* They have no hour in the future world to seek the gratification of their propensities. *Avarice, ambition, revenge, lusts*, will burn furiously on and on through the dark and stormy ages of retribution; but objects to gratify their quenchless cravings will never appear. Secondly: *That should the wicked avail themselves of the hour they will still fail in realizing their object.* These priests, rulers of the temple, and elders, expected in this hour, an eternal annihilation of Jesus of Nazareth, His religion, and His influence: but how deluded they were! The work of this hour was a death-blow to their own wishes and plans. All the injuries they inflicted on Christ rebounded with crushing force upon themselves. They did what they never intended. "Had they known it," &c. It is a general principle, *that sinners are always doing what they never intended.* All sinners are doing what these men did in Gethsemane, *ruining their own souls, and yet fulfilling the plan of God.* "Him being delivered," &c. No sinner aims at these things, yet all accomplish them. This fact shows two things: (1) *The greatness of God in thus making the wrath of man to praise Him.* All the wicked passions, purposes, and pursuits of men and devils, He overrules. He sits in majestic calmness above the flood, and makes its fiercest billows bear his plans along. The fact shows, (2) *The futility of sinners.* What can they do against truth, and God? Nothing. "The kings of the earth take counsel," &c. In God all good originates, as its eternal,

perennial, and exclusive fount; and by Him all evil is over-ruled to serve the cause of good.

SUBJECT :—*The Publican in the Temple.*

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.—Luke xviii. 13, 14.

Analysis of Homily the Three Hundred and Fifty-eighth.

IN these well-known words we have :—

I. A CONVICTION OF PERSONAL GUILT. “God be merciful to me a sinner.” We are not confounded into a mass of persons by “Him with whom we have to do.” Each stands alone and isolated from his fellows.—“Every man must give an account of himself,” &c. “Every soul must bear his own burden.” The convicting agency of “the Spirit of Truth” gives us a solemn sense of individuality and personal accountability to God. Like the hand of a detective seizing and dragging us out of the crowd.

II. PASSIONATE GRIEF ON ACCOUNT OF SIN. He “smote upon his breast,” the seat of grief,—“godly sorrow” surged in waves of distress over “his broken and the contrite heart.” Grief is not uncommon among men, but how rarely witnessed is such grief as this! This feeling is produced by reflection, on :—First: *The deep offence we have offered to God.* This is the chief element in true penitence—“Against thee—thee only have I sinned.” “I have sinned against heaven, and in thy sight.” This is “repentance towards God.” Secondly: *The awful injury we have inflicted on ourselves.* Every sinner is like the Gadarene demoniac who cut himself with stones. In sinning against God, the true penitent sees that he has sinned awfully against his own soul. Thirdly: *The hurtful influence we have exerted on others.* “Every corrupt tree

bringeth forth evil fruit," and this fruit is not "for the healing" but destruction of mens' souls—"one sinner destroyeth much good."

III. DEEP HUMILITY MINGLED WITH SHAME BEFORE GOD. This is seen—First: *In his standing afar off*—i. e. from the Oracle, denoting that he felt unworthy to appear within the sacred precincts—as if he felt that his presence would pollute the place of the holy!—Secondly: *In his not lifting up so much as his eyes unto heaven*, (or so much as lifting up his eyes) identical with the Psalmist, "My sins have taken hold upon me so that I am not able to look up," &c. What produces this "shame and confusion of face?" The perception of the Divine purity. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." The holiest of men feel this in the view of God. Hence Isaiah: "Woe is me for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

IV. EARNEST PRAYER TO HEAVEN. Observe:—First: *The object of the prayer*:—"mercy." From justice nothing to expect but punishment. Mercy is well called "the sinner's only plea." Observe:—Secondly: *The character of the prayer*. (1) It is *simple and brief*—denoting *sincerity* and *earnestness*. Few are the words but the whole soul of the suppliant is in them. (2) *It is presented in the way of God's appointment*. "He went up to the temple to pray,"—most probably at the time of the offering of the daily sacrifice. Hence the rendering given to these words—*ἰλάσθητί μοι*. "Be propitious to me through sacrifice; or let an atonement be made for me." Like "righteous Abel," he seemed to know that "without shedding of blood there is no remission."

V. A HAPPY RESULT. "I tell you this man went down to his house justified rather than the other." "This man," so confused and humbled before God; "this man," on whom

his self-complacent fellow-worshipper poured so much disdain ; “this poor man,” who “cried unto the Lord,” and sought mercy in the way of the Divine appointment ; “this man rather than (or not) the other,” went down to his house approved of God and relieved of his distress. “Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.”

JAMES HUGHES.

SUBJECT:—*The Connexion of Christ's Death upon the Cross with the Establishment and Prosperity of His Kingdom.*

“And I, If I be lifted up from the earth, will draw all men unto me.”—John xii. 32.

Analysis of Homily the Three Hundred and Fifty-ninth.

THE enemies of Christ sought His death in the hope that His religion would die with Him. What His enemies hoped His friends feared. They could not connect with His death any other consequence. “We trusted that it had been He which should have redeemed Israel.” While foes and friends erred, and erred so deeply as to the consequences of His death, He ever viewed that event in the clear light of truth—He saw from the beginning to what it would lead, and whereunto it must go, and contemplating its glorious results, gathered strength against the hour of trial. The great crisis was now at hand. Will He draw back ? “Verily, verily I say unto you,” &c. (ver. 24.) Will He quail before the unutterable sorrows whose dark shadows already fall upon His spirit ? “Now is my soul troubled,” &c. (ver. 27.) It is done ! Even now he tastes the joy set before Him. The vast and magnificent results of His death stand out before His mind as He exclaims,—“Now is the judgment (κρισις) of this world : now shall the prince of this world be cast out. And I, if I be lifted up,” &c. (31 and 32.)

I. WHAT IT IS THAT JESUS PROMISES IN THE EVENT OF HIS DEATH UPON THE CROSS. (1) Not the *actual* redemption of "all men." (2) Not the revelation of Himself, through His Gospel, unto "all men." (3) But the exercise over the minds of all to whom His Gospel comes of such an influence as will, unless resisted, secure their salvation. Is not this what He actually does? The testimony of *experience*. Observe, the resistance must be the opposing energy of man's own will, for no other antagonism can possibly withstand the influence which Christ exerts. (4) Just here we see this word, "I will draw all men unto me," taking the form of a prophecy. He will draw and men will yield. Not all, but "a great multitude which no man can number." "Unto Him shall the gathering of the people be." "He shall see of the travail of his soul, and shall be satisfied."

II. THE CONNEXION BETWEEN THE DEATH OF JESUS ON THE CROSS AND THE FULFILMENT OF HIS PROMISE. (1) That a solid and necessary connexion exists is evident. "*If I be lifted up,*" &c., not otherwise. Again, "Except a corn of wheat," &c. How wonderful that out of death should burst life! That out of solitary death should come manifold life! That by means of the ignominious "death of the cross," Jesus should hurl Satan from the throne he had usurped, break his power, and re-establish over the hearts of an apostate and a hostile race, the kingdom of God! Yet so it is, and thus:—First: *His death was a manifestation of infinite holy love*. In contemplating the subject of man's salvation the great question arising is this, How shall that supreme and perfect love to God which he originally possessed, and which is the principle of allegiance, the condition of holiness and happiness, be reproduced in his heart? The impotence of legislation—"Thou shalt"—the relations of God to the moral universe precluding the exertion of mere power, supposing it could avail. Whatever scheme is devised must have nothing in or about it antagonistic to holiness, but everything in the highest degree demonstrative thereof. This tremendous problem is solved at

Calvary. God conquers the hostility of the carnal mind by an exhibition of infinite holy love. That love generates love. "We love him," &c. Some features of this manifestation. (1) Christ died *for us*, that is, "*for our sins*." His death a satisfaction, a ransom, a propitiation, an atonement. (2) *Christ* died for us. "Whose son is he?" "The only-begotten of the Father." "God so loved the world," &c. (3) Christ died "*the death of the Cross*." O how inconceivable His sorrow, sufferings, agonies, endured from first to last in the accomplishment of our redemption! "Herein is love!" What *disinterested* love! "While we were yet sinners, Christ died for us." Well might He say, "I will draw all men unto me." I will conquer them with the might of my love. Secondly: *His death was the ground of regal exaltation*. He must be perfected as our "Great High Priest," ere He could be crowned as our King. (Heb. ii. 17, 18.) Besides, His elevation was the covenanted *reward* of His obedience unto death. (Phil. ii. 6—11.)

Now the exaltation of Christ has two points of connexion with the fulfilment of His promise. (1) It secured the gift of the Spirit. (2) It invested Him with universal dominion. He needs *power* as well as *grace* that He may make the cross triumphant. "All power is given unto me in heaven and in earth. Go ye *therefore* into all the world, and preach the gospel unto every creature." "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." "Gird thy sword," &c. (Psalm xlv. 2, 3, 4.)

This subject—(1) Constrains us to adore the wisdom of God. (2) Encourages us to lift up Christ in the preaching of the Cross. (3) Suggests the question—Have we been effectually drawn to Christ? Upon us rests an enormous burden of responsibility, for He does "draw" all to whom His Gospel comes.

H. C. H.

Hastings.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE PLAGUE IN MOAB.

REPLICANT. In answer to QUERIST No. 24, p. 269. The question having neither much difficulty nor importance, need not detain us long. It may be that the number of those who fell, being between twenty-three and twenty-four thousand, is stated roundly both by Moses and Paul, the former mentioning the round number next above, the latter that below. Or, more probably, Moses includes all who died, as well as those who were executed by the judges, verse 5; as those who were cut off by the pestilence, verses 8, 9, and Ps. cvi. 29, 30. The word which is translated *plague* is derived from a word which signifies *to smite*, and it means slaughter in general. Some grievous pestilence was probably sent from God amongst the people. If Moses had the pestilence particularly in view, it was because this was the chief cause of the mortality. Observe also, that Paul speaks of those only who "fell in one day." It is sagaciously remarked in Matthew Poole's Annotations, that, "if there did die 24,000, there must needs die 23,000." Here then, we leave the matter.

THE MAMMON OF UNRIGHTEOUSNESS.

REPLICANT. In answer to QUERIST No. 25, p. 269. Mammon is a Hebrew word, and signifies

riches, superfluity, being derived according to etymologic law from *hamon*, plenty. Riches are called "the mammon of unrighteousness" possibly because they are gained in an unrighteous way, because the desire of them and the possession of them often tempt men to unrighteousness, and because to retain superfluous wealth in our possession, which is needed by the starving poor, is unrighteous. Observe that the ideas of unrighteousness and falsehood are closely connected. The Hebrew word which signifies falsehood sometimes stands, in its verbal form, for acting unjustly. To deal falsely with a person is to wrong him. Gen. xxi. 23. Ps. xlv. 17.—lxxxix. 33. In verse 11, "the unrighteous mammon" is opposed to "the true riches." The preposition *εκ* is here to be understood *by means of*. Employ your superfluous wealth in obtaining friends. Further, "to fail" here evidently refers to the hour of death, and, going back to the parable, to the hour when we shall be called to account. If any stress is to be laid on the fact that the "habitations" are specified as *tabernacles*, this may be to signify their pleasantness, and then, to prevent the notion of instability, they are called "everlasting." Isaiah xxxiii. 18. The only difficulty in this passage is the reception of us into the everlasting tent-dwellings by those whom we have made our

friends by almsgiving. But the difficulty vanishes when we recollect a few simple principles. Christ identifies Himself with the poor. He is their champion and representative. He has gone to that place of true wealth which is the inheritance of the mystic poor, who, whether they lived in literal poverty or not, never sought as their chief end a transitory home on earth, nor debased their souls by the worship of mammon. When you have pity on the poor, you not only make them your friends, but you make Christ your friend, who is the head of their party. When He "receives you into everlasting habitations," He will say, "inasmuch as ye did it unto the least of these my brethren, ye did it unto me;" and this receiving welcome of His will be echoed by the consenting acclamations of the hosts of the mystic poor. The best commentary on these words of our Lord is in the plain passage of Paul, 1 Tim. vi. 17—19; and the noblest practical illustration is afforded by the conduct of Zaccheus, Luke xix. 8.

"CHRIST IS MADE UNTO US WISDOM," ETC.

Reply to T. W., page 267. The objections to our interpretation of 1 Cor. i. 30 are not, in our judgment, valid. We submit the following considerations:—

1. There are many passages in which *τε και* are used to connect the first and second in an enumeration of co-ordinate particulars: Acts i. 1; iv. 27; v. 14, 24; vi. 12. Heb. iv. 12, &c.

2. There are many passages in which *τε και* are used to connect two particulars of an enumeration which is incontestably intended to develop a term which precedes without a connective particle. Matt. xxii. 10; Acts xxiv. 15;

Rom. i. 16—20; 1 Cor. i. 24; Heb. v. 1.

3. If the apostle had intended σοφια as co-ordinate with the other three terms, he would more naturally, as it seems to us, have placed it in juxta-position with δικαιοσυνη. The interposition of απο Θεου tends to the conclusion that the former term is general, the last three specific. He writes not, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;"—but "Who is made unto us wisdom from God, both righteousness, and sanctification, and redemption." Had the passage been literally rendered, we are persuaded that the English reader would never have dreamt of any other interpretation.

4. The term σοφια is used objectively in the following places: Acts vii. 22; 1 Cor. i. 24; ii. 6, 7.

5. With regard to the three other terms, the transition is easy and natural from the things properly signified by them to the doctrine of each. Thus δικαιοσυνη may well stand as it often does in the Epistle to the Romans for the doctrine of justification, ἁγιασμος for the doctrine of sanctification, απολυτρωσις for the doctrine of redemption.

6. We repeat that the context suggests the proposed interpretation. The apostle has indeed mentioned power as well as wisdom, but, writing to Greeks, he chiefly insists on the latter, which having introduced in the first chapter he develops in the three following.

7. We cheerfully grant that, if our interpretation be correct, the Apostle has used language very differently from the analogy of modern Western writing. If T. W. had wished to express such thought, he would not probably have written thus. Yet we should

remember how generally Paul diverges from our standards of precision. His style can be mastered only by inter-comparison of passages; when it will be seen that with him style is ever subordinate to thought, words to things. It did not disturb him that words had never before been used exactly in this way. He left them to be interpreted by the laws of thought, thought which often rends asunder the rules of rhetoric, and takes a flight which can be followed only by a sympathetic pinion.

8. To sum up in few words:—The Apostle is here exhibiting to the Greeks truth in a Person, in opposition to abstract systems. That Person is Christ, who is the Truth or the Wisdom of God. In Him is revealed God's righteousness, or God's method of justifying by faith in Him; God's sanctification, or God's way of making us holy by subjecting us to His influence; lastly, the consummating deliverance from all evil, which He has purchased and which He will effect. This is the threefold development of Christ as the revealed Wisdom of God.

THE DAY OF OUR SAVIOUR'S CRUCIFIXION.

Postscript. Since writing on the above subject, (page 265) I have met with Browne's "Ordo Seclorum"—a work, which I would earnestly recommend to all interested in inquiries similar to the present—and find that the fact of Friday being the day of the crucifixion is therein assumed as certain, from the texts above referred to, and from this *datum* so clear a case is made out, both on astronomical and historical grounds, for taking *Friday, 18th March, A.D. 29*, as the day in question, that to my own mind the point at issue is demonstrated.

ERRATA.—Page 266, col. 2, line 22, and also in foot-note same page viz. "brought" being printed in place of "bought" in both places.

Queries to be answered in our next Number.

26.—In the last No. of "The Homilist," p. 249, Mr. Waterman has asserted that justification consists in regarding us as *virtually* righteous. What is the meaning of this? If it means that we are regarded as potentially righteous, or righteous *in posse*, that is, that faith in Christ the righteous, is the germ of perfect righteousness in us, which will finally characterize the whole man, and that therefore we are justified by a gracious anticipation or prospection—and I know not what else it can mean—will Mr. Waterman kindly say on what passages of Scripture he founds the doctrine? J. C.

27.—Is it clear that the spirit of a man is in a state of *consciousness* from the time of death to the day of the Resurrection and of the second coming of our Lord? Do the Scriptures furnish a *single instance* of a disembodied conscious human spirit? Is it fair to assume that partial happiness or misery is enjoyed or endured *before* the Day of Judgment?

L. C.

28.—Explain the meaning of the words of Jesus to Martha, as given in John xi. 26,—“Whosoever liveth and believeth in me shall never die.”

T. H. YOUNGMAN.

29.—At present I have been unable to procure a good *exegetical* exposition of the figure more than once used by David,—“under the shadow of thy wings.” Taylor (in Calmet) gives one on

the utterance of the prophet—"land of shadows of wings:" but this has no relation, I think, to the figure in question. Will one of your numerous correspondents offer one? T. W. C.

30.—How is the verse in Gen. iii. 14 to be understood, figuratively or literally? If the former, What is it intended to teach? If the latter, Are we to infer that the serpent before the fall had locomotive organs differing from those which it now possesses. Also, in what *peculiar* sense does the serpent eat dust, seeing that it belongs to the class "Carnivora."

T. P. ALDER.

31.—Is Satan able to assume the appearance of an Angel of Light; or did his followers only clothe him with the attributes of

one? Which does the passage, in 2 Cor. xi. 14, mean? A. MACKIE.

32.—"Many bodies of the saints which slept arose," &c. Matthew xxvii. 52, 53. Did these saints who re-appeared in human form resume their several positions in society or return forthwith to their graves?

Has any uninspired historian of that period alluded to this wonderful incident?

Beyond confirming the doctrine of the resurrection of the body, what does the re-appearance of the saints as recorded, symbolize and teach? P. M. H.

33.—"For the promise is unto you and to your children."—Acts ii. 39. In what sense are we to understand the promise as applying to children? Godly parents have occasionally ungodly children. *Ibid.*

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

CONFESSION OF ROUSSEAU.

I will confess to you, says Rousseau, in his "Treatise on Education," that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible are they compared with the Scripture!

Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be himself a mere man? Do we find that He assumed the tone of an enthusiast, or ambitious sectary? What sweetness, what purity in His

manner! What an affecting gracefulness in His delivery! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind! What subtlety! What truth in His replies! How great the command of His passions! Where is the man, where the philosopher, who could so live, and so die, without weakness and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it. What prepossession, what blindness must it be to com-

pare the son of Sophroniscus to the son of Mary? What an infinite disproportion there is between them! Socrates dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides, had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn among His competitors, that pure and sublime morality, of which He only hath given us both precept and example? The greatest wisdom was made known amongst the most bigoted fanaticism, and the simplicity of the most heroic virtue did honor to the vilest people on earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for,—that of Jesus expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating torments, prayed for His merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friends, it bears not the marks of fiction; on the contrary the history of

Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it.

The Jewish authors were incapable of the diction and of the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.

VOLNEY IN A STORM.

Samuel Forester Bancroft, Esq. accompanied Mr. Isaac Weld, jun. in his travels through North America. As they were sailing on Lake Erie, in a vessel, on board of which was Volney, celebrated (or rather notorious) for his Atheistical principles, he was very communicative, allowed no opportunity to escape of ridiculing Christianity, and behaved altogether in a very profane manner. In the course of the voyage a very heavy storm came on, insomuch that the vessel, which had struck repeatedly with great force, was expected to go down every instant. The masts went overboard, the rudder was unshipped, and the whole scene exhibited confusion and horror. There were many female passengers and others on board; but not one exhibited such strong marks of fearful despair as Volney: throwing himself on deck—now imploring, then imprecating the captain, and reminding him that he had engaged to carry him safely to his port of destination, and vainly threatening him in case anything should happen. At one moment he was quite frantic and raged like a madman; at another, in wild consternation, he looked into some of Voltaire's works, which he generally carried in his bosom; then despair

seized him, and he uttered the most incoherent expressions, and offered a large sum of money to the captain, to prevail on him to attempt what was utterly impossible, namely, to put him ashore in a small boat. As the probability of their being lost increased, this great mirror of nature, human or inhuman, began to load the pockets of his coat, waistcoat, breeches, and everything he could think of with dollars, to the amount of some hundreds; and this, as he thought, was preparing to swim for his life should the vessel go to pieces. Mr. Bancroft remonstrated with him on the folly of such acts, saying, he would sink like a piece of lead with so great a weight on him; at length when he became very noisy and unsteady so as to impede the management of the vessel, Mr. Bancroft pushed him down the hatchway; Volney soon returned, having lightened himself of the dollars, and in an agony of mind threw himself on deck, exclaiming, with uplifted hands and streaming eyes, "Oh my God, my God! What shall I do, what shall I do." This astonished Bancroft; who notwithstanding the moment did not very well accord with flashes of humor, yet could not refrain from addressing him thus: "Well," Mr. Volney, "What, you have a God, now." To which Volney replied with the most trembling anxiety, "O yes, O yes." The vessel, however, safely arrived at her destination, and Mr. Bancroft made every company which he went into, echo with this anecdote of Volney's acknowledgment of God. Volney was for a considerable time so much hurt at his weakness, as he called it, that he was ashamed of showing himself in company in Philadelphia; and afterwards he

said, "that those words had escaped him in the instant of alarm, but had no meaning."

Infidelity, then, will do only ashore in fine weather; it will not stand a gale of wind for a few hours. Infidels and Atheists! How will you weather an eternal storm?

ORIGINAL SIMILITUDES.

THE SENSITIVENESS OF SPIRITUALITY OF MIND. A beautiful flower, the wood sorrel—grows among the trees in the sylvan scenes of England. It has shining green leaves, and transparent bells with white veins. When it is gathered roughly, or the evening dew falls, or the clouds begin to rain, its foliage closes and droops; but, when the air is bright and calm, it unfolds all its loveliness. Like this sensitive flower, spirituality of mind, when touched by the rough hand of sin, or the cold dew of worldliness, or the noisy rain of strife, hides itself in the quietude of devout meditation; but when it feels the influence of sunny and serene piety, it expands in the beauty of holiness—the moral image of God.

P. J. WRIGHT.

UNREGENERATE INDIVIDUALS AND FORMALIST CHURCHES. Unregenerate individuals develop amiable qualities and cultivate the refinements of civilization; formalist churches glitter with gold and resound with music; yet these things, like the waving streaks of divers colours, white, blue, red, orange, scarlet, and purple—that beautify the tombs in the rocky rampart which encircles the ancient city of Petra, are only adornments of sepulchres. *IBID.*

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE POETICAL WORKS OF EDMUND SPENSER. With Memoir and Critical Dissertations. By the Rev. GEORGE GILFILLAN. In Five Volumes. Vol. I. Edinburgh: James Nichol.

DELIGHTFUL Edmund Spenser, whose very name is fascination! We suspect that if Macaulay is right in saying that it was sin with the Puritans to read the *Faerie Queene*, it was sin oft committed by the sternest of them in the closet, a sin which, if discovered, would have been regarded as venial. For the clear and smoothly flowing waters of this mystic song are so impregnate with the spirit of purity, holiness and truth, that they would cleanse and disinfect a sensual soul. That John Bunyan had read it before he began his own congenial book, seems a settled point. And the Bunyans of this day, if any such there be, will surely follow his example. They who can be scandalized by this must carp at great Nature's self, and take refuge in a neutral-tinted universe, where all is death. Whosoever has music or beauty in his soul will revel in the *Faerie Queene*. We thank Mr. Gilfillan for this edition, which in typographic excellence and general attraction is inferior to none of its predecessors in the deservedly popular series to which it belongs. To this volume is prefixed a valuable introduction from the editor's pen, explanatory of the allegoric meaning of the poem, besides the letter on the same subject, which is usual in other editions, address by the poet himself to Sir Walter Raleigh. We are also promised two further essays, on the life of the author and on his genius, for the two next volumes. While the editor has of course allowed the antique phrase which was affected by the poet to stand, he has explained it constantly in the margin, a great boon to the unlearned. He has also—and about the taste of this men will differ—modernized the spelling. On the whole, we rejoice in the edition, which will do much to extend the study of one of the most enchanting and purifying of our national poets, who, in his own walk, has not his fellow.

TRUE WOMANHOOD. Memorials of ELIZA HESSEL. By JOSHUA PRIESTLY. London: Hamilton, Adams and Co.

THE title of this book strikes like a strong wave of music on all the social sensibilities of the heart. It conjures up to the imagination an object invested with a thousand charms,—A TRUE WOMAN. Her graceful figure stands before us instinct with kindness, responsive to every appeal of sorrow, inspired with virtues that recoil at the very appearance of evil, and radiating with an intelligence glowing with love. A true woman is earth's brightest mirror and noblest messenger of the Divine. But where is she to be found? Has she any existence out in the common world of actualities, or does she exist merely as an ideal creation? Notwithstanding the gross creatures of carnality, and the fantastic puppets of affectation and vanity that teem by millions in the actual female world of these animal and hollow times, there are, thank God! some who closely approximate to the true ideal. This deeply interesting book introduces us to one of this type. A beautiful specimen truly of young womanhood is this Eliza Hessel. Sensibilities so alive to the true, the beautiful, and the good; tastes so classical and refined, impulses so generous, sympathies so broad and free, an imagination so creative; an intellect so keen, comprehensive, discriminating; and withal a soul so devout, we have rarely ever seen centring in one person before. The girl who at the age of sixteen was found pacing the garden walks and sitting on the ground under the cold beams of the moon, clasping her hands and crying in passionate earnestness, "I would gladly die this moment to solve that problem," thus demonstrated her noble nature and foreshadowed her splendid destiny. Would that all the daughters of England would adopt this young lady as their model! We thank Mr. Priestly for introducing to our notice such a rare and raising life as this, and for introducing it in such a gentle, truthful, unaffected, and deeply-interesting style. As a piece of biography it is a model. There is no attempt at exaggeration, or fine writing. Every page bears the impress of reality and naturalness. The biographer gracefully and tenderly leads his fair subject forth to public view, then retires, while she speaks out the wonderful things of her gifted soul. This work should circulate by thousands.

MATTHEW HENRY; HIS LIFE AND TIMES. A Memorial and a Tribute. By CHARLES CHAPMAN, M.A. London: Arthur Hall, Virtue and Co.

IT is a remarkable fact and perhaps a good omen, that in this "fast" age, the dear old Commentary which is blamed as prolix by students should enjoy the widest popular favor. They who read the Exposition will desire to know something of the Author. This is not a formal

memoir, nor is it intended to supersede the perfect work of Sir J. B. Williams. The nature of it is just what might be expected from the title—that which aims at a popular summary of the biography and the related history, and an estimate of character and merits. A little book of this kind was much needed, and comes with peculiar grace from the minister of the congregation which represents the orthodox portion of that to which Matthew Henry preached. It has at least one other chief recommendation, enthusiasm for Matthew Henry and his Exposition. It will doubtless be read with strong interest among the author's people, and by many belonging to a far wider circle, whose wants would not be met by the larger work. We desiderate however carefulness of diction. Also the author appears to be in error respecting a fact. If we understand him aright, he says that Henry's Commentary was the first that was published in English. In admiring one Matthew let us not overlook another, nor forget that Matthew Poole's most learned, sagacious and sober "Annotations upon the Holy Bible" were published as early as 1685, whereas, according to Sir J. B. Williams, Henry's Exposition of the Pentateuch was announced first in 1706. Neither Poole nor Henry was the author of the latter part of either of the works which respectively bear their names. Again, we can hardly imagine churchfolk to be so benighted in ignorance of nonconformist usages as seems implied in some passages of this book. The attractiveness of the volume is increased by a wood-cut of Matthew Henry's summer-house, where he used to study, and where he wrote part of his Exposition.

NOTES OF A CLERICAL FURLOUGH IN THE HOLY LAND. By ROBERT BUCHANAN, D.D. London: Blackie and Son.

A successful attempt to acquaint us better with

"Those holy fields,
Over whose acres walked those blessed feet,
Which eighteen hundred years ago, were nailed,
For our advantage, on the bitter cross,"

is always welcome. The subject is permanently endeared, and the charm is deathless. The topography of Palestine is an important branch of studies, greatly conducive, if not indispensable, to a full appreciation of the spiritual doctrine of the Bible, which is often misunderstood and misinterpreted for want of lore of this order. Though Dr. B.'s tour was hasty, preparation was made by a previous mastery of the results of modern research, which enabled him at once to identify spots of interest. We cordially commend the volume, as fitted strongly to interest, and greatly to profit intelligent readers of the Bible.

HERE AND THERE IN LONDON. By J. EWING RITCHIE, Author of the Night-Side of London, &c. London: W. Tweedie. "When

you have seen one green field, Sir, you have seen all green fields. Let us walk down Cheapside." So said Dr. Johnson, and men of like taste will luxuriate in this volume, which gives much unusual information, and in the liveliest possible way. The reader will greedily swallow the little book, and then, like Master Oliver Twist, ask for more.

TEACH THE CHILDREN. A Sermon preached by the Rev. PHILIP COLBORNE, in the Congregational Chapel, Chapel Field, Norwich, at the Formation of the Sabbath School. London: Jarrold and Sons. A Printed Sermon, "published by request," is too often like a bottle of porter which has been left with the cork out all night—the froth which charmed in the conventicle has changed into flat bitterness by exposure to the air. Not so here. This sermon has the freshness and grace of nature and life. The author evidently belongs to the noble band of the emancipated. May he "give all diligence to make his calling and election sure!" If this be the first time he has used the press, we hope it will prove the first of a long series, every new discourse finding a wider congregation than the last.

THE KINGDOM OF OUR LORD JESUS CHRIST. A Practical Exposition, &c. By the Rev. WILLIAM WILSON. Edinburgh: T. and T. Clark. This is an exposition of certain passages in the Gospels which bring into prominence the chief characteristics of the Christian economy. It deals rather with the results of criticism, than with criticism itself. The author acknowledges his obligations to Trench and Stier, and seems to have inhaled a considerable measure of their spirit. While we cannot profess satisfaction with all the sentiments of the volume, and while the spirit of it is in sooth somewhat too ecclesiastic for our taste, we yet think it in other respects suited for service to a very large class, to wit, to nourish and stimulate the ministry and the more intelligent of the laity.

POEMS. By JOSEPH TRUMAN. London: Longman, Brown, Green, Longmans and Roberts. Mr. Truman has dedicated his little volume to the author of "Festus," whom he calls "friend." This is of itself a kind of recommendation, and the expectation which it awakens will not be altogether disappointed, for there is here some genuine poetry, warm with feeling, bright with fancy, chastened by art.

THE VALOUR OF FAITH; OR, THE GOSPEL IN THE LIFE OF GIDEON. By the Rev. GEORGE ALBERT ROGERS, M.A., London: Wertheim, Mackintosh and Hunt. There is a great gulf between the moral use and the allegoric interpretation of Bible story. Of the former we thoroughly approve; but though Paul furnishes an example of the latter, there are few things so provocative of yawns as the jejune compositions of men unpossessed of his skill. The author of this book likely means well, it will likely be praised, it will likely sell, but if the dedication, in all its pomp of diction and panoply of type, were reproduced on this page, it alone would likely satisfy our readers.

THE WHOLE FAMILY IN HEAVEN AND

EARTH. A Sermon by the Rev. A. LORD, Hersham. London: Judd and Glass. The subject of this discourse is one of transcendent interest, and is here treated with superior ability. Mr. Lord takes a manly and intellectual grasp on his subject, and throws a serious and earnest ring into all his explanations and enforcements.

MELIORA; A Quarterly Review of Social Science. No. 4. Jan. 1859. London: Partridge and Co. We are glad to welcome another number of this young, healthy, and vigorous, periodical. It contains some well-written articles, which you will hardly begin without reading to the end, and deriving instruction and strength. It contrasts remarkably with THE SCOTTISH REVIEW: a Quarterly Journal of Social Progress and General Literature. No. XXV. Jan. 1859. Glasgow: Scottish Temperance League:—of which we say no more.—THE EVANGELICAL REPOSITORY, A Quarterly Magazine of Theological Literature. No. III. March 1858. Glasgow: The Evangelical Repository Office. London: Ward and Co. This Quarterly is the organ of much active intellect and earnest piety. That it is capable of much improvement, even the conductors would probably admit. That it requires amendment is our opinion, which our high estimate of the ability it displays and our sympathy with its lofty aim impel us to utter. With heart unfretted by the *odium theologicum*, and stalwart limbs no longer contending on the low and narrow arena of scholastic polemics, it might, in the free fields of human nature and the Bible, achieve nobler enterprise and win honourable laurel.—

EARNEST PAGES. Leicester: S. Firth. This is put forth as a quarterly organ of "The Christian Bond of Brotherhood," which was formed at York, some eighteen months back, in a catholic spirit, to promote intellectual and moral manhood. The papers in this first number are, it seems, the cream of the smaller publications of the society, and are very readable and healthy. We heartily wish this magazine and the laudable union in which it originated long life and success!—

REPORT OF THE FIRST CONFERENCE OF THE YOUNG MENS' CHRISTIAN ASSOCIATIONS. Leeds and London: Published by the Conference. It appears by the Report that there are already nearly a hundred Associations, in Great Britain and Ireland, of young men, for the purpose of mutual help in education on Christian principles, by means of Prayer-meetings, Lectures, Bible-classes, Libraries, and the like. May the number of associations and members multiply tenfold!—

LECTURE TO WORKING MEN. JESUS OF NAZARETH. By the Rev. GEORGE WILLIAM CONDER. A lecture to working men about Him who for ever ennobled and sanctified the order, and whose Spirit is the only Agent by whom they can individually be ennobled and sanctified. We should like to see these wise and loving words circulate widely among them.




A HOMILY

ON

The True Campaign.

“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand : and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.”—Joshua v. 13—15.

HE divine in Jewish history, is like the divine in material nature,—*emblematic*. Material nature is a symbolical expression of the spiritual realm in its *normal* state. It stands before us as a majestic portrait of a world of perfect spirits, endlessly diversified, yet harmonious; alternating, yet progressive; revolving ever around one centre, and basking in one radiance. In Hebrew history the Infinite Artist gives us a picture of moral mind in its *fallen* condition, struggling to deliver itself. The emancipation from Egyptian bondage; the trying pilgrimage in the desert; the special interposition of Heaven in the crossing of the Jordan; the fearful battles that were fought; and the settling down at last in the promised land;—are all photographs of struggling souls, making their way from the thralldom of sin into “the inheritance of the saints in light.”

Were this the grand, ultimate, end of all these Jewish facts, I should say, that they were worth occurring. Indeed, I know of no worthier, no higher, end than that to which the Apostle alludes, when he says, "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come."*

If the only use of the battles fought, of old, by the Jews, was to adumbrate the moral battles which fallen man must fight, in order to win the ideal of his being, they served no unimportant end in the moral kingdom of God.

Restricting our attention, at present, to this view of the divinely authorized wars of the Old Testament, I shall look upon the scene before us as a picture of man's *true moral campaign*.

The war scene of the text suggests three facts concerning man's true campaign:—That in the true campaign God

* Jericho was a most important place. It was situated at the end of the Jordan valley, and at the mouth of certain important passes leading westward, which Joshua needed to secure before he could lead up his army into the great central division of the land. Unless Jericho were taken and destroyed, the Israelites could not have advanced a step. By special miracle, the bed of the Jordan was dried up to afford them a passage; the descending waters being heaped up at Adam, beside Jaretan, several miles to the north, and the waters below carried on to the Dead Sea. The ark was carried by the priests, in solemn procession, to the middle of the river, till all the people passed over. Everything was done to remind them of the presence and arm of God. At Gilgal, which means "rolling" or "winding," circumcision, which had been omitted in the desert, owing to the violation of the covenant, was administered to the males of the congregation, to "roll away their reproach." At Jericho, the angel of the Covenant appeared to Joshua under a military dress, and title, as the "Captain of the Lord's host," to give him the assurance of his presence in the series of wars now beginning. In besieging Jericho, the ark was carried six successive days round the walls; on the seventh day, seven times;—when suddenly the walls fell down. The inhabitants were put to the sword, the city razed to the ground, and a solemn curse pronounced against any one who should dare to rebuild it.—*Blackie*.

has committed to him a great work : blessed him with a great Leader : and requires from him a great spirit.

I. THAT IN THE TRUE CAMPAIGN, GOD HAS COMMITTED TO MAN A GREAT WORK. Looking to the work now devolving on Joshua for illustrations, we make the following observations :—

First : *It is an onerous work.* The work of battle and bloodshed to which the Sovereign Disposer of life, and the Righteous Arbiter of destiny, called Joshua on this occasion, was *the utter extermination of most formidable antagonists.* The Canaanites were a numerous, opulent, and mighty, people. They were distinguished by the extent of their commerce and the superiority of their navigation. Their colonies were numerous, their influence was great through the world ;—they were masters of the Mediterranean. Against this mighty people the valiant successor of Moses had now to lead on the hosts of Israel, and that for its *entire* extermination. There was to be no half-work, no compromise ;—nothing less than their complete annihilation.

Onerous as was the work to which Joshua was now called, our work in the moral campaign is more so. We live in a world of evil. Corrupt principles, the mighty “powers of darkness,” possess the world we live in. They crowd our spheres of action ; and alas ! they are encamped within us. The work to which *we* are called, is their *entire* extermination, both from *within* and *without*. What Canaan was to Joshua, the soul of every man is to himself,—a promised inheritance ; whose actual possession and enjoyment depend upon the expulsion of the foes. Man, as a fallen being, has virtually lost his soul. He has no command over it : it is in the possession, not of himself, but of evil forces. He must re-conquer it, he must drive out the moral Canaanites, he must “cast down every imagination and everything that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ,” if he would inherit the Canaan of his own soul :—enjoy the

creations of its fancy, the thoughts of its intellect, the streams of its affections, and the visions of its hopes. Nor is this all. He must battle with mighty hosts of evils in the outward sphere of his life, as he finds them in literature, commerce, politics, religion,—in the theories and practices of men. Say, Was Joshua's work as great as this? A beast can kill a man, but it requires a divinely-inspired soul to kill an old prejudice, a corrupt passion, a depraved principle. Mere animal excitement will enable a man to confront his fellow on the field of physical conflict, but the calm, intelligent, moral, valor of the highest type, is needed, in silence and solitude, to battle with moral evils.

Because men have fighting instincts, some argue the rectitude of physical war. This is a great logical mistake. I admit that man has belligerent propensities, but I deny that the natural and right development of those instincts is the destruction of our fellow men. You may as well argue the rectitude of idolatry from the religious instinct, or of falsehood from the poetic instinct, or of unlawful inquiry into other peoples' concerns from the philosophic instinct, as to argue the rectitude of war from the fighting instinct. Has not man other foes to contend with and master? Has not he to battle with the elements of nature, in order to turn them to his use?—with his carnal inclinations in order to bring them into subjection?—with ignorance, crimes, diseases, poverty, in order to help his race? God knows that we have sufficient foes within and without to develop our battling propensities, without murdering our fellow men. I thank our Great Father for endowing us with these war tendencies. Rightly directed they ennoble and bless. All reformers have signally developed this fighting instinct. Luther did so, Knox did so, all great men have ever done so, and must do so. This instinct should not make men wild beasts, but apostles, philanthropists, confessors, reformers. Napoleon III. would have plenty of scope for the development of the fighting instincts of himself and his

battalions, if he would direct his attention to the ignorance, the sensuality, the impieties, and the poverty of his own country; aye, even those horrid smells, that impregnate the air of all the towns and cities of France, are, I trow, sufficient to exhaust the prowess and resources of his empire.

Secondly: *It is a righteous work.* Whilst we are of those “weak-minded and fanatical” men who regard war in general as morally wrong; those particular wars, like the one on which Joshua was now entering, were *righteous*, because God had expressly commanded them. He who is the sole proprietor of all life, has an undoubted right to take it away *when* and *how* He please. To argue the rectitude of wars in general, from the few wars which were of old, undertaken by the special command of God, is to the last degree absurd. It appears to me, that the few divinely authorized wars sustain a relation to the moral domain, analogous to the relation which miracles sustain to the laws of the material universe. They are rare exceptions—a few sovereign interpositions. God’s law in the material world, is, that man should get food by cultivating the soil, that he should cross the sea by properly constructed vessels; but He has been pleased, before now, to feed men by manna, and to conduct them through surging seas on dry land. God’s law in the moral world is, that man should not kill, that all should love as brethren, live in peace, and “overcome evil with good;” but He has, before now, commanded man to slay his fellows. It is not for us to question His right to do so. “Even so, Father,” &c. My position is, that we are not to follow the deviations from His law in either case. What would you think of a man who resolved not to cultivate his soil for bread, but to wait for Providence to feed him, because God once fed the Jews with manna? Or, what would you think of men who would make an attempt to go to America, by walking through the Atlantic, because God once led men through the Red Sea “as on dry land?” But it is just as absurd for men now to attempt to put down evil by war, because God in one or two rare cases

authorized it. A man who murders his son may just as well plead, as a justification of his crime, God's command to Abraham to offer up his son Isaac, as for any modern monarch to plead, as a justification for his wars, God's command to Joshua.

However, be this as it may, the moral war against error, selfishness, carnality, and wrong, in every form, is for ever righteous. The man who consecrates his energies to the downfall of evil, whose life is one earnest struggle against the principalities and powers of darkness, is acting evermore in accordance with the eternal law of rectitude. He is fighting "the good fight of faith," and if he is faithful he shall receive "a crown of glory that fadeth not away."

Thirdly: *It is an indispensable work.* That lovely country which was promised to Abraham, which charmed the imagination and inspired the hope of the pious Hebrew through many an age, could never become the actual inheritance of the chosen people, without this terrible war of extermination. It is so spiritually. Never will you possess the Canaan of spiritual harmony, moral approbation, self-control, uplifting thoughts, heavenly affections, ever-brightening hopes, and free and blessed intercourse with the Infinite Father of Spirits, without the expulsion of all evil from your soul. He only that overcometh shall inherit. Moral thrones and empires on earth, are only won by battles.

The words suggest :—

II. THAT IN THE TRUE CAMPAIGN, GOD BLESSES MAN WITH A GREAT LEADER. As Joshua was now entering on his stupendous enterprize, with a soul, perhaps, weighed down with a sense of his responsibility, a mysterious personage, in the attitude and costume of a mighty chieftain, appeared to him, and with "his sword drawn in his hand," declared himself to be "The Captain of the host of the Lord." The title which this wonderful being here assumes; the fact that he receives worship from Joshua; and his imperial bearing and behest; apart from many other considerations of cogent evidence, are sufficient to sustain the belief, that this Captain of the Lord's

hosts, is no less a personage than the Lord Jesus Christ ; whom Paul designates “ The Captain of our salvation.” *

Taking the description which is here given of Christ as a figurative representation of Him as our *moral* chieftain, three facts are suggested concerning Him in that capacity :—

First : *That as a moral commander He is ever present when needed.* It is not easy, perhaps, to over-rate the anxiety that now pressed on the heart of Joshua, as he looked on the strongly fortified city, and felt himself irretrievably committed to a bloody and tremendous conflict. Methinks I hear the whispering monologues of his burdened heart,—

* This Captain claims for himself divine honour, in ver. 15, precisely in the same manner as the Angel of Jehovah, in Exod. iii., by commanding Joshua to put off his shoes, because the place on which he stood was holy. In chap. vi. 2, he is called Jehovah. For it is evident that we are not to think of another divine revelation there given to Joshua in any other way—as some interpreters suppose ; because, in that case, the appearance of the Captain, who only now gives command to Joshua, would have been without an object. In chap. v. the directions would be wanting : in chap. vi. we should have no report of the appearance.

There can be no doubt that, by the host of the Lord, the heavenly host is to be understood ; and *Hofmann* (S. 291) has not done well in reviving the opinion of some older expositors (*Calvin, Masius*) which has been long ago refuted, viz., that the host of the Lord is “ Israel standing at the beginning of his warfare,” and in asserting that the prince of this host is some inferior angel. The Israelites cannot be the host of the Lord as compared with the host of the Lord mentioned at the very threshold of revelation, in Gen. ii. 1,—which is commonly (Gen. xxxii. 2 ; 1 Kings xxii. 19 ; Neh. ix. 6 ; Ps. ciii. 21 ; cxlviii. 2 ; compared with 2 Kings vi. 27) so called,—which infinitely surpasses the earthly one in glory, and of which the Lord has the name JEHOVAH ZEBAOTH. It is only in two isolated passages of the Pentateuch, that the appellation which properly belongs to the heavenly hosts of God is transferred to the earthly ones ; and that in order to point out their correspondence, and thereby to elevate the mind. In the first of these passages, Exod. vii. 4, the “ host of the Lord ” is not spoken of absolutely, but it is expressly said what host is intended ; “ And I bring forth my host, my people, the children of Israel.” The second passage, in Exod. xii. 41, is similarly qualified, and refers to the first. According to this view of *Hofmann*, the words : “ now I have

“What chance have I of success? This city, with its lofty towers and impregnable walls shows that the people I am about to attack are a mighty people. They are numerous, they are skilled in war, and though divided amongst themselves they will unite against a common foe. The men I am to lead to battle are undisciplined and timid, they are given to murmuring, and rebellions; surely we shall be crushed by this people. How great is the responsibility I have undertaken! These Israelites look to me as their leader,—I stand in the place of Moses. Upon the calculations of my mind, upon the directions I give, and the steps I take, depend the destiny of millions. Am I sure that I am right in entering on this work? Can it be that the common Father of us all, requires me to slaughter the men that reared this magnificent city, and live in this beautiful land? Have I rightly interpreted the communication Jehovah has addressed to me?” Such dark and crushing thoughts as these, we may fairly suppose, now engaged the mind of Joshua. He needed

come” are quite inexplicable.¹ The Captain of the host of the Lord expresses himself thus, as if, by His coming, everything were accomplished. But if he was only the Commander of Israel,—an inferior angel—his coming was no guarantee for success. His limited power might be checked by a higher one. But if the Captain of the host of Jehovah be the Prince of Angels, we cannot, by any means, refer the divine honor which He demands and receives, to Him who sent Him as contrasted with Him who is sent;—the higher the dignity, the more necessary is the limitation. If the honor be ascribed to Him, He must be a partaker of a divine nature.

Jesus not at all indistinctly designates himself as the Captain of the Lord’s host, spoken of in our passage, in Matthew xxvi. 53; *Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων*; This passage alone would be sufficient to refute the view which conceives of the Angel of the Lord as a mere emanation and messenger. It also overthrows the opinion that he is an inferior angel, inasmuch as the Angel of the Lord here appears as raised above all inferior angels.—*Hengstenberg*.

¹ *Seb. Schmid* says: “I have now gone with my heavenly host to attack the Canaanites, and to help thee and thy people. Be thou of good cheer.—prepare thyself for war along with me, and I will now explain to thee in what manner thou must carry it on,” vi. 2, ff.

some special manifestation to reassure him of his duty, to inspire his courage, and to nerve his arm for his terrible mission. And here it is. "He lifted up his eyes, and looked, and, behold, there stood a man over against him with his sword drawn in his hand," &c. So it ever is. Your leader is ever present when needed. The Lord "stood with me, and strengthened me," said Paul.

Secondly: *As a moral commander He is always ready.* He was not only present in the hour of need, but *prepared*. He stood before Joshua "with his sword drawn in his hand," ready in a moment for action. In our moral struggles with the mighty hosts of evil that encompass every sphere of our life, we may often feel disheartened, and say, "Who is sufficient for these things?" but ever let us remember that our Great Chieftain, is ever ready to help us. He stands by our side, and says: "All power is given unto me in heaven and earth. Lo, I am with you always, even unto the end of the world."

Thirdly: *As a moral commander He was all-sufficient.* He is "The Captain of the Lord's hosts." He is the controller of all powers. The forces of the *material* universe are at His command. "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." The stars are his battalions. "He bringeth out their hosts by number, and calleth them all by their names." One memorable day, inspired with confidence in his leader, Joshua, amidst the roar of the battle, the clash of arms, the groans of the dying, the wild shouts of pursuing squadrons, invoked the aid of the heavenly bodies:—"Sun," said he, "stand thou still on Gibeon, and thou Moon in the valley of Ajalon." His Captain heard his voice, stopped the sun as he was sinking in the west, and held awhile the ascending moon to light the scene of battle and of blood. All the forces of the *spiritual* universe are at His command. He is Captain of the hosts of heaven. "He maketh his angels spirits, and his ministers a flame of fire." "Him hath God exalted, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on the earth, and

things under the earth." "He hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS."

With such a chieftain as this shall we fear our enemies, or can we fail in the battle? Defeats in moral struggles arise either from the want of a true leader, or from unfaithfulness to his directions. In the moral campaign there is but one chieftain that can insure victory to his soldiers, and that is Christ. Not one has ever fallen who has fought faithfully under His banner. Brothers, let us take heart. The frowning ramparts, the immense multitudes, and the deadly malignity, of our foes, need not depress us. "The Captain of the Lord's hosts" is with us, and if we fight under His standard we shall become "more than conquerors."

III. THAT IN THE TRUE CAMPAIGN GOD REQUIRES A GREAT SPIRIT. The spirit which Joshua now displayed was characterized by attributes of greatness:—it was a spirit of indomitable valor, reverent enquiry, and of serious obedience.

First: *He displays a spirit of indomitable valor.* Joshua, instead of being frightened by this wondrous and warlike person, who "stood over against him with a sword drawn in his hand," walks up to him, confronts, and addresses him:—"Art thou for us, or for our adversaries?" This valorous spirit, to ascertain our true position, to find out who are really our friends and who are not, to look difficulties fully and fairly in the face, is essential to victory in all our moral encounters. This courage is as rare as it is intrinsically valuable, and essentially needful. Men, who are famed for brute bravery, whose daring on the field of human slaughter, attracts the attention and wins the plaudits of empires, are often the meanest cowards on the field of moral conflict. They are afraid to ascertain their true condition, afraid to confront their prejudices, their pleasures, their habits, their associates; afraid honestly to put to every object that comes within their moral vision, the question "Art thou for us, or for our adversaries?" But this is the courage we want, this is the courage we honor, this is the courage we

must have before we can win one victory in the battle of life.

Secondly: *He displays the spirit of reverent enquiry.* As soon as he discovered that this extraordinary personage was no other than "The Captain of the host of the Lord, he fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?" It was not until he ascertained the high dignity of this chieftain that he worshipped. So long as he had the notion that He was but a man, he stood as a man before him. But the moment the idea that He was Jehovah penetrated him, he reverentially prostrated himself at His feet, and implored direction. "What saith my Lord unto his servant?" This is the true spirit. Paul had this. "Lord, what wilt thou have me to do?" I am ready to do whatever thou commandest,—ready to sink all my personal wishes and feelings in Thy will,—to consecrate all my powers to Thy service. This is the spirit with which to enter successfully on the battle against our spiritual foes. With it victory is certain, without it defeat is inevitable. Martial bravery is often associated with moral cowardice.

Thirdly: *He displays the spirit of solemn obedience.* "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." On whatever place we stand it is holy ground, because God is present. The consecrating of places, as practised by some communities, is a relic of superstition, an offence to reason, and a misrepresentation of Christianity. The ground on which the Temple stood for ages, Tabor, on which the bright cloud of glory shone, the Hill, on whose brow the blood of Messiah fell, the Grave in which the Redeemer slept, are places no more sacred in themselves than those wild hills of nature on which no human foot has trod, and from which no human spirit has ever breathed a prayer. The great universe is a consecrated temple; the Eternal Spirit fills all. Did men realize everywhere and in everything the presence of God, they would feel all places and objects to be holy. Consciousness of His

presence is a sacred feeling, and wherever this is most experienced, in prisons or palaces, in wildernesses or Edens, man will, by the law of mental association, *feel* the place to be most holy. Did we always feel His presence, we should walk this earth with reverent and solemn step ; feel that—

“Life is real, life is earnest;”

and that the great end and blessedness of our being consists in working out the will of the Great ALL IN ALL.

Brothers, do you realize this moral campaign? When I speak of our moral life as a battle, I am not figurative in my speech. The material wars that have destroyed empires, dyed oceans in blood, covered the earth with slaughtered armies, and filled the air with the groans of the dying, and the shrieks of the widow and the orphan, you may sooner call figurative, than this moral war, to which every man is committed. Verily this war is the most terribly real, though, alas! but little realized. He, whose spiritual eye is opened, will see himself in a vast field of awful conflict. He will see mighty armies of evil spirits and forces marshalled against the souls of men. He will see the banners of iniquity floating in every social breeze, the frowning ramparts of sin on all hands casting their gloomy shadows on his path; and slaughtered souls he will discover lying in all directions. The din of conflict, the martial strains of depravity, and the frightful yells of lost souls, will fall in horrific tones on his ear. This is the scene about you. Would you be a hero in the strife? Then put yourself under the command of the “Captain of the Lord’s host.” He will lead you on from victory to victory. His victories are *real*. They are not over the body which is the mere instrument of the man;—they are over the soul,—the man himself. He who subdues the mind is the only true conqueror. His victories are *merciful*. It is love that nerves His arm. He strikes not to wound, but to heal; not against life, but against its evils and its curses; not to destroy but to save. Every blow He gives is to crush an evil, and to save a soul.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FORTY-NINTH.—Matt. xv. 1—10.

SUBJECT:—*Traditional Religionists.*

Continued from page 296.

THE remarks which we have already made on this passage, must be taken as a sufficient introduction to the subject.

We have already pointed out the two remarkable things which are displayed in this fragment of evangelical history; namely, moral rectitude in connexion with conventional sin, and conventional rectitude in connexion with moral sin. The former, appears in the conduct of the disciples in disregarding the tradition of the Elders; the latter, in that of the Scribes and the Pharisees, who, although most vigorous in their attention to the external proprieties of religion, are here denounced by Christ as violators of the great principles of morality and godliness.

Now, we will take these Scribes and Pharisees as they appear here, as the types of a large class of men who are found in the Churches of every age; a class which we call **TRADITIONAL RELIGIONISTS.**

The passage leads us to notice three things concerning them:—

I. THEIR MISERABLE SPIRIT, AS DISPLAYED BY THEMSELVES. Their spirit, as displayed here, was marked by hollow punctiliousness, captious officiousness, and impious assumption.

First: *They display a spirit of hollow punctiliousness.* The only thing they noticed in the conduct of the disciples of Christ, and the only thing about them in which they felt any interest was, their disregard of one little point of ceremony—namely, the “washing of hands.” The divine spirit His disciples breathed, their high-toned conversation, the holy principles on which their character was organized, the honesty and honor, the rectitude and religion, that rung in their utterances and shone in their lives, went for nothing in the estimation of these hollow-hearted traditionalists. The clean heart was nothing to them, the clean hand was all they thought of. Thus it has ever been with their class—the letter is exalted above the spirit, punctilioes above principles. It matters not how good a man is, he may be as earnest as Paul, as meek as John, if he belong not to their sect, subscribe not to their tenets, respect not their canons and rituals, they are nothing, they are worse than nothing, they are heretics, deserving nothing but denunciation and abuse.

Secondly: *They display a spirit of captious officiousness.* What business had they to interfere with the disciples? Why could they not leave these good men to pursue their own course and regulate their own conduct? It was the cavilling spirit which inspired them. Your traditional saints, the men who live in dogmas and ceremonies, have always displayed this spirit of cavilling interference. Show me the member of a Church, who is more taken up with the forms and proprieties of religion, than with its spiritual importance and claims, and you will show me a man, whose captious spirit is ever disturbing the harmony of the fellowship to which he belongs. It is an historical fact, that those sections of the Christian Church which pay most attention to form and ceremony, are the most censorious in their spirit, the most bitter in their sectarianism, and the most successful of agents in creating schisms in the ranks of the good.

Thirdly: *They display a spirit of impious assumption.* Their every interference implied a feeling, on their part, of authority on such questions. They act as if they were the judges of character, the arbiters of destiny. Why this arrogance? Simply because they were traditionalists. They lived in the mere externalities of truth and godliness. They had not penetrated the spirituality of things. To use language we have elsewhere employed, we ask, Who are the men who have ever been the most ready to arrogate to themselves this power?—the most ready to arraign and punish their brethren for heterodoxy? Have they been distinguished either by great spirituality of soul, liberality of thought, or a philosophic insight to the laws of the mind, the doctrines of the Gospel, and the principles of God's administration? No; they have been men whose conceptions have been narrow, superficial, material, men whose gospel has been a little bundle of crude notions, attractive to the thoughtless, but, verily, repulsive to all other minds.

Such, then, is the spirit which these traditional religionists displayed in the days of Christ, and such is the spirit their class has ever displayed. In denouncing these Scribes and Pharisees, let us remember we are not denouncing obsolete characters; they are living now.

The passage leads us to notice:—

II. THEIR ARROGANT ASSUMPTION, AS IGNORED BY THE DISCIPLES. The disciples were *true* men, and they practically set at nought the punctiliousness of these religionists. To wash hands, when at meat, was not only a harmless custom, but proper and useful on material and social grounds; had it rested merely on these grounds, the disciples would undoubtedly have respected it. But these Scribes and Pharisees had exalted it to a religious ritual, had invested it with a superstitious importance. On this ground the apostles repudiated it. We will make two remarks on the conduct of the disciples here:—

First: *It was justifiable.* The fact that Christ instead of intimating in the slightest degree that the disciples were wrong in neglecting this rite, criminales and denounces their accusers, clearly shows that they had done no wrong. We are always justified in disregarding a custom or ordinance, in itself innocent, and in its place useful, when raised to an unnatural position and clothed with an unnatural importance. The brazen serpent was good as an emblem, and should be studied, but when regarded as a god, it became a curse whose destruction was a duty. We remark :—

Secondly: *That it was natural.* The more men's souls advance in a knowledge of spiritual principles, and a sympathy with God and the universe, the more indifferent they naturally become to the mere letter and etiquette of religion. Ecclesiastical rubrics, like the shell of the acorn, will remain intact until the germ of spiritual life within begins to grow, and as it grows it will burst the shell and leave its remains to rot in the dust, while it rises into the open air and struggles towards the sun. Thus the Hebrew Christians left Judaism; thus the Reformers left Popery; thus the Puritans, and in later times, Wesley and Whitfield, with their followers, left the Anglican Church: and thus now, there are rising spirits in every Church that are practically indifferent to its little points of ceremony and minor shades of creed.

The passage leads us to notice :—

III. THEIR HIDEOUS CHARACTER, AS UNMASKED BY THEIR JUDGE. “Christ answered and said unto them, Why do ye also transgress the commandment of God by your traditions? For God commanded, saying, Honour thy father and mother. He that curseth father or mother, let him die the death,” &c. The appeal of Christ shows four things concerning these Scribes and Pharisees :—

First: *That however orthodox they appeared before men, they were heretics in the sight of God.* These men prided themselves on the accuracy of their religious opinions; they were regarded as authorities in such matters: like the

technical theologians of every age, they would have it believed that they had fathomed the depths of all truths essential to human belief and practice. But, notwithstanding this, they were heretics that understood not the A. B. C. of true theology. They had no *experimental* acquaintance with the principles of rectitude and godliness. Nay, so far from having any practical knowledge of these, their traditional views led to their utter disregard—they “transgressed the commandment of God by their tradition.” A mere traditional faith is not merely a substitute for, but an obstruction to, all spiritual belief. Traditional faith is, indeed, “the letter that killeth.” How many in the Church, in these times, are to be found who hold, traditionally, the doctrine of the trinity, election, justification by faith, &c., who, in the name of religion, will coerce conscience, sanction war, defend slavery, and develop a spirit, mercenary and mean, selfish and sordid? Moral heresy is often associated with intellectual orthodoxy.

The appeal of Christ shows :—

Secondly : *That however socially upright they appeared before men, they were dishonest in the sight of God.* Christ gives a case here to show their moral unsoundness, and to prove that by their traditions they did transgress the laws of God. “But ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.” Observe here, two things :—(1) *The divine principle of duty.* This principle is, that it is the duty of children to honor their father and mother. The word “honour” does not mean merely a sentimental sympathy, or a respectful behaviour, or an external obedience, but includes a care and maintenance of the parents, should it be required. A reference to 1 Timothy, v. 3—17, will show that this is included in the word “honour.” This duty is enjoined by a fearful penalty—“He that curseth father or mother, let him die the death,” &c. : that is, let him surely

die. The word "curse" must be regarded as standing in contrast with the word "honour." This divine principle of filial obedience is congruous with the dictates of reason and nature. That having derived our being, support, protection, and all the blessings of early life, from our parents, we should return such obligations by ministering to their comfort, should they require it, is a duty unmistakably clear and absolutely binding. Observe (2) *The violation of this divine principle by these traditionalists.* "Ye say, Whosoever shall say to his father or his mother it is a gift," &c. The gift here, refers to what Mark calls "corban," which means something devoted to the service of God. Property thus devoted went to the coffers of those who had the conduct of the religious institutions of the country. These Scribes and Pharisees were interested in such donations, and the selfishness of their class forged the tradition, that if a child devoted his property to religious uses, he was "free" from the obligation to support his parents. The property once devoted could not be recovered,—it was "corban" for ever. Thus by their tradition, they violated this principle of filial obligation. In the name of religion, they extorted from children the property that should have gone to the succour and support of indigent parents. Such pious frauds have, alas! been too common in every age. Property that should have gone to feed the hungry and clothe the naked, has, by traditional religionists, been employed to build costly cathedrals, to support ritualistic pageantry, and feed plethoric priests. The appeal of Christ shows :—

Thirdly : *That however religious they appeared before men, they were infidels in the sight of God.* "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me." They were confirmed hypocrites. And the case here referred to by Christ, of turning property, which morally belonged to needy parents, to their own use, and that in the name of piety, was but one of the many proofs of the fact. The language here quoted

from Isaiah, most aptly describes their character.* They had no heart. They were verily religious in the estimation of society. They were not "as other men are, extortioners, unjust, adulterers." They fasted twice in the week, and gave tithes of all they possessed. They were punctual in all their religious devotions. Most pious men were they before the eye of the world. But to God's eye they were *infidels*, moral atheists:—"their heart is far from me." Their religion was nothing but sound and form. These traditional religionists are practical atheists. They are "without God" in the heart. There is no atheism so bad as the atheism of the mere lip-worshippers in the Church. The mere theoretical infidel you may vanquish by argument, but all your reasoning goes for nothing with the lip-worshipping infidels. I believe that if there was no moral atheism in the Church, there would be no theoretical atheism in the world. Every worshipper would be such a living witness for God, that bold infidelity would everywhere turn pale, and die. The appeal of Christ shows:—

Fourthly: *That however valuable their religion appeared before men, it was utterly worthless in the sight of God.* "In vain they do worship me, teaching for doctrines the commandments of men." "They paid," says Bengel, "little regard to the commandments of God, and that little they defiled by observing the commandments of men." No doubt, those men were regarded as model saints, and the conservators of public religion. But to Him that searcheth the heart their religious services were utterly worthless. "In vain do they worship me:" there is no heart in their devotions, and therefore no virtue. "God is a spirit, and they that worship him must worship him in spirit and in truth."

* Between the passage, as given here, and as found in Isaiah xxix. 13, there is a little difference: "since this was taken from the Greek Septuagint, and not from the original Hebrew, the declaration of Isaiah is introduced not as implying the fulfilment of a prophesy, but as a description given by the prophet of his time, which was applicable to the Jews of that period."

Brother, "in vain" is thy theological creed, however scriptural its basis and philosophical its structure; "in vain" is thy ecclesiastical polity, however it may accord with the principles of the New Testament, and be adapted to Church edification and order; "in vain" are thy forms of devotion—thy hymns may breathe seraphic piety, thy liturgies may be inspired, thy prayers may be fashioned after the great model prayer; "in vain" is the punctuality with which thou attendest to religious services, and the propriety with which thou dost join in the exercises of the great congregation:—In vain all, and for ever in vain, if thy "heart is far from God." In all thy religious engagements thou art only sowing the wind, and thou wilt reap the whirlwind.

Germs of Thought.

SUBJECT—*Sin its own Punishment.*

"Your sin will find you out."—Numb. xxxii. 23.

Analysis of Homily the Three Hundred and Sixtieth.

"YOUR sin" * * * "You." It seems necessary to lay the emphasis on these words, because they contain the very point on which men are so sceptical. "My wrong, my sin, may work mischief and misery to others, but not to *me*; I will contrive in such a way as to prevent *that*." "I will hide myself so that my sin shall not find *me* out." And there is much in the present state of things which seems to favor this. The consequences of a man's sin are often, and for a length of time, felt by others rather than himself. The anxious husband has to bear the burden laid on him by the thriftless wife, the widowed mother, that which is imposed by the extravagance of the thoughtless son. The sin, so to speak, born into life, leaves its proper parent, travels sometimes

far away, finds out the innocent and afflicts them; but nevertheless in due time it will come home to the sinner himself. Sooner or later it will "find him out." And the length of time that may elapse between the sin and its punishment, makes in the end no difference. The debt of longest standing has the largest accumulation of interest. If the gods move "with leaden feet," they "smite with iron hands." Sometimes a sin committed appears to pass on (not in its consequences merely) from hand to hand, circulating as money does; each utterer of the base coin, getting in exchange for it some portion of the goods (?) sold at this or that stall of the great "Vanity Fair."

"There's not a crime
But takes its proper change out still in crime
If once rung on the counter of this world:
Let sinners look to it."

There are some instances, perhaps, in which having marked a piece of money before you parted from it, it has come back to you years afterwards, your own mark still upon it. What in this instance is a rare exception, is the rule of God's government as respects our moral life; our deeds come back to us: let them circulate the wide world over, they find us out at last. And because this is so, for good as well as evil, let each man, as he shapes his deeds, and sees them ready for the common currency, ask himself,—“Whose is this image and superscription?”

But let us look at our text in the light of the narrative in which it is found.

The tribes of Israel are on their way to the promised land, but as yet the Jordan rolls between them and it, and when this is crossed, there are many and sore battles to be fought. The children of Reuben, and of Gad, already prosperous in their worldly substance, and shrinking from encountering toil and danger with their brethren, propose to Moses, Eleazar, and the princes of the congregation, that they shall dwell in the land already possessed, (Ataroth, Dibon, Jaazer, &c.) leaving their brethren to cross the Jordan and win for them-

selves the land on the other side. This proposal being condemned by Moses, and the proposers rebuked, they substitute for it another: viz., that in the place where they now are, they shall build sheepfolds for their cattle and cities for their little ones; but that they will go over Jordan with their brethren, fight with them the battles of the Lord, and only return to their families and their flocks, when every man in Israel shall have inherited his inheritance. To this Moses at once assents,—declaring the children of Reuben and of Gad to be guiltless if they carry out this purpose; but at the same time solemnly warning them that if they at all evade this, or fail of it—if they fall back on their previous unworthy proposal—their “sin will find them out.”

Let us see what was involved in this their first intention, and in what way, if allowed to develop into action, it would work its own punishment.

I. HERE WAS THE SIN OF SELFISHNESS. “Bring *us* not over Jordan.” “Go, you Moses, you Eleazar, and you, ye princes of the people; take with you also the multitude of our brethren, but leave *us* in quiet enjoyment with our families, in peaceable possession of our flocks!” A distinct deliberate proposal, involving schism in the body, separation, isolation, to carry out mean and selfish ends. How often has the same, in substance, been repeated since then? James and John would fain secure to themselves advantages over their brethren, as Reuben and Gad over theirs. “Master, grant unto us, that we may sit one on thy right hand and the other on thy left hand in thy kingdom.” Others must do as they can, but give to us the chief places.

Observe, too, in the case before us, how this selfishness discovers itself in connexion with a goodly measure of prosperity already attained. “This is a place for cattle, and thy servants have cattle.” Prosperity hardens the heart, makes men slow to perceive the claims their brothers have upon them, but quick to grasp at all circumstances which seem to their own advantage. “Cattle, and a land for cattle!”

Quite an opening in providence ! Quite as much so, certainly, as many of our selfish schemes, piously so called ! Ah ! their openings in Providence :—Lot had one of them when he parted from Abraham, and went to the well-watered plains—he and *his* cattle. Let us pause ere we embrace them, for however much we may try to hide ourselves behind these pious phrases, our sin in the end “will find us out,” as it certainly would have done these tribes in Israel had they persisted in it. For there is nothing that brings with it its own punishment sooner or more certainly than selfishness.

Moses was as surely consulting the true interest of these children of Reuben and Gad, as that of their brethren, when he refused the request. For, suppose it had been granted ; though things might have gone well with them for a time, yet in the end, cut off by their own act from sympathy and aid, exposed to the attack of numerous foes, they would have reaped the bitter fruit of what they had sown : and so throughout life, no one more fails of his end—no one more certainly brings on himself what he seeks to avoid, than the selfish man.

Naturally, we are all of us, at times, at least, making this proposal, that our brethren should ford the river, and fight our battles for us, leaving us at our ease. We are all tempted to secure for ourselves the best places, the thrones, and to leave to others the footstools. We are all selfishly conservative in reference to the good things we have—“*the cattle* ;” if we strive against the temptation—if we put away from us the unworthy thought at the rebuke of Moses, at the teaching of Christ, and so share in the toil, the danger, and the risks with others for the common cause,—well ; but if not, if we fall back on the mean and selfish—then let us be sure of this, our “sin will find us out.”

II. THE SIN OF COWARDICE TOO, WAS PROBABLY HERE. “Wherefore discourage ye the heart of the children of Israel ?” “Thus did your fathers when I sent them from Kadish-Barnea to see the land, * * when they went up to

the valley of Eshcol." And this very cowardice which led them to shrink from duty, and magnify the danger in that direction, would blind them and expose them to it in another. Men respect a bold bearing, but timorousness provokes insult, and invites attack. Christian, for a moment, entertained the notion of turning away from the foul-fiend Apollyon, but in time he bethought him, that he had "no armour for his back." How often this wretched cowardice betrays us, and makes us sport for the mocking world. What by timid concealment, by the utterance of half truths, by mental reservations, we try tortuously to avoid, we find ourselves suddenly surrounded by, and feel, when too late, that a straightforward, manly course would have borne us through. Be sure of this, the sin of cowardice will "find you out." "Fear a nettle and touch it tenderly, its poison shall burn thee to the shoulder; but grasp it with a bold hand, is it not a bundle of myrrh? Betray mean terror of ridicule, thou shalt find fools enough to mock thee; but answer thou their laughter with contempt, and the scoffers will lick thy feet."

III. HERE WAS THE SIN OF INDOLENCE. "Shall your brethren go to war and shall ye sit here?" It would no doubt have been pleasant to do so, but the very indolence that kept them from the war would in its development have brought poverty upon them as "an armed man, and want as one that travelleth." It would have issued in failure among their flocks and herds, mildew and wasting in their harvests. Nothing more certainly than indolence cuts itself off from the care and enjoyment it seeks. It grows too so strong by yielding to it, that at length freedom from toil ends in bitterest bondage. If you are indolent in things temporal—in things spiritual—be ye sure of this, "Your sin will find you out."

IV. HERE WAS THAT IN WHICH ALL OTHER SINS MAY BE SUMMED UP. The great sin of disobedience to God. He had

commanded, and they, from selfishness, from indolence, cowardice, shrunk from the command. How plain is the command to us to day to obey the Gospel, to deny ourselves, to "fight the good fight of faith," to "work while it is called to-day!" but selfishness, cowardice,—the love of ease, in many cases, hinder. If you would conquer self, it must be at the cross of Christ, if you would wage a good warfare it must be with Him for your Captain: and if you ask "What shall we do, that we may work the works of God?" the answer is—"This is the work of God, that ye believe on him whom he hath sent into the world." If you will do "this thing," ye shall indeed "be guiltless;"—but if not, then be sure "your sin will find you out."

J. W. LANCE.

Newcastle-on-Tyne.

SUBJECT:—*The Heart of Stone; or, the Soul without Religion.*

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezekiel xxxvi. 26.

Analysis of Homily the Three Hundred and Sixty-first.

THE analogies which exist between the soul, generally, and the unregenerated soul, particularly, and the stone, are both numerous and important.

I. THE SOUL OF MAN IS, LIKE THE STONE, A MYSTERY. Here is a stone; But what is it? I see it, weigh it, and feel it: But what is it? Color, weight, and tangibility are not entities. These are mere qualities which belong to entities. By these qualities we may recognize the entities and form an opinion respecting them. In this sense, the

stone—itself a mystery, may be looked on as a type or picture of every soul, saved or unsaved. Every soul feels, reasons, and thinks;—and yet the soul is neither feeling, reason, nor thought: these are mere qualities which belong to the soul in every state, but form no part of its essence. By these, we recognize the spiritual entity, and form an opinion respecting it. In itself it is a mystery.

II. THE SOUL OF THE UNREGENERATE, HOWEVER, IS, LIKE THE STONE, VERY HARD. All stones are not equally hard; rough hardness is a characteristic of each. Neither are all souls equally without feeling or moral susceptibility; though all are sadly deficient in this respect. This is illustrated—(1) By the cruel practices of Pagan nations. Infanticides, parricides, self-torture, human sacrifices, Sutteeism, &c. (2) By the indifference of those who are not Pagans—even Christians, to the welfare of others. There is a world of selfishness in the Church. Many have entered the Church for selfish purposes—to secure secular advantages on earth, and heaven at last. As they take up religion to get to heaven themselves merely—for gain, they care little or nothing for the condition of others. (3) By the difficulty invariably found of awakening the soul to an earnest enquiry for its own personal and highest interest.

III. THE SOUL OF THE UNGENERATE IS, LIKE THE STONE, NOT WHAT IT ORIGINALLY WAS. The stone is hard; but it was not always so. From the form of its elemental parts,—the minute particles that form it, I see it has not been always as hard as it is now. Here, in this part of it, you see a fossil—the track of a reptile, the scales of a fish, the shell of a mollusc, the bark of a tree, or the leaf of a flowerless plant. This stone must have been soft when the reptile crawled upon it, the fish swam in the water above it, leaving its scales upon the mud beneath—when the aquatic snail left behind it its silicious home, and when the tree fell or the leaves were scattered. Every pebble or grain of sand was

once a part of a great rock, and that rock itself a soft material: but heat, pressure, and time combined, made it *hard*. Even the flint existed in a soft and pulpy form. It is composed for the most part of the debris of animals, minute, but mighty, which once lived and formed calcareous shells from the ocean waters. They all perished in their turn, and were buried in the sponges which then lived on our shores. In process of time they were hardened into flints. Similar is the history of your soul, my unregenerated brother. It was once soft, tender, and full of feeling, though now it is hard. This is proved—(1) From the universal traditions of men. All nations have their notions of a golden age that is past. (2) From man's intuitive ideas of the moral nature of God. We cannot conceive it possible that such an unfinished mass of heterogeneous elements as man is proved to be—combining the highest intellectual glory with the lowest animal degradation—should come from the hand of God just as he is. (3) From the infallible testimony of the Scripture, "God made man upright," &c.

IV. THE UNREGENERATED SOUL HAS, LIKE THE STONE, BEEN GRADUALLY HARDENED. Whatever tendencies to evil are bound up in the heart of a child, this I venture to affirm, no man is born a monster. Even Nero, who assassinated his mother, set fire to the Roman Capital, and brought to an untimely grave in misery, thousands of men, women, and innocent children, had once a tender heart, like others. It was *gradually* hardened. "Would to God I could not write?" was his feeling exclamation once when a death warrant was presented to him for signature.

V. THE UNREGENERATED SOUL, LIKE THE STONE, BEARS IN ITSELF A FAITHFUL RECORD OF ALL THE POWERS WHICH HAVE HELPED TO MAKE IT WHAT IT IS. In the stone, some of its particles are spherical; showing that, once, after having been broken from the mother rock, they were for centuries under the action of flowing water; others are crystal-

lized, showing that once they were in a state of solution ; others, are organic, showing that they were once the seat of vegetable or animal life. In the form and composition of these particles we find a record of the various changes through which the stone has passed, as well as the numerous influences which have been at work in the effecting of those changes. Could we only understand the mute language eloquently uttered, a history of the world, for ages, chemically, botanically, and zoologically, might be constructed from a single stone. The soul of man is similar. In eternity, it may be possible to trace distinctly in every soul in heaven or hell a faithful record of all the influences, which, on earth, have ever tended to elevate or degrade it. Our own power of vision may be sufficiently strengthened in the future to conduct with ease such a wonderful analysis. The influence we now exert, great or small, good or evil, will *never* cease to act. The fluttering of the insect's wing, in the calm of Summer or in the Winter storm, alters the atmospheric current, and the relative position of every material particle in the universe, as truly and in proportion to the moving force, as the peal of a thousand thunders—the shock of the earthquake which covers continents with ruins, or the rupture into a million of fragments of a planet in its course. Our actions also, make indelible impressions by means of air, light, heat, electricity, and moral and intellectual laws, upon others both near us and afar off. We may yet trace our own words and deeds in souls, like fossils in the stone—in souls eternally ruined or made for ever blessed. As every scene we witness makes an indelible impression on the retina of the eye, so that when it is mentally reproduced by the imagination, a faint outline is visible in the eye itself ; and, as the last scene the dying man beholds, remains imprinted on the retina until the very remembrance on which the scene is drawn be disintegrated and dissolved by the process of decay, so the various powers which have acted on the soul and aided its upward or downward motion will remain for ever, and may be yet legible on its very structure.

VI. THE UNREGENERATED SOUL, LIKE THE STONE, MAY BE SOFTENED BY THE APPLICATION OF APPROPRIATE ELEMENTS. The flint may be reduced to pulp, by chemical re-agents, and moulded like the clay, to any form. The hardest metals may be dissolved. So may also the hardest heart. *The love of Christ* is the dissolving element for souls. If your heart is hard, my friend, go to the bleeding Saviour. Let His dying love but touch its hard material, and in a moment it will become soft and tender, and may be moulded by the grace of God into the image of that Saviour Himself.

EVAN LEWIS, B.A., F.R.G.S., &c., &c.

Rothwell, Northamptonshire.

SUBJECT:—*The Resurrection.*

“The same day came to him the Sadducees, which say,” &c.—Matt. xxii. 23—32.

Analysis of Homily the Three Hundred and Sixty-second.

IN this narrative of our Lord's encounter with the sceptics of His day, four things claim our notice:—*The objection. The refutation. The argument. The limitation.*

I. THE OBJECTION. The objection of the Sadducees, although illustrated by an extreme case, was on their grounds perfectly legitimate. They urged the confusion which must result from relationships, which in this life are successive, becoming at the resurrection contemporaneous. Exactly analogous to this is a difficulty propounded by some at the present day, based on the fact that the particles composing the living body are perpetually changing: whence it has been asked—If a soul has been vitally united to many successive sets of atoms, to which of those sets shall she be united in the resurrection? “*for they all had her.*”

II. THE REFUTATION. The reply of our Lord disposes at once both of the ancient and modern difficulty. Having reminded His opponents that an explicit revelation from God bars all objection, and that to assume such and such consequences as inevitable is to limit the resources of omnipotence to our own contracted notions, He proceeds to declare the fallacy of their suppressed premises—that a resurrection necessitates the renewal of all the conditions of the present life. On the contrary, He assures them that those marital rights, which seemed to them involved in such hopeless confusion, will exist no longer. In like manner it may be replied to the modern objector that, if the change of particles alluded to does not interfere with the present identity of the body, much less can we affirm it to preclude the perpetuation of that identity under conditions totally unknown to us. For anything we know, atomic identity may form no feature in the resurrection body.

III. THE ARGUMENT. The argument propounded by our Lord in proof of a resurrection rests on the words addressed by Jehovah to Moses from out of the burning bush. In it we remark two peculiarities. (1) That this affirmative argument is not drawn from anything in man's own nature, but *from his relationship to the Everlasting*. This is high ground, and it is the only safe ground. Who that has studied the subtleties of metaphysicians about immateriality and indestructibility has not felt a painful misgiving as to the soundness of such evidence on which to rest an immortal hope? After all the labored pleadings does not the thought intrude—"That which has had a beginning may have an end?" Hence heathen theories of immortality have mostly leaned for support either on Platonic pre-existence, on the one hand, or on Oriental absorption, on the other. It is only when we leave our dialectics and turn to the moral evidence, and see in the many triumphs of guilt and sufferings of innocence the necessity of an after-death retribution, that the mind attains anything like satisfaction on the subject. And what is this,

but an argument based on the moral character of God as reflected from the conscience of man? If therefore the general consideration of suffering virtue and successful crime demands a future adjustment, much more does the fact of a Divine Covenant instituted with individual man, and of which the promises remain yet to be fulfilled, demand a future life for its realization. Such a Covenant existed between Jehovah and the Patriarchs. At the time of Moses this covenant existed still. "I AM the God," &c.—not "I *was* the God," &c.* But they had slept in the cave of Machpelah for several centuries. Yet they had sought a better country—a fatherland, and in faith they died, "not having received the promises;" "wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. xi. 13—16.) This then is the Christian argument for immortality; the promise of Him who cannot lie. "Because I live, ye shall live also." Vital union with Him, who being Himself already "raised up from the dead by the glory of the Father, is become the first-fruits of them that slept." (2) We notice that our Lord's doctrine of immortality includes the resurrection of the body as a necessary part of the endless life of humanity. These promises belonged to the Patriarchs, not as disembodied spirits, departed souls, ghosts, shades, but as MEN—creatures consisting of both body and soul. In body and soul, therefore, must they finally receive them. Herein the Gospel far outsoars the loftiest flight of human philosophy. Unassisted reason could only suggest the probability of the soul's surviving the death of the body. The oracle, which Revelation writes "with an iron pen and lead in the rock for ever," is, "In my *flesh* shall I see God." This is the broad line of demarcation which distinguishes the immortality of Christian faith from that of philosophic speculation; and it must not be lost sight of. For the leaven of Platonism still works amongst us, as it did in the early days

* Although, as customary, the substantive verb is not expressed in the Hebrew, yet its very absence proves this to be the tense.

of the Church. And though it may not in the majority of minds run to the extreme of resolving all history into myth, all prophecy into allegory, and all objective doctrine into subjective sentiment, yet there is danger of its substituting a vapid, misty, pseudo-spiritualism, for that vivid realism which characterizes Revelations in every page.

IV. THE LIMITATION. This is important. The Saviour's argument refers not to the universal resurrection belonging to man generically, but to "the resurrection of life" belonging only to those who are in covenant with God in Christ. This is clear from the parallel passage, Luke xx. 35, 36, where it is called, "the resurrection *from* the dead." Respecting "the resurrection of condemnation" we do not now enquire: it would seem to be the eternal consummation of death, rather than any proper reviviscence. But that was not the resurrection which the blessed Emmanuel came to declare; and as the Sadducees' objection lay against *any* resurrection, it was sufficient for its refutation that "the resurrection of the just" should be demonstrated; leaving our Lord at liberty to pass over its terrible opposite as a theme repugnant to His world-wide love for man. Now, without at all entering into the question of the two resurrections spoken of in Rev. v., it is most certain that a resurrection of peculiar blessedness is promised to God's chosen people, quite distinct from that which the general work of Redemption ensures to all men. This is no millennarian dream, but a cardinal truth of our holy religion. "This," said Jesus, "is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." When St. Paul, shaking from him all things else as dross, pressed forward with all the eagerness of his strong soul, "if by any means he might attain to the *out-rising from among the dead*," (τὴν Εξανάστασιν τὴν ΕΚ νεκρῶν) * he must have had in view something more

* Philipp. iii. 11. (Scholz.)

than the common destiny of all men. And when the old Confessors did not accept deliverance "that they might obtain a better resurrection," they are represented, not as fanatics, but as exemplars of Divine faith. This then is the "living hope" of the true Christian, and of him alone. To him the resurrection is but the consummation of that conformity to the Divine Head, which by faith has already commenced in his soul. He is heir, with "faithful Abraham," "of the covenant of promise." But such a hope belongs not to those, who, "without God in the world" are "dead in trespasses and sins;" for "God is not the God of the dead but of the living."

E. J. J.

SUBJECT :—*The Christian's Spirit Life.*

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John vi. 57.

Analysis of Homily the Three Hundred and Sixty-third.

EVERY kind of life is subject to law, and is more or less perfect as it is conformed to that law. The life of the "*Man, Christ Jesus*," as exhibited in these words, thoroughly regulated by the same law which governs the Spirit-life of the Christian.

I. IT IS ABSOLUTELY DEPENDENT ON THE FATHER. This implies three things:—First: *From Him it is derived.* "I proceeded forth and came from God. The living Father sent me. As the Father hath life in himself, so hath he *given to the Son* to have life in himself." Secondly: *By Him it is sustained.* "I live *by the Father*; the Son *can do nothing of himself*; I can of mine own self do nothing," &c. Thirdly: *By Him this life is developed.* "The Father that dwelleth in me *he doeth the work.*" Thus also the Christian doth.

"Life and strength from Christ derive,
And by Him move and in Him live."

(1) "He that hath the son, hath life, and he that hath not the son of God, hath not life." (2) "Without me ye can do nothing." (3) "I live, yet not I, but Christ liveth in me."

II. THAT NOTWITHSTANDING THE ABSOLUTE DEPENDENCE OF THIS LIFE, IT IS NEITHER SUSTAINED NOR DEVELOPED WITHOUT VIGOROUS EFFORTS. "I live *by* the Father." How? By feeding on Him. "My meat is to do the will of him that sent me. So, he that eateth me, even he shall live by me."

III. THAT THE VIGOROUS EFFORTS REQUIRED TO MAINTAIN THIS LIFE ARE ANALOGOUS TO THOSE NECESSARY FOR THE MAINTENANCE OF PHYSICAL LIFE. Effort is required to appropriate, digest, and assimilate physical sustenance. There is more labor for the hands than for the digestive and assimilative organs, &c., except when poison is introduced with the food into the system. It was the effort of Christ's life to sustain His soul by constant assimilation of the mind of the Father to His own mind, in this wicked world. So He stands before us as *the Lamb of God*. Except we eat *His* flesh and drink *His* blood we have no life in us:—*i. e.*, except our souls eat the flesh and blood of His soul, if we may use such an expression. Let His *words* stand for His flesh,—they are palpable to the understanding as flesh to the hand. Let the blood denote the Spirit which *inspired* and lived in or gave life to the words, and the expression will signify (1) That the understanding must apprehend the word of Christ as the hand does flesh. (2) That the judgment must meditate upon it as the flesh is masticated and digested by the body:—and (3) That the affections must assimilate it as blood conveys nutrition to every part;—and thus "the word of Christ must dwell richly in us."

But even the Word of Christ will not sustain the soul unless the same Spirit that breathed it be imbibed. "If any man have not the spirit of Christ he is none of his." "Let

that mind be in you which was also in Christ Jesus." This is the blood, the life of the word, as blood is literally the life of flesh. Thus he that feedeth on Christ shall live by Him. The truth of Christ, understood, pondered, received in the love of it, interpenetrating the soul, and the Spirit of Christ stimulating the soul, as the blood pulsating from the heart stimulates and nourishes the flesh, ministers life and health to the Christian,* and he has fellowship "with the Father and his Son Jesus Christ," as true and intimate as the body has with the food which becomes identical with it.

The text, thus understood, refutes—transubstantiation, carnal con-substantiation, and mere creedism.

WILLIAM KNOX.

SUBJECT :—*Humanity Lost, Sought, and Found.*

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."—Luke xv. 4—6.

Analysis of Homily the Three Hundred and Sixty-fourth.

The language is highly figurative, but very expressive. It gives us humanity in three aspects,—as *lost*, *sought*, and *found*.

I. AS LOST. Man is likened to a sheep that has wandered from its fold, left its associates, and its shepherd; is lost in the intricacies of the wilderness, and is unable to find its way back. It is lost. Man is lost: *physically, intellectually, socially, religiously*. Three things are suggested concerning

* The Word of Christ may be understood and its truth be felt, but the Spirit of that Word must be embodied in the life-giving healthful tone to the character, as blood does to the flesh, of which it is the life.

his sad condition. First: *It is a rare occurrence in the universe.* It is only one out of a hundred. The fallen condition of man is a rare event in the universe. The vast intelligent family of God continue with Him. The hundreds continue virtuous, the units only have fallen. I do not say that the words are intended to teach this. They certainly suggest it; and it is a glorious truth. Sin is an exception in the universe. Another thing suggested concerning this sad condition is,—Secondly: *That it involves a forfeiture of great privileges.* The lost sheep is deprived of the fellowship of its companions, the provision of the fold, and the guardianship of the shepherd. The other thing suggested concerning this sad condition is,—Thirdly: *That it is a state in which the owner still holds his claim.* Into whatever district the sheep went it was still the property of the man from whom it departed. So it is with man. We are still His, and bound to serve Him. We can never destroy the claim. We have humanity here: II. AS SOUGHT. The owner leaves “the ninety and nine,” and “goes after that which is lost.” First: *Here is special effort.* He leaves his own sphere, and “goes,” &c. Jesus is a special messenger, the Gospel is a special message, the Spirit is a special agent. God has gone out of His way to restore us. Secondly: *Here is persevering effort.* “Until he find it.” God perseveres with individuals, families, nations. We have humanity here: III. AS FOUND. “When he hath found it he layeth it on his shoulders,” &c. First: *The restoration is the result of Divine seeking.* The lost sheep did not find its way back, and never would. Secondly: *Is the source of immense joy.* The owner rejoices, and calleth upon all his neighbours to rejoice. God and His angels rejoice. Blessed be God, millions of fallen men have been restored; all the saints on earth and in heaven, were once “as sheep going astray, but are now returned unto the shepherd and bishop of souls.”

SUBJECT :—*The Spiritual Cultivation of Humanity.*

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together,” &c.—John iv. 34—37.

Analysis of Homily the Three Hundred and Sixty-fifth.

THERE are two facts which arrest our attention in reading this passage : one is an *ordinary physical fact in human nature, and the other is a rare moral fact in human nature.* The common natural fact is the influence of emotions on the physical appetite. It would seem that Christ had been for some time without food ; his disciples were anxious on this account, and “prayed him, saying, Master, eat.” His reply was, “I have meat to eat that ye know not of.” And afterwards He explains Himself, and says, “My meat is to do the will of him that sent me.” His mind, was obviously so thoroughly charged and engrossed with feelings of devout joy in relation to the will of God and the progress of His truth in the world, that the natural craving for food was for the time not experienced. It is ever so. Such is the close connexion between soul and body, that strong emotions, either of a painful or pleasurable character, will overcome for a time our animal appetites. I believe that physical disease and death, as well as physical health and life, are often in emotions. In this incident, therefore, our Saviour showed the He was very man ; “made in all points like unto us, yet without sin.” The other fact which you have here is *the rare moral fact in human nature.* This is found in the cause of these powerful emotions. What fired and filled the heart of the holy Jesus with these all-absorbing affections ? The consciousness of acting in harmony with the Divine will, the manifestation of a new life in the Samaritan mind, the indication which He saw in the multitude around Him, of a

rich and speedy harvest growing out of the principles which He had inculcated. With a heart bounding with inexpressible joy, He exclaims, "Say not ye," &c. As if He had said, I see the world's mind working up to higher thoughts, and worthier aims ; I see how My Gospel takes hold upon the human mind,—how it will win and conquer the world one day.

Now, this is a rare moral fact in human nature. It is common enough to see men's emotions overcoming for a time their physical appetites ; but it is rare to see these emotions rising from such Divine considerations. The fires that kindle strong emotions in the world, generally, are not spiritual and benevolent, but gross and selfish.

The subject to which I invite your attention is : *The spiritual culture of our race.* The Bible frequently represents the great work of spiritual renovation under the figure of husbandry. The simplicity of the process, so far as man's agency is concerned, and the dependency of all human effort upon the gracious agency of God for success ; the capability of the soul to receive, quicken, and propagate Divine truth ; and other circumstances, show the appropriateness of the figure. The text suggests three considerations in relation to this work :—

I. THAT THE GREAT PURPOSE OF GOD WITH OUR WORLD IS ITS SPIRITUAL CULTURE. This is clear from the fact, that Christ was now absorbed in the work, and in the midst of it. He says, "My meat is to do the will," &c. In the sixth chapter, 38—40 verses, He states it more unequivocally still. "I came down from heaven not to do mine own will," &c. There are two ways to ascertain the will or purpose of God concerning our world. By what He *does*, and by what He *says*. *The relation which He has established between the human mind and the outward universe shows it.* We come into this world with minds capable of receiving, and naturally craving for, those impressions of the Divine existence, attributes, and claims, which nature seems organized for the very purpose of

imparting. Nature is a husbandman to the soul. It is fitted to mollify its soil, it has precious seeds to impart, it has the quickening sunbeam and the fertilizing shower at its command. Moreover, *The history of the providential economy under which we are placed* indicates the same fact. Providence deals as a husbandman with the soul. It ploughs and harrows, it uproots, plants, and waters. Still more, *The mission of Christ to the world, and the representations of the Bible attest the fact.* He is the "Sower" whom the Great God has sent into the world. He is come to make the moral "wilderness bloom as Eden." The Bible speaks of the Jewish people as a "vineyard," the world as a "field," and the Church as "God's husbandry."

If we look to what He *says*, we shall find that His word through every part declares that it is His will, to drop the figure, "that none should perish, but that all should come to repentance." And by the mouth of His holy prophets He has given us a view of the Paradisaic state of our world, when His purpose shall be fully realized. On every ground then we are bound to conclude that God wills the spiritual culture of our race;—that this is His grand purpose in relation to it. Yes, my brother, God's will concerning thy existence here is, not that thou shouldst become a great animal, a millionaire, or even a sage; but a great well-trained soul. If this be the Divine will, to obey God is to serve our race:—the cause of God is the cause of humanity.

II. THAT THE SERVANTS OF GOD SHOULD EARNESTLY SEIZE EVERY OPPORTUNITY FOR ITS SPIRITUAL CULTURE. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest." The words imply two facts which illustrate the proposition, that it is our duty earnestly to seize every opportunity for promoting the cultivation of the race.

First: *That moral seasons are not like material ones, independent of our agency.* In Judea, the husbandman was bound

to wait for a fixed period—"four months"—before he could reap what he had sown. The natural seasons are independent of us. They will come whether we wish them or not. We cannot keep the winter back, we cannot retain the enchanting summer. Not so in the moral department. "Say not ye," &c. Do not think or talk in the same way about *moral* seasons. You can change the temperature, you can bring on new seasons, in the moral world. You can turn the frigid winds of winter into the glowing gales of May; you can bring the moral sun to the meridian, and make it stand still to genealize the earth. "The good time coming," you may depend, will not come as the natural seasons come, independently of our efforts. We must roll the circling orbs of truth to hasten its cheerful dawn. We must create "our April day." The words imply:—

Secondly: *That the feeblest honest effort to improve the world will develop encouraging symptoms to persevere.* The conversation which Christ now had with the woman, seems to have stirred the heart of the city and to have awakened a general spirit of enquiry. God alone knows the influence of *true* thoughts *truly* spoken: they increase the world's appetite and demand for the spiritual. The more you devoutly and honestly press Christianity upon the world, the more "openings," as the phrase is, the world will supply for it. In spirituals, the demand increases with the supply; the more you give, the keener the appetite and the vaster the capacity. Hence, from these two facts, it obviously appears to be our duty to seize every opportunity for promoting the moral cultivation of the world.

III. THAT A LONG SUCCESSION OF AGENTS ARE REQUIRED FOR ITS SPIRITUAL CULTURE. "One soweth and another reapeth." "I have laid the foundation and another buildeth thereon."—"Paul plants, Apollos waters," &c. The great work is not accomplished at once. What one sows another reaps. We enter into the labors of those who have gone before, and those who succeed will take up our humble endeavors and help to work them out; and

thus on, and on, to the end. Christ entered into the labors of the prophets. The disciples entered into His labors, &c.

The proverb which Christ quotes embodies a universal principle in human history applicable to every department of conduct. *One generation sows what another reaps.* It applies to *sin*. "The fathers have eaten sour grapes," &c. It applies to *civilization*. Ingenious mechanicians, intrepid patriots, enterprising travellers, earnest philosophers, religious reformers, sowed seed in their day, whose rich fruits we are now reaping in the countless arts and privileges that bless our age. But it applies especially to religion. This principle is very suggestive:—

First: *It suggests the moral connexion of the race.* Not only does the physical existence of one generation spring from the loins of another, but the moral character of one grows out of the moral heart of the other. Man transmits his principles as well as his nature. This age is reaping what previous ages have sown, and in its turn is sowing what all coming generations shall reap.

Secondly: *It suggests the slow progress of moral principles in the world.* Humanity requires ages to rise to the full appreciation of great truths. Principles which were considered as the dreams of brainless visionaries in one age, in the next, advance just as far as to be entertained for discussion; and then in the next, a few will adopt them as realities; but many ages must transpire before the majority will bow to them. Thus slowly does the great work go on.

Thirdly: *It suggests the humble part which the individual man plays in the history of the world.* If we reap, it is not what we have sown. What we sow will not appear until we are dust, and time has blotted our name from the memory of the world. We pluck a few ripe ears from the great corn-field of life, drop a seed or two, and then pass away. Humility becometh us.

Fourthly: *It suggests that results are not right rules of life.* We see more of the effects of other men's labors than of our own. We cannot tell what will spring up in the world and

grow from what we are doing now. We must leave consequences to the Eternal;—with principles we have to do. What is right? is our question, and to follow it out will in the long run of ages be found essentially, exclusively, and for ever, expedient. Let us in our short hour, do the right thing and speak the true thought.

“ — The truth once uttered, and 'tis like
 A star new born, that drops into its place,
 And, which once circling in its placid round,
 Not all the tumult of the earth can shake.”

IV. THAT THERE IS A VITAL RELATIONSHIP BETWEEN ALL THE AGENTS THAT HAVE EVER BEEN ENGAGED IN THIS WORK OF SPIRITUAL CULTURE. “He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” First: *They are all united in working out one common purpose.* Whether they reap or sow, the grand work is the same;—the world’s cultivation. This is God’s great purpose. And this is the bond that unites all true workers; all follow out the same will, aim at the same object, and move by the same impulses. Secondly: *They are all united in participating the same rewards.* They shall all “gather fruit unto life eternal;” they shall all “rejoice together.” What is the common reward? The expression “eternal life” includes all. It is eternal well-being—“Rejoice together;” eternal blessedness *together*. The true workers of every clime and age will meet. They will “rejoice together.” From east and west from north and south, from every tribe, and every period, they shall meet and “rejoice together.” In that universal rejoicing there will be no under-rating of the service of the humblest, and the greatest will not glory in himself. Each will rejoice in another’s labors rather than in his own, and all will ascribe their achievements to ALL-INSPIRING AND ALMIGHTY LOVE.

Brothers, let us feel that the master purpose of God with our world is its *moral cultivation*. For this the sun arises

the holy stars appear, the earth is kept in its circling path, all nature is sustained. For this Jesus appeared and wrought out His life of agony, the true men of every age and clime have toiled and prayed, and the spirit of God is ever in earnest work. And for this let us blend our humble efforts with the mighty forces of God. The smallest effort is not lost. The coral insect that labors for an hour down in the depths of the ocean and dies, labors not in vain ; others appear, begin where it left off, and thus the work goes on until in the course of ages, there rises above the vast solitary wilderness of dashing waves, an island world beautiful as Eden. Thus from the humblest labors of honest souls, there will one day rise from the deep, turbid, and turbulent, sea of earth's depravity, a new world of moral beauty and blessedness.

'Tis coming up the steep of time,
 And this old world is growing brighter !
 We may not see its dawn sublime
 Yet high hopes make the heart throb lighter.
 We may be sleeping in the ground
 When it awakes the world in wonder,
 But we have felt it gathering round,
 And heard its voice of living thunder.
 'Tis coming, yes 'tis coming!

SUBJECT :—*Mind Dreaming.*

“Thou scarest me with dreams, and terrifiest me through visions.”
 —Job vii. 14.

Analysis of Homily the Three Hundred and Sixty-sixth.

THE words lead us to consider four things concerning that part of our nature which we call mind, spirit,—soul. They lead us to reflect,—I. UPON THE MIND'S INDEPENDENCY OF THE BODY. In sleep the body is, so far as sensation and voluntary activity are concerned, all but dead. The senses are sealed, the muscles are relaxed, the limbs are motionless. And yet in this state the mind acts. It creates visions, it

forms plans, it draws conclusions,* it endures agony, it enjoys exquisite delight. What did the mind do in Pharaoh's dream? Gen. xii ;—in Jacob's dream? Gen. xxviii. 12—15 ;—in Joseph's dream? Gen. xxxvii. 5—10 ;—in the Chief Butler's dream? Gen. xl. 9—13 ;—in Nebuchadnezzar's dream? Dan. ii. & iv ;—in Peter's dream and Paul's dream? and in the dreams of many more Scripture characters? But our own experience on this subject furnishes abundant examples of how the mind can and does act during the quiescence of the body. If the mind can thus act independently of the body, we may infer two things,—First : *That it is the essence of our personality.* The *ego*, the self, of our being is in that which thus acts and feels when the body is still and dead in sleep. Secondly : *The probability of our living and acting when the body is in the grave.* Dreams are a kind of prophecy of our existence in a separate state. The Bible assures us of this. "Absent from the body and present with the Lord," &c. The words lead us to reflect,—II. UPON THE MIND'S SOURCES OF MISERY. "Thou scarest me with dreams, thou terrifiest me with visions." Man's greatest suffering is not physical :

* An eminent physician, DR. MOORE, in his admirable work on "The Power of the Soul over the Body," gives us several instances of this. "Tartini, a celebrated violin player, composed his famous Devil's Sonata while he dreamed that the devil challenged him to a trial of skill on his own violin. Cabanis often during his dreams saw clearly into the bearing of political events which baffled him when awake. Condorcet frequently left his deep and complicated calculations unfinished when obliged to retire to rest, and found their results unfolded in his dreams. Coleridge's account of his wild composition, *Kubla Khan*, is very curious. He had been reading 'Purchas' Pilgrimage,' and fell asleep at the moment he was reading the sentence,—'Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto.' He continued in profound sleep about three hours, during which he had a vivid confidence that he composed from two to three hundred lines; if, as he says, that can be called composition in which all the images rose up before him as things with a parallel production of correspondent expressions. On awaking he appeared to have a distinct recollection of the whole, and proceeded to write down the wonderful lines that are preserved, when he was interrupted, and could never recall the rest."

there are worse agonies than those of tortured nerves and a writhing frame. What anguish men have had in dreams ! Eliphaz, Nebuchadnezzar, Pilate's wife, &c. "A wounded spirit who can bear ?" A guilty conscience does two things—raises past sins from the grave of forgetfulness, and makes the imagination create a hell of terrible retribution. The elements of hell are in the sinner's mind.

"Infected minds
To their deaf pillows will discharge their secrets."

The words lead us to reflect,—III. UPON THE MIND'S ACCESSIBILITY TO GOD. "Thou scarest me," &c. God is ever present with the soul ; He can act upon it *how, when, and for what purpose*, He please. No bolts or bars can shut Him out. "Whither shall I flee from thy presence ?" &c. His hand besets me behind and before. These words lead us to reflect,—IV. UPON THE MIND'S SUPREME INTEREST. If God has this constant access to the soul,—if He can "scare" it any moment with terrible visions, our chief interest must be in cultivating His friendship. "There is no peace, saith my God, to the wicked ;" "their mind is like the troubled sea," &c. Three things are necessary to this friendship on man's part. First : *A satisfactory settlement of his old offences.* He has so often insulted the character, and transgressed the laws, of his Maker, that some public acknowledgement would seem to be necessary. The atonement of Christ furnishes him with this. Secondly : *A supreme affection for the Divine character.* "Whom have I in heaven but thee ?" &c. "I shall be satisfied when I awake up in thy likeness." Thirdly : *A cordial and unqualified submission to his will.* "Thy will be done." This must be the one reigning aspiration of the soul. With these three things the mind will be in thorough harmony with God. Without these there must be terrible discord for ever.

SUBJECT :—*The Great Father, and His Great Gift.*

“If ye then, being evil, know how to give,” &c.—Luke xi. 13.

Analysis of Homily the Three Hundred and Sixty-seventh.

WE learn from the text :—

I. THE PARENTAL CHARACTER OF GOD. “Father.” First : *He knows our wants.* Not a single want exists unknown to Him ; but the *great* want of man arises from the lapse of his moral nature—heart and will are gone ; and like a disobedient and sulky son, he says he “can’t” obey God. A pure, angelic, being would never say “can’t” to any Divine requirement ; the renewal of heart and will is *the* want of humanity :—even the Christian feels it. Secondly ; *He knows what is good for us ;* i. e. what is adapted to our *nature* ;—“bread” not stone. We want something that shall change the wrong bias of our will. Now this change can neither spring from *self*, nor be effected by *man* ; it requires *Divine* power for its accomplishment, and is the special work of God, THE HOLY GHOST. Thirdly ; *He knows how to give what is good ;* which many do not, even of those who possess the power. He is the Great Giver, *e. g.* Providence. The argument in the text, however, is based on the feelings of a *father* toward his offspring ; feelings, which would prompt him to give the fish and even the egg, as well as the needful bread. Whence observe—(1) That through the better portions of human nature we rise to our conception of God. The *father’s* love is an image, though but a darkened image, of His love, who implanted it. (2) That our purest and highest conception is but a stand-point after all from which to gaze forth on the infinitude of God :—“how much more !” You may stand on the loftiest mountain-peak ; but what is *that* to the inconceivable height above you and the measureless expanse around you ? Hence it is that to the hardened and rebellious son God knows how to give.

II. THE WONDERFUL GIFT OF GOD : "The Holy Spirit." *He is the energizer*, giving effect to the scheme which the Father devised in love, and the Son wrought out in tears and blood : and working not *against* us, but for us ; not *independently* of us, but in us. Yet do not institute a false distinction between things spiritual and things temporal ; for God works in both spheres ; and without Him you cannot move a muscle. (1) *He bestows this gift freely*. Like all God's "good things," it is given freely, as the sunbeams, and the breeze. And given *readily* ! Would you give readily to your hungry starving child ? "How much more" readily will God give. Compare the *cases*,—the hunger of the body and the need of the soul. And compare the *persons*,—man, a parent, but imperfect and evil, and God "our Father which is in Heaven." Do you ask *how* much more ? First tell me how much more the mighty ocean is than the dewdrop ; the grand old earth with her mountains and continents, than the mote in the sunbeam ; nay, tell me how much more the Infinite around you is than the horizon that bounds your view ;—before you ask me how much greater is the heart of God than the affection of imperfect, sinful man. (2) *He bestows this gift conditionally*. Then *all* may obtain, by simply *asking*. If this be true, surely hell itself can invent no excuse for the lost. But you say you must receive the Spirit before you can pray,—*i. e.* before you can offer, *First*, acceptable prayer. Acceptable prayer is heart-felt prayer ; and *of course* you must mean and feel what you say, and that is all that is necessary to acceptable prayer. *Secondly*:—Any prayer at all. Do you really mean that you *will not* ask ? for want of will is the only hindrance. Then you lose the *promise* made to them who will ask.

J. P. R., M.A.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

"CHRIST IS MADE UNTO US WISDOM," &c.

REPLICANT. In answer to QUERIST, No. 26, p. 316. Webster gives one meaning of *virtual* as, "being in essence or effect, not in fact." Experience, observation, Scripture exhortation and warning, testify to the imperfection of the righteousness of the Christian. He is *not in fact* perfectly righteous. Nevertheless, "there is now no condemnation," Rom. viii. 1.—Sin is remitted, Rom. iii. 25, 26.—"Peace with God" is possessed, Rom. v. 1.—The "hope of the glory of God" is enjoyed, Rom. v. 2. Hence we learn that the Christian is freed from the penalties of sin, and is invested with the privileges of obedience. He is treated as *in effect* righteous. "As *virtually* righteous he is received into God's family, a joint-heir with Christ."

I am sorry the "germ" was not sufficiently "developed" for the apprehension of J. C., and hope that this little unfolding will enable him to furnish leaves and fruit.

T. T. WATERMAN.

THE CONSCIOUS EXISTENCE OF
SEPARATE SPIRITS.

REPLICANT. In answer to QUERIST No. 27, p. 316. In Deuteronomy xxxiv. 5, 6, the death and burial of Moses are distinctly recorded. Yet

in Luke ix. 30, 31, it is said that Moses as well as Elias "appeared in glory" with Jesus on the mount of transfiguration, "and spake of his decease at Jerusalem." *Unless we adopt the hypothesis of resurrection*, here is one instance of a disembodied human spirit appearing, conscious and speaking.

Moses and Elias spake of the *decease* of Jesus, His going out, τὴν ἔξοδον αὐτοῦ. Death is not regarded or spoken of by glorified men as a falling into a state of unconsciousness, but simply as a departure, an exit to another world.

Further, Jesus said to the penitent thief, Luke xxiii. 43, "To-day thou shalt be with me in paradise." It is inconceivable that the human soul of Jesus was unconscious while His body was in the sepulchre; yet the thief was to be *with him*. A state of unconsciousness could hardly be designated *Paradise*, which forcibly suggests the ideas of consciousness and enjoyment.

Luke xvi. 19—31. This is a parable. It is unlikely that Jesus intended His hearers to suppose that the conversation across the *great gulf* actually took place. But would Jesus, knowing that spirits of both sorts are unconscious after death, have, for the sake of a moral end, so far accommodated the form of His teaching to popular error,

as to represent spirits of both sorts as conscious, those on the one side in happiness, and the others in *torment*? Such a supposition shocks our ideas and feelings of the character and dignity of the *Teacher from God*.

Matt. xxii. 31, 32, and the parallel places in Mark and Luke. The question here is *the present state* of Abraham, Isaac and Jacob. Jesus proves that they are *living*. But His argument is just as powerful against unconsciousness as non-entity. God is not the God of the unconscious. The body in the grave, the soul inactive, can God be called the God of such a man? Indeed, are not the terms almost equivalent? Is not unconsciousness a kind of death?

2 Corinth. v. 8. Paul here distinctly expresses his confident expectation and willingness "*to be absent from the body, and present with the Lord*."

2 Corinth. xii. 2, 3. Paul was uncertain whether, in his rapture, he was *in the body, or out of the body*. But had he known that a disembodied spirit was unconscious, uncertainty would have been impossible.

Philipp. i. 21—24. For Paul to have departed into a state of unconsciousness would have been positive *loss* to himself and the Church, it would have been *far worse* than his "*abiding in the flesh*."

Heb. xii. 23. These "spirits of the perfected just" would hardly have been enumerated along with the living angels, as citizens of "*the heavenly Jerusalem*," had they been unconscious.

"NEVER DIE."

REPLICANT. In answer to QUERIST No. 28, p. 316. The connexion of the verse with the preceding should be regarded. "I am the Resurrection and the Life; He

that believeth in Me, even though he die, yet shall he live." Resurrection, that is, life in victorious conflict with death. He that believeth hath in himself the principle of life, by connexion with Me who am the source of it. Though he die, this death of his does not affect his life in Me. Now take verse 26. He that through faith in Me hath obtained this higher essential life, is for ever made superior to the power of death. Compare Deut. xxx. 20; and John xiv. 19. Jesus wishes to bring Martha to the perception and acknowledgment of these comprehensive and generally applicable truths, as a basis and preparation for the particular instance in which His power was to be presently displayed.

"SHADOW OF THY WINGS."

REPLICANT. In answer to QUERIST No. 29, p. 316. We are unable to perceive the difficulty. As the mother-bird protects her young from the vulture or eagle by hiding them under her wings, so do Thou, my God, cover me from mine enemies. The notion that he refers to the wings of the cherubim we think unworthy of refutation. See Matt. xxiii. 37.

"THE OLD SERPENT."

REPLICANT. In answer to QUERIST, No. 30, p. 316. It is plain that the serpent was the instrument of Satan, the true agent. See Rev. xii. 9, and other passages. This granted, the sentence on the serpent will have a twofold reference, directed immediately against the serpent itself, and then, under this cover, more remotely levelled at the evil spirit. It were rash to assert what was the serpent's previous mode of locomotion. We do not suppose that the rainbow appeared after the

Deluge for the first time. But as this was constituted a sign of a gracious covenant, so the serpent's mode of progression became the sign of the degradation of the beast by the incarnation of the evil spirit therein. Crawling on the belly, its food would necessarily be mingled with the dust. All this, being aimed at the evil spirit, signified the degradation and defeat which he had brought upon himself by the corruption of Eve. *To lick the dust* is a phrase employed in Scripture to signify the humiliation of defeat. Ps. lxxii. 9; Micah vii. 17.

SATAN BECOMING "AN ANGEL OF LIGHT."

REPLICANT. In answer to QUERIST No. 31, p. 316. That intelligent creatures, superior, in many respects, to man, are often represented in Scripture by beasts, is certain. Ezek. i. 5; Rev. iv. 6. Whether any individual or order amongst these originally had the serpent as a peculiar representation, and if so, whether there be a reference in this passage to the Satanic incarnation of Gen. iii., we do not venture to determine, but are inclined to think not. The moral significance of the passage is clear. One of Satan's chief means of attacking human frailty, and of success in effecting human ruin, has ever been hypocrisy---false sainthood, a forged divine commission. Evil, as such, has no attraction. Assuming the shew of good, it becomes seductive. Satan's servants have learnt their master's craft.

THE RESURRECTION AT JERUSALEM.

REPLICANT. In answer to QUERIST No. 32, p. 316. Although the resurrection of the saints is men-

tioned by Matthew here, it belongs to the time after the resurrection of Christ. The clause, "After His resurrection," refers to the verb "arose." See Bengel. We think that they were raised as the first trophies of Christ's victory, and that the resurrection of which they were made partakers was not to a life subject to death, but a resurrection after the model of His own, such as will be given, at the end of the world, to all His redeemed. That which will take place on the large scale at His second coming, has thus been already represented and anticipated at His first.

At the end of the Septuagint, in the Arabic and ancient Vulgate versions of the Book of Job, occur these words:--"Now it is written that he will arise with them who shall be raised by the Lord." Theodotion, who published a Greek version of the Old Testament early in the second century, retains these words, and they are acknowledged by all the Fathers. It is the opinion of Bengel that the ancients reckoned Job among the resuscitated saints in question, and that this addition refers to such resuscitation. No uninspired writer of the period has alluded, so far as we know, to the prodigy.

CHILDREN.

REPLICANT. In answer to QUERIST No. 33, p. 316. The promise of salvation through the Messiah belonged first to the Jews and their posterity, then to the Gentiles. Such is the meaning of the passage. That godly parents sometimes have ungodly children, is true and lamentable. But if we knew an instance, well authenticated, of parents, godly at the time of their child's birth, training that child by Christian wisdom and love, praying earnestly and constantly for that child, and then, after all,

finally mourning his ungodliness, it would be time to ask the reason. Meanwhile, "We must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture."

Queries to be answered in our next Number.

34.—In reference to "Baptism for the Dead," amongst the Notes and Queries for May, I think Paul is speaking of the Saviour as the dead, when he says, "What shall they do which are baptized for the dead (Jesus) if the dead (Jesus) rise not at all." For after all their sufferings from preaching the Gospel, "they would be of all men most miserable" had not Jesus risen from the dead, and brought life and immortality to light. I believe the custom of living men being baptized for dead men, did not exist until the Church became corrupt. My view is in accordance with Paul's argu-

ment in the 12th, 13th, and 14th verses of the same chapter, xv. Corinthians.

S. S. WHITTAKER.

35.—What are we to infer from 1 Pet. i. 19, 20? Are we to gather therefrom the absolute certainty of man falling and needing a Saviour; or, only the possibility of such an event, and therefore the Son engaging with the Father to atone for man, should he require an atonement? If the first, How can that be reconciled with man's moral agency? How could God make an absolute provision for a contingency? If the second, How does that accord with the infinite foreknowledge of God? Will some one be kind enough to untie the knot?

W. R.

36.—Permit me to ask the favor of your furnishing your readers with an exposition of 1 John iii. 9.

FRED. R. YOUNG.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

VOLTAIRE'S LAST HOURS.

In spite of all the infidel philosophers who flocked around Voltaire in the first days of his illness, he gave signs of wishing to return to God whom he had often blasphemed. He called long and loud for the priest; and his danger increasing, he wrote, entreat-

ing the Abbe Gaultier, to visit him; and afterwards he made a declaration, in which he, in fact, renounced infidelity, signed by himself and two witnesses. D' Alembert Diderot, and about twenty others who had beset his apartment, he often cursed, and exclaimed, "Retire; it is you that brought me to my present

state. Begone! I could have done without you all, but you could not exist without me; and what a wretched glory you have procured me!" They could hear him the prey of anguish and dread, alternately supplicating and blaspheming that God whom he had conspired against, and in plaintive accents would cry out, Oh Christ! Oh Jesus Christ! and then complain that he was abandoned of God and man. At one time he was discovered with a book of prayers in his hand, endeavouring, with a faltering tongue, to repeat some of the petitions for mercy addressed to that Being whose name he had blasphemed. He had fallen from his bed in convulsive agonies, and lay foaming with impotent despair on the floor, exclaiming, "Will not this God whom I have denied, save me too? Cannot infinite mercy extend to me?" His physician, Mr. Tronchin, calling to administer relief, thunderstruck, retired, declaring the death of the impious man to be terrible indeed! The Mareschal de Richelieu flew from the bedside, declaring it to be a sight too terrible to be sustained; and M. Tronchin said, "That the furies of Orestes could give but a faint idea of those of Voltaire." He said, "Doctor, I will give you half what I am worth if you will give me six months' life." The Doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell and you will go with me," and soon afterwards he expired. Such were the horrors of mind in which this arch-infidel quitted the world, that the nurse who attended him being many years afterwards requested to wait on a sick protestant gentleman, refused, till she was assured he was not a philosopher; declaring if he were, she

would on no account incur the danger of witnessing such a scene as she had been compelled to witness at the death of M. Voltaire. Bishop Wilson, of Calcutta, mentions that he received this account from the son of the gentleman to whose dying-bed the woman was invited.

THE SCEPTIC CONVINCED OF THE EXISTENCE OF GOD.

An intelligent gentleman in Texas, who had fallen into scepticism, gives the following account of the process by which he was led to believe in God.

"Some years ago, I had the misfortune to meet with the fallacies of Hume on the subject of Causation. His specious sophistries shook the faith of my reason as to the being of a God, but could not overcome the repugnance of my heart to a negation so monstrous; and consequently left that restless craving for some point of fixed repose, which Atheism not only cannot give, but absolutely and madly disaffirms. One beautiful evening in May, I was reading by the light of a setting sun in my favorite Plato. I was seated on the grass interwoven with golden blooms immediately over the crystal Colorado of Texas. Dim in the distant west, arose, with smoky outlines, massy, and irregular, the blue cones of an off-shoot of the Rocky Mountains. I was perusing one of the Academician's most starry dreams. It laid fast hold of my fancy without exciting my faith. I wept to think it could not be true. At length I came to that startling sentence — "God geometrizes." Vain reverie! I exclaimed, as I cast the volume at my feet. It fell close by a beautiful little flower, that looked fresh and bright as if it had just fallen from

the bosom of a rainbow. I broke it from its silvery stem and began to examine its structure. Its stamens were five in number, its great calyx had five parts, its delicate coral base, five, parting with rays, expanding like the rays of the Texas star. This combination of five in the same blossom appeared to me very singular. I had never thought on such a subject before. The last sentence I had just read in the page of the pupil of Socrates was ringing in my ears,—“God geometrizes.” There was the text, written centuries ago, and here this little flower, in the remote wilderness of the west, furnished the commentary. There suddenly passed, as it were, before my eyes, a faint flash of light, and I felt my heart leap in my bosom. The enigma of the universe was open. Swift as thought, I calculated the chances against the productions of those three equations of five in only one flower, by any principle devoid of reason to perceive the number. I found that there was one hundred and twenty-five chances against such a supposition. I extended the calculation to two flowers by squaring the sum last mentioned. The chances amounted to the large sum of fifteen thousand, six hundred and twenty-five. I cast my eyes around the forest; the old woods were literally alive with those golden blooms, where countless bees were humming, and butterflies sipping honey-dews. I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass, where I had tossed him in a fit of despair. Again and again I pressed him to my bosom with a clasp tender as a mother’s around the neck of her sleeping child. I kissed alternately the book and

the blossom, bedewing them both with tears of joy. In my wild enthusiasm I called to the little birds on the green boughs, thrilling their cheery farewells to departing day:—“Sing on sunny birds! sing on sweet minstrels! Lo! ye and I have a God!”

Sceptics! This interesting and instructive narrative shows, that creation appeals to both your intellect and heart in proof of the existence of God. If you open your faculties to its convincing evidence and your affections to its genial influence, you will cease to doubt,—you will believe in God, your Heavenly Father.

P. J. WRIGHT.

ORIGINAL SIMILITUDES.

WHO SHALL DELIVER ME?

This is the one deep cry of our race, rising from all hearts, and ringing through all ages. Prometheus chained to the rock on Mount Caucasas, with a vulture gnawing his liver from day to day is no extravagant representation of the fallen condition of humanity. It is bound and tortured. Earth is the rock, depravity is the chain, hell is the vulture. Is there no one to liberate the bound limbs, and to destroy the imperial bird of prey, the torturing monster of the air? There is—Jesus is the moral Hercules. He is mighty to save. The man who believes on Him shall feel his chains fall from his limbs, have his tormenting fiends destroyed, enjoy the glorious liberty of the sons of God, and go to his grave exclaiming, “Oh grave where is thy victory?” &c.

THE INCORRUPTIBLE SEED.

Not long since a grain of corn was found in the hand of an

Egyptian mummy. Perhaps this brother of the hoary ages past, clutched it as he died, or may-be those who embalmed his body many thousand years ago, placed it there to indicate their faith that beneath the form of death there are the germs of life. But however it came there, there it must have lain through ages, reaching back to the days of the Pharaohs. Still it was not dead. Unnumbered generations had come upon the stage of life, played their part, and made their exit. Institutions, systems, empires, like billows of every size and form had risen on the sea of life, surged out their day upon the surface, then broke upon the fatal shore and passed away since this Egyptian descended to his tomb. Yet that grain which lay upon his withered hand had life within it still. The discoverer bore it off, committed it to the earth, it grew, and multiplied a thousand fold. It may cover broad acres with golden harvests yet, and administer nourishment to millions yet to come. It is thus with truth. It is "an incorruptible seed." It may be buried but it is not dead. Technical creeds and Church formalities may, like mummies, hold the precious grain within their cold and lifeless grasp. Still it is not dead. Explore those hoary regions of moral mortality, seize the incorruptible seed from the stiffened

hand, bring it out into the air and sun, and sow it in the common reason and conscience of men, and it will grow and multiply abundantly. There shall be an handful of corn in the earth upon "the top of the mountains; the fruit thereof shall shake like Lebanon."

THE FORETELLING OF A MAN'S DESTINY.

The elements of a man's character like the laws of nature are sound data for prophecies. He who rightly understands the laws that govern the material world can predict with utmost certainty when eclipses shall take place, when old ocean shall overflow its boundries, or when another comet shall sweep the vaulted heavens. So in the destiny of man. Tell us the moral principles that reign over man's soul and we will predict his condition a thousand years, aye a thousand ages hence. unless those principles are eradicated. As in physics, so in morals certain phenomena must inevitably grow out of certain elements. In the soul in which selfishness holds its despotic sway, there must pass in endless succession, and in ever heightening forms of anguish the flames of unholy passions, the wild storms of anarchy, the horrific darkness of desperation, the thunders of remorse, and the scorching flashes of insulted truth and right.

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

CHARACTERISTICS OF THE GOSPEL MIRACLES. By BROOKE FOSS WESTCOTT, M.A. Cambridge: Macmillan and Co.

THE new and lively interest which has of late been awakened in the Four Gospels we regard as one of the brightest omens for the regeneration of the Church. Already that old speculative theology, which was once an innovation, is fast becoming obsolete; and men are seeking the living Christ as the only revealer of the Father, and to interpret His human life as His own means of manifesting His Deity. One such book as Mr. Westcott's—would there were more of the class!—is worth a load of metaphysic lumber. It is the result of work, of severe, conscientious and skilful, study of the documents themselves. "I cannot refrain," says the author, "from expressing my belief that a study of the sacred texts which rests on the laws of the most rigorous scholarship, and is carried out with the most candid appreciation of the various elements combined in the Apostolic age, will lead to the only convincing answer to the objections against the essential doctrines of Christianity, which are at present most current." These discourses, setting forth the result of learning and sagacity combined in the service of holiness, throw a clear and beautiful light on their chosen department. The miracles are regarded as "an essential part of the revelation, and not merely a proof of it." "They are in their inmost sense instruction, and not evidence." "In meaning as well as time, they lie between the Incarnation and the Ascension." They are here divided into Miracles on Nature, Miracles on Man, and Miracles on the Spirit-world; to each of which is assigned a Discourse, brief but full, wherein they are subdivided and interpreted. There is subjoined a Discourse on the Conversion of St. Paul. Let the wise read this book, and he will be yet wiser.

THE POPULAR PREACHERS OF THE ANCIENT CHURCH. By the REV. WILLIAM WILSON, M.A. Illustrated by HENRY ANELAY. London: James Hogg and Sons.

THE Reformation was a great event, so was the publication of the *Novum Organum*. Yet there were philosophers before Bacon, and Christians before Luther. The desire of Flacius and his comrades to prove their doctrine catholic, that is, consonant with the teaching of the ancient Church, was only second to their desire to prove it to be Biblical. Yet over appreciation of the past is hardly a sin which *easily besets* modern Christians, many of whom, while they condemn some as unduly reverent of Greek Fathers, inconsistently yield themselves to sectarian authorities, far less venerable for age, or intellect, or learning, or character. To call the ages "Dark" which produced Gothic Architecture, the *Te Deum* and the *Veni Creator*, is one of the many blunders of obstinate self-complacence and stupid ignorance.

To praise the specimens of pulpit oratory which are given in this volume were—

"To paint the lily, to throw a perfume on the violet."

They are worthy of their own Basilicæ. Would that such were heard now-a-days in our Gothic Ministers by the multitudes which might be held in those fair and capacious monuments of mediæval piety! The names in this selection are sufficient of themselves; Cyprian of Carthage, Ambrose, Augustin, Basil the Great, Gregory Nazianzen, Chrysostom. Each body of extracts is prefaced by an interesting account of the preacher.

THE POETS OF THE WEST: A Selection of Favourite American Poems, with Memoirs of their Authors. Illustrated. London: Sampson Low, Son and Co.

THE POETICAL WORKS OF EDMUND SPENSER. With Memoir and Critical Dissertations, by the REV. GEORGE GILFILLAN. Vol. II. Edinburgh: James Nichol.

THE first of the above is a proof not only of the omnipresence of the spirit of poesy, but that some climes are peculiarly advantageous for this play of the faculties. Freed in great measure from the oppression of care, and remote from the narrow conventionalities of the old civilizations, man is brought into contact in the West with fresh nature in new and gigantic forms. The eternal measureless forest, the stupendous mountain-range, the mighty river, retain there the bloom of their creation,

the remembrance of their natal morning. With a wholesome restorative power, they breathe upon the congenial human creature a sympathetic spirit of purity and nobility. A mysterious sanative balm distils on his heart. He feels equal to great undertakings, his bosom swells with passion, he sings his joy in new verse. Much of this verse the reader will find here. Some of the specimens savour indeed too much of the old country, of English village-churches and farm-yards, which we should advise the Columbian bards to eschew, drinking the waters of their own Helicon, and seeking inspiration at first hand on their proper soil. The illustrations are in the best taste, some of them are perfect, idealized bits of scenery, and the beautiful volume is worthy of the bower of a Psyche.

The reader will find a notice of the first volume of Gilfillan's most serviceable edition of the exquisite Spenser in the last number of "The Homilist." It only remains to say of this volume, that it fulfils the promise of the first, continuing the same plan, and prefaced by a Memoir of the Author in the Editor's best style.

THE ADMINISTRATION OF THE MEDIATORIAL DISPENSATION. By JAMES MEIKLE. Edinburgh: Wm. Oliphant and Co.

THERE are two sorts of theologians;—they who, relying either *partly*, or *wholly* on their own faculties, construct a speculative system of the Divine and its relations to the human, and they who accept, with all its difficulties to the speculative mind, the Scripture character of God. Our poet represents a company of the infernal spirits as occupied with speculative divinity:—

"Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence, fore-knowledge, will and fate;
Fixed fate, free will, fore-knowledge absolute,
And found no end, in wandering mazes lost.
Of good and evil much they argued then:
Of happiness and final misery,
Passion and apathy, and glory and shame:
Vain wisdom all, and false philosophy."

Some among men have tried all this, and knowing whither it leads, betake themselves to the record of revelation and find rest. They trust *the bowels of the mercy of our God*; they hail *the day-spring from on high which hath visited us*. Although Mr. Meikle has much sympathy with the latter class, he has not altogether freed himself from connexion with the former. "Moderate Calvinism" is

ever perplexed when asked to point out a practical difference between "praeterition" and "reprobation." Be it ours to repose in the assurance that the tears and blood of Jesus are the exponent of the Godhead,—of the Divine desire for the well-being of the human universe.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP. Prepared by a Committee of the General Assembly of the Church of Scotland. Edinburgh and London. William Blackwood and Sons.

A LITURGY raises a congregation above the infirmities of an individual, and makes the Church their leader ; renders possible the use of the best existing prayers, the venerable monuments of ancient devotion, the same words which have been heard in Christian assemblies ever since primitive times, and which, even now, throughout Christendom, from the warm hearts and swelling voices of the greater number, rise to Him that heareth prayer. It were however hardly to the purpose to set forth here the general advantages of a Liturgy, since in issuing this publication, "no innovation whatever is contemplated on the long-established usages of the Church of Scotland, which, as is well-known, are altogether opposed to the employment of any kind of Liturgy by her ministers. The forms in this volume are intended simply as aids to the exercise of social worship, according to the manner of the Church of Scotland, by private persons who are deprived of the regular services of a Christian Ministry." The volume contains five Sunday morning, and five Sunday evening Services, with Tables of Lessons and Psalms, also Prayers for Particular Occasions. The Prayers referring to war, are to our judgment more in keeping with a savage Paganism than with "The Gospel of Peace." There are also Family Prayers for a fortnight. The Sunday Services have been compiled chiefly from the writings of Calvin, Knox, the Westminster Directory, and the prayers of Baxter and Henry Smith. It appears to us that it would have been more advantageous to have gone further back, and explored the devotional treasures of Christian antiquity. Thus the work would have received a Catholic character, instead of savouring of the doctrinal innovations of Hippo-Regius and Geneva. But no slavery is so complete as that which fancies itself freedom. This volume, which is the work of a Committee appointed by the General Assembly, has not yet received the final ecclesiastic *imprimatur*.

'THE BEGINNINGS OF THE DIVINE LIFE : A Course of Seven Sermons, preached by HENRY ROBERT REYNOLDS, B.A. London: Hamilton, Adams and Co.

THESE Seven Sermons set forth carefully cleared conceptions of Scripture teaching, not loosely or coldly held, but grasped with firm intellectual muscle, and embraced with warm passion. The language is choice, the natural utterance on such topics of the Christian scholar. These are the titles :—The Beginnings of God's Work in the Soul,—The Discovery of the Soul,—The Sense of God,—The Conviction of Sin,—Hungering and Thirsting after Righteousness,—Coming to Christ,—Desire for Christian Work. By this volume the most fastidious will be made propitious, and the simplest charmed ; while the most matured will find therein matter for approbation.

THE LIFE OF THOMAS ARNOLD, D.D. By EMMA JANE WORBOISE. London: Hamilton, Adams and Co.

THE dear and venerable name of Arnold, as a sign of accurate scholarship and profound criticism, wise and loving training of youth, free yet chastened theologic thought, each of the first rank, the three in rare union, will not soon be effaced from the *fleshy tablet* of many of the noblest hearts of the English nation. Tho' his old pupils, as well as many of a wider circle, have, of course, for many years possess the fuller volume of Canon Stanley, this smaller and cheaper book, the essence of the other, distilled by a delicate and skilful hand, deserves warm welcome. Though it comes seventeen years after the Doctor's decease, it has a work to do in extending acquaintance with him, particularly amongst men of business and the young. We rejoice in its appearance, and heartily wish it God speed !

RESTORATION AND REVIVAL ; OR, TIMES OF REFRESHING. By the Rev. JAMES G. SMALL. London: Hamilton, Adams and Co. This is an expanded Sermon which was originally delivered before one of the "synods" of the Free Church. It is recommended by several ministers of the same communion, as "fine in sentiment and elevated in style." Although our admiration does not equal that of these gentlemen, we think its fault to be rather of manner than of matter, and we cordially recommend it to the many who would be benefited by the reading.—THINGS THAT DIFFER. Lectures by the Rev. JOHN HALLETT. London: Jarrold and Sons. The merit of this modest book is greater than its pretence. The title

is in our judgment a mistake. The esteemed author might surely on reflection have hit upon a principle of classification and an index to the character of his product, equally popular and taking, which lay nearer to its essence. The heading of the third chapter has rather an odd effect when read in connexion with the general title. On the head of the left page you read, "*Things that differ ;*" and on the right, as a subordinate title, "*Jesus and other men !*" The work is written in a zealous spirit which deserves hearty recognition, with no ordinary ability, and in a natural, unaffected style which is a relief after the vulgar rant which now-a-days often passes for eloquence.—**LIFE'S MORNING ; OR, COUNSELS AND ENCOURAGEMENTS FOR YOUTHFUL CHRISTIANS.** The Religious Tract Society. This little volume contains a series of brief and pointed papers, evidently the work of ripe experience, which are characterized by affectionate wisdom, and are adapted to exert a wholesome influence—stimulating the languid, encouraging the timid, animating the deprest, and presenting those aspects of truth which are suited to the various and varying states of individuals.—**THE HEAVENS AND THE EARTH ; OR, FAMILIAR ILLUSTRATIONS OF ASTRONOMY.** By the REV. THOMAS MILNER, M.A., F.R.G.S. London: The Religious Tract Society. This is a trustworthy and very clear and interesting introduction to that sublime science which demands the severest thought, while it invites imagination to the loftiest soaring. The book is well adapted to present to the young.—**LIVES OF THE MOST EMINENT SOVEREIGNS OF MODERN EUROPE.** By LORD DOVER. Fifth Edition. London: Ward and Co. The Sovereigns selected are Gustavus Adolphus, John Sobieski, Peter the Great, and Frederick the Great. The little work was written with a good intention and much judgment. It has already seen service. It was dedicated to the author's son, and is calculated by exhibitions of manly virtue and practical wisdom, somewhat after Plutarch's fashion, to do benefit to boys.—**SOCINIAN DILEMMAS ; OR, THE DIVINITY OF CHRIST DEMONSTRATED.** By the REV. THOMAS KERNS, M.D., &c. London: Alexander Heylin. As good a summary of the argument as could be contained in a book so small. We should like to see a copy in the hand of every Psilanthrope. In the table of contents we notice an error, which should be rectified in the Second Edition. The word *only* is omitted from the fourth line, which ought to read thus,—The Death of Christ for Sacrifice, not Example only.




A HOMILY

ON

Peace *versus* War.

“Blessed are the peacemakers for they shall be called the children of God.”—Matt. v. 9.



AD indeed was the state of the Jews politically and religiously when the Great Prophet pronounced the inimitable discourse of which our text is a part. The Scribes and Pharisees sought only their own glory, party-spirit was at its height, and everywhere wars and fightings were issuing from the people's lusts.

Early in the reign of Archelaus, 3000 were slain on the hill of the temple, shortly afterwards 2000 of the robber-bands under Judas Simon and others were crucified, and incredible numbers perished in the disturbances under Pilate. Certain it is, that passion reigned in domestic life and created division in all hearts, and that hatred and violence, private and public assassination, disfigured every page of the nation's history.*

In the midst of such convulsions, Jesus appears on the stage; utters things which had been kept secret from the foundation of the world; announces the character of that administration emphatically called the “the kingdom of God;” and explains and enforces the principles of that government which is now a government upon His shoulders, and by

* Tholuck.

which humanity is to be raised to His own stand-point and conformed to His own image.

Having affirmed the happiness of the "pure in heart," He proceeded—"with the wisdom which cometh from above" to declare in plain and imperishable words,—“Blessed are the peacemakers for they shall be called the children of God.”

We shall look upon this *Beatitude* in two aspects:—

I. IN ITS RELATION TO THE PARTICULAR CLASS SPECIFIED. Here we have to observe two things concerning them.

First: *Their character.* They are "peacemakers." Who are they? Shall we suppose *they* are peacemakers whose peace is like the resolutions a rake forms to live chaste, where indulgence has exhausted desire; or like those of a drunkard to live sober, whose head yet aches from last night's debauch? Is that peace which causes a stunned man to lie breathing on the ground, while his opponent enjoys the interval to recover his strength? Such peacemakers, and treaties of peace, are the sources of future wars.

Shall we then call them "peacemakers" who, professing to beseech men to be reconciled to God, are at the beck of him who draws the sword, to bless and curse at his bidding?—Who unite in the same breath, "clothe thy priests with salvation," "and go forth with our armies?" who, bearing the cross assist in crucifying;—the burden of whose prayer is, "Lord steer our ships, point our cannon and send havoc among our enemies; Lord forgive our enemies, but deliver them to death; save them from hell, but not from our cannon; pardon their offences against Thee, but assist us to slay them for those sins they have committed against us."*

Again, I ask, are they peacemakers who, professing one faith and adoring one Lord, rise from their knees to destroy one another at the command of man? Or, who, loving their neighbour for Christ's sake, will destroy him for their country's? They who are more influenced by command of

* Sybil's leaves.

an earthly monarch to destroy an enemy than by Christ's command to love him? Is the soldier the peacemaker? Ah! it is the peace of death he makes. See when the battle is over, mark every torrent of blood and every mangled carcass, every expression of agony and every dying moan. Take up any individual and learn his affections and hopes, and think through how many families and hearts the deadly blow has passed. Enter the besieged city, and fix your attention on the women and children, the sick, aged, and helpless, on whom the deepest wounds are inflicted, and say, if there be scenes more dreadful, save in the dwelling of devils! Men, attacked by the murderer, cry for help, and think if men were near, deliverance would be experienced; but in battle men fall surrounded by thousands, who trample on them till life is extinct! Had they been slaughtered by lions, tigers, or wolves, their destruction had not cherished hate to the human form, or associated horror with the name of man. Poor soldiers! You must indeed love your country much, if what you gain by death compensate for the sufferings you endure and the woes you inflict. You are wounded where no good Samaritan can approach, and no priest or Levite pass by,—except to instigate the thieves into whose hands you have fallen.

“Are wars only to cease when the strongest have destroyed all their enemies? Strange peacemakers, surely!” * And strange peacemaking, “to destroy human life, to mangle the limbs, to strew the earth with bleeding frames, and trample out life with horses’ hoofs; to scourge nations with famine, and multiply widows and orphans. Oh, how loudly does the voice of blood cry to Heaven from the battle-field! Undoubtedly, the men whose names have come down to us with the loudest shouts of ages, stand now before the tribunal of eternal justice condemned as murderers.” †

Once more we ask, Who are the *peacemakers*? Dr. Tholuck says they are “such as being already possessed of a heart more or less pure, and having thereby attained peace with

* Sybil.

† Channing.

God themselves, spread that, and at the same time the peace of men among each other in the world." "They are," says John Wesley, "those lovers of God and man who utterly detest all strife and debate, all variance and contentions, and accordingly labor with all their might to prevent this fire of hell from being kindled; or when it is kindled from breaking out, or when it is broke out from spreading farther." They are "those who in their own life manifest the property of the divine power." According to Gregory of Nyssa, those who, "like sweet scented aromatics fill with their own fragrance all the surrounding air, and who by their life prove the cure of the world's disease." "This," says Chrysostom, "was the work of the only-begotten to unite the divided and reconcile the hostile." In short, it appears to me that, as mourning implies poverty of spirit, and as mercifulness implies all the preceding elements of character, so peacemaking comprehends the whole, is the top stone of the edifice, the bond which keeps the unity of the spirit, which keeps the heart and mind through Christ Jesus. And they are peacemakers who are so thoroughly influenced by this disposition that it is the chief business of life with them to produce, maintain, and diffuse, it throughout the world.

At the head of this happy band, behold the only-begotten Son of God—"The Prince of Peace." We see Him in contact with wickedness in its worst forms: reviled, He reviles not again; buffeted, spit upon, crucified, slaughtered; yet He opened not His mouth, save to weep that His enemies knew not the things that make for their *peace*; to utter His parting blessing of peace to His disciples; to minister to the dying malefactor the blessing of peace; to breathe in prayer to His Father the aspirations of peace;—and by the blood of His cross having now made *peace*, His first utterance to His timid followers is peace; His message to His murderous countrymen is peace; and the Gospel He commissions His ambassadors to proclaim to every creature, is the Gospel of peace. They who follow Him in the regeneration are par-

takers of His spirit ; onward they go, "having their feet shod with the preparation of the Gospel of peace ;" comforting their brethren with the words of peace ; and leaving the world they *depart in peace*.

Observe :—

Secondly : *Their blessedness*. "They shall be called the children of God." This expression is used in the Bible in three senses : (1) To indicate natural relation. Thus, Adam, &c. (2) Official relation. Thus, Israelites, kings, magistrates, &c. (3) Moral relation. Thus, Christ, and all who are born again, &c. Adam and all his posterity are called children of God by Paul and Luke, (Acts xvii., Luke iii.) because He is the author and upholder of their being ; the Israelites are called His children, and considered themselves such, because of their peculiar political relation to Him (John viii. 41) ; and kings and magistrates were so called because they were, in some sense, His deputies. But in the New Testament they are emphatically children of God, who are born again, and are His children by faith in Jesus Christ ; for "to as many as received him he gave power to become the sons of God, even to them that believe on his name." They are beloved by their Father, and love Him in return. They have a share in His property and rank ; being "heirs of God and joint heirs with Christ." They resemble Him in appearance and imitate His actions ; being "renewed after the image of him that created them." They are in short one with God. He is their portion ;—and the utterance of their heart of hearts is, "Whom have I in heaven but thee, and there is none on earth I desire besides thee?"*

When our Lord says "they shall be called the children of God," He means, not merely that men shall call them such, but, that they shall be really and manifestly so : thus to be called "Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace," is to be in reality all that these titles denote ; and "Jesus, who is called Christ," means Jesus

* See Tholuck.

who is the Christ ; and “they shall call his name Emmanuel ;” He shall be “God with us.”

Again, when he says—They are happy, or blessed, *because* they shall be called the children of God, He directs attention to the fact of their happiness and to its source. That the children of God are happy is so frequently, variously, and plainly, asserted in Scripture, and so evidently implied in their relation to Him who is over all, *God blessed* (or happy) for evermore, as to render it quite unnecessary in this place to insist upon it. But that they are happy *because* they are His children, though commonly admitted in words, seems not sufficiently understood or believed. Everywhere man is seen in search of happiness. Multitudes seek it in the acquisition of wealth ; multitudes in sensual gratification ; some in the walks of literature and science ; and, others in social distinctions. But whatever happiness these may afford to men whose supreme delight is in God ;—poor, superficial and perishing must be the joys they minister to the most devoted of their worshippers who have no fellowship with the Father of Spirits. But the children of God are happy irrespective of all these. They are not creatures of circumstances. Deprive them of all the joy earth affords, they yet “rejoice in the Lord and joy in the God of their salvation.” Encompassed with infirmities, distresses, persecutions, torments ! Yet they sing.

Nor this only, there is a happiness arising from the assurance that *their relation shall be fully established*. “Beloved, now are we the sons of God ; but it doth not yet appear what we shall be.” The world knoweth us not, for the same reason that it knew Him not. His relation to God was not seen through His poverty, and patience, and suffering, neither is ours ; but after “he endured the cross” and “was made perfect through suffering,” God highly exalted Him, declared Him to be the Son of God, with power, and hath given Him a name above every name ; and however our character may now be misunderstood or misrepresented, “we shall be like him, shall be with him, shall enter into the joy of our

Lord." We know "he is faithful," and "if we suffer with him we shall be also glorified together." He shall bring forth their righteousness as light, and they shall shine as the sun in the kingdom of their Father ; therefore they rejoice with joy unspeakable.

We shall look upon this *Beatitude* :—

II. IN ITS RELATION TO THE GREAT WORLD IN GENERAL.
It implies :—

First : *A severe censure upon the age as then existing.* The generations who lived on this earth in the days of Christ were composed of two great classes,—*Pagans* and *Jews*. The text is an implied censure and denunciation against each. *Look at Paganism !* Whence did idolatry originate ? Saturn is considered the oldest Pagan deity, the father of Jupiter. In the opinion of many he is the Noah of Scripture ; because as Noah is called a husbandman, a planter of vines, who was drunk, exposed and cursed Ham ; and because he foretold the flood, and was saved in the ark with his three sons, among whom he divided the earth ; so according to heathen writers, Saturn is a man of the earth who taught agriculture, instituted saturnals, threatened all who see the gods naked, was born of the ocean, and devoured all his sons except Jupiter, Neptune, and Pluto, among whom he divided the universe. Men only are sacrificed to Saturn, because he is delighted with human blood. Jupiter, who dethroned his father and is styled the father of gods and men, is probably the Nimrod of Scripture, and the Baal or Belus of Babylon, and Ninus of Ninevah where he was first deified. He is said to have overcome in war, the giants, and Titans, and to have committed unmentionable wickedness. With the character of Moloch the Scriptures make us sufficiently acquainted. Apollo is believed to have destroyed the Cyclops and built Troy. Bacchus to have conquered Egypt, Phrygia, and India, riding on an elephant. The character of Mars needs no remark. And what need be said of Hercules, Achilles, Ulysses, Orion, Castor, Pollux, and the

innumerable host of subordinate deities? It is enough to affirm that they were all men, military heroes, who, because of their deeds of violence and blood, were exalted by heathen nations to rank with the gods, and were worshipped as children of God. In our text may be heard from Him who came not to destroy men's lives but to save them, the condemnation of the Pagan ideas of God's character and attributes; and the most withering condemnation of that heathenish spirit which fosters selfishness, pride, revenge, cruelty, and hardness of heart, and inflicts extremest agonies and makes the earth one vast *aceldema*. We hear in this beatitude the utterance—"miserable are the warriors for they shall be called the children of the devil;" for what concord hath Christ with Belial—the "Prince of Peace" with Apollyon?

Look now at Judaism. The Jewish idea of God is, that He is "a man of war." His influence extends not beyond a certain district of country. Jonah thought he should be beyond his reach in Tarshish. Their judges, Gideon and Barak, Jephthah and Sampson, were military heroes: the battles they fought are the "wars of the Lord," and they served Him as heathens did their idols, *with fear*. They obeyed Him as soldiers do their commander, to escape the lash, and fought for Him to increase their earthly glory. They were not allowed to go and fight in other countries, but to resist and expel all invaders; they were to act on the maxim, "If you let me alone, I'll let you alone." They had not only permission but injunction to destroy the profane and idle. "Thine eye shall not pity nor thine hand spare." How great the change Jesus introduced! How unexpected and undeserved! Hence He "was despised and rejected;" "his own knew him not." Had He appeared in military array to lead them against the Romans, James and John might have been His commanders-in-chief. "I am come in my Father's name and ye receive me not; if another will come in his own name him ye will receive." This is the history of Judaism from Moses to Christ, and from Christ to Rabbi Mordecai in the seventeenth cen-

ture. The hardness and earthliness of their hearts were such, that any impostor who would lead them to war was sure to have followers. But how their prejudices were shocked to hear Jesus say, "*Blessed are the peacemakers.*" And from the day he pronounced the words, Jewish saints ceased to be the pattern of the Christian's life, their success is no longer the object of desire, their prosperity no longer the object of hope. Christ's example and history now take the place of Moses and David. No longer with "the sword of the Lord and Gideon," with axes, saws and harrows, are men to overcome evil;—but by doing good. He who "brought life and immortality to light" abolished putting to death. It was not to save the blood of brutes Christ offered himself. If His blood is not a sufficient atonement for a world's guilt, let us still retain the badger skins and long beards, circumcision, and divers washings, and the sacrifices of bulls, rams, and he-goats. These surely did not constitute the yoke He came to remove. When He said, "Blessed are the peacemakers for they shall be called the children of God," He announced the doom of Judaism, abolished stoning to death, and disbanded all armies and executioners. In disarming Peter, and declining angelic help to resist Pilate's unjust sentence, He taught that violence and blood constitute the work of those who, like Caiaphas reject His message from God, and affirm that traitors and rebels, Russians and Indians, men, women, and children should die for the people to save the nation from perishing.

The text may suggest:—

Secondly: *The glorious condition which the world shall one day reach.* Consider it as a prediction becoming increasingly fulfilled, a law of the Saviour's kingdom whose operation is becoming daily more manifest. Ecclesiastical history teaches that for three centuries the whole Christian Church constituted one brotherhood of peacemakers. Barnabas declares "their soul is like that of a little child, never causing strife but making peace between those that are at variance." Clement—"They for-

give, as they have been forgiven." Polycarp—"They abstain from returning evil for evil, railing for railing, and striking for striking." Ignatius—"They pray for all men and oppose anger with mildness, blasphemy with prayer, and cruelty with gentleness, because nothing is better than peace by which all war is abolished. And "we should bear with all men, as the Lord with us; for where the labor is great so also is the reward." Justin Martyn—"We do not now fight our enemies but love all men, though all men study to afflict and persecute us." Irenaeus—"We have changed our swords and lances into instruments of peace." Theophilus—"We abstain from striking a blow, and don't go to law with such as injure us." Clement of Alexandria—"We have neither weapon nor sign of violence among us." And Tertullian, the son of a centurion, under the proconsul at Carthage, declares that the Gospel had penetrated beyond the limits of the Roman empire; that in all the legions under the contending commanders, Albinus, Niger and Cassius, a solitary Christian could not be found; and that if religion did not forbid recourse to arms, they could have defended themselves against all their persecutors, but in so far as every individual Christian is concerned, ancient prophecy is literally fulfilled; they learn war no more.* And the truth of these testimonies is proved by the enemy Celsus, who charges them with refusing to take up arms for the Emperor even in defence of his person; by the reply of Origen, who says, Christians do not take up the sword against any nation, nor learn to make war, but have become, for the sake of Jesus, children of peace; by the numbers who suffered martyrdom for abandoning the profession of arms on their conversion;

* "And yet, What retaliation for injury have ye ever marked in men so banded together, so bold in spirit, even unto death? Though a single night, with a few torches might work ample revenge if we held it lawful to balance evil by evil. Shall the Son of Peace act in battle whom it will not befit even to go to law? Shall He administer bonds, imprisonment, tortures, and punishment, who may not avenge even his own injuries?"—*See Neander.*

and, in fine, by the testimony of the historian Gibbon, who affirms that "the early Christians could not be convinced that it was lawful on any occasion to shed the blood of our fellow-creatures either by the sword of justice or that of war." By all these testimonies we have the most satisfactory evidence, that in nothing did the Christians of the first three centuries rise above heathenism, judaism, and the catholicism of later times, than in their meekness, forgiving and peace-making disposition. Never had Christianity to encounter more numerous, formidable, and inveterate enemies. Never did men more truly glory in tribulation, never were sufferers more divinely sustained, or more influential in the conversion of their enemies, never did the spirit of glory and of God more truly rest upon the Church, than in these ancient days when all her sons were sons of peace.

They were reviled, persecuted, defamed, and murdered by thousands ; but none of these things could sever them from the love of God. They were more than conquerors, and have obtained the crown of life. And now that centuries have elapsed, and the world has been again and again convulsed, and one fashion after another has passed away ; after all that has been done and all that is yet being done to immortalize the military hero and crush and extirpate the sons of peace, we yet see marble monuments crumble to dust—the pageantry, the blaze, the glory, of the warrior fade ; we perceive that the names of the Cæsars and all their commanders rot, while those of the apostles and peacemakers are cherished in the world's affections, gathering to themselves testimonials from the four winds, and from every nation under heaven :—testimonials which illustrate and enforce the truth of our text :—"Blessed are the peacemakers for they shall be called the children of God."

From the time Constantine practised his "pious fraud to engage the Christians firmly on his side," and accomplished by deceit and bribery what none of his predecessors could effect by force, the glory of the Catholic Church departed. Certainly if the state has given the Church the land of

Goshen, it claimed in return the lives and services of every member, and taught the Church to collect armies, wax valiant in fight, and pray God in the most carnal sense to "take hold of the shield and buckler and draw out the spear." * Professing Christians became warriors, and in the most carnal sense "the Church militant" was an appropriate title. With the soldier's profession was incorporated every conceivable military vice. What is the history of the persecution of the so-called heretics from Constantine to Gregory the Great but a series of efforts to expel from the church all the peacemakers? What the history of the Albigenses, Waldenses, and Wickliffites, extending over a thousand years, but a detailed account of earth's determination to cut off all peacemakers? What is the history of chivalry from Charlemagne to the Reformation—that of the Crusades from Peter the Hermit to Philip the Fair? And what the history of Mahometanism from the days of the Prophet to the Indian Mutiny but a history of world-wide efforts to deify warriors and crush the peacemaking spirit out of humanity? But the Lord had them in derision. He that sitteth in the heavens said—"Blessed are the peacemakers for they shall be called the children of God." "Hath He spoken and shall He not do it? Hath He promised and shall He not make it good?" Heaven and earth shall pass away but His word never. See how such names as William the Conqueror, Frederick the Great, Marlborough, Rodney, Howe, Nelson, and Wellington fade away from the world's remembrance, while those of Wickliffe, Luther, Melancthon, George Fox, William Penn, Howard, and Wilberforce, Brainard, Moffatt and Williams, have become familiar as household words. Who would not be numbered with the despised and suffering Waldenses and Lollards rather than with their proud persecuting enemies? Who does not see more likeness to God in Penn's treaty with the Indians, which Voltaire says is "the only one ever made without an oath and the only one that never was broken," than in our modern treaties with Turkey, Austria, Russia,

* See Jortin.

or China? If doubt be entertained of Calvin's piety, it is because he was a persecutor; of John Knox's, it is for the same reason; of Oliver Cromwell's, only on that account.

Such men *may* be called children of God, but peacemakers shall be *proved* such. We doubt not that the passage in Luther's history which is of all others universally applauded, is the expression, "I'll go to Worms if there were as many devils there as tiles on the houses." Never did Fletcher of Madeley, more strikingly prove that he was a child of God, than when he, unarmed, withstood the wicked, sanguinary Swindler, remonstrating, and fearlessly maintaining the right. Never were men more signally proved to be under the divine protection than the peaceable Moravians and Friends, during the Irish rebellion. The most touching illustrations of our text, in heathen lands, we have in such statements as, "The rails connected with the pulpit stairs are formed of warriors' spears;" and, "Africaner and Bernard are both judicious excellent Christians; they instruct their families, preside among the people in the absence of the missionaries, and breathe nothing but peace on earth and good-will to men." Whether therefore we look to the past or present, whether we regard the testimonies of friends or foes, whether we fix our attention chiefly on their communion with God, the wonderful support they receive in the severest sufferings, the protection afforded them when threatened with death, or the remarkable length of their peaceful lives; whether we look at the gross manner in which they have been misrepresented, or their subsequent deliverance and vindication; whether we look at the work of the military hero, or how rapidly his name is forgotten; whether our text be viewed, as the assertion of a fact, the utterance of a prediction, or the announcement of a law; never has it been disproved, never lacked evidence of its fulfilment, and never can it be abolished. Men may feel some pleasure in having their sins forgiven, and hungering and thirsting after righteousness; such may be called children of God, though they occasionally resist evil, act inconsistently and give place to the devil;

but such inconsistencies, such outbreaks of the spirit of wickedness, interrupt their communion with God, obscure the evidence of their sonship, and mar their happiness. Hedley Vickers and Henry Havelock may have experienced some blessedness even in their work of blood and death; for they sincerely believed that in killing Russians and Sepoys they were doing God's service. And they *may* be called children of God, as may professedly Christian ministers in America, who buy, sell, and kill slaves. But in our judgment they have been doing the devil's work, and their connexion with that work leaves their divine sonship doubtful at best. But of the men who are seen resisting to blood, striving against sin, and in all possible circumstances conquering evil only by bearing it,—of the men who, like the Captain of our Salvation, are “made perfect through suffering,” and willingly lay down their lives rather than shed the blood of their fellows—of such men no doubt can be entertained.

They who in these things serve Christ are acceptable to God and approved of men.—

“In doing and bearing the will of the Lord,
They still are preparing to receive their reward.”

“To every soul of man that doeth good, glory, honor, and peace.”

KNOX.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its wisest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FIFTIETH.—Matt. xv. 10—20.

SUBJECT:—*Things that go into a man; or, Man's Moral Character determined not by his receptive, but transformative, power.*

IN this passage Jesus turns from the TRADITIONAL RELIGIONISTS, and makes the ceremonial spirit, which they had displayed in their complaint of the disciples eating with “unwashed hands,” the subject of a profoundly significant address to the “multitude.” “He called the multitude and said unto them, Hear and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” And again, He says in the further illustration of the point, to Peter, “Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man.”

Now we deem it necessary, at the outset, to guard this passage from, at least, three opinions, which a mere cursory reader would be in danger of attaching to it.

First : *The opinion that it is a matter of perfect indifference what we eat and drink.* If the words, "not that which goeth into the mouth defileth," are to be taken in the strict literal sense, the drunkard and the glutton may get something like a divine sanction for their intemperate indulgences and habits. The influence however, of intemperance, not only upon the body but upon the intellect and heart, the numerous prohibitions of the Bible on the subject, and the teaching of Christ Himself, in which He warns us not to be "overcharged with surfeiting and drunkenness," unmistakably show, that such an idea must not be for a moment attached to His words.

We would guard this passage against the opinion :—

Secondly : *That the things that go into the mouth are to be regarded as exclusive of all other external things.* It is true Christ only mentions that which "goeth into the mouth," because the dispute with the Pharisees arose about *eating*; but He evidently mentions this not to the exclusion of other externalities, but rather as a specimen or representative of all outward circumstances. He must be interpreted as taking what "goeth into the mouth" as an example of all that comes *from without* to the man,—all that goes in through his eye, and ear, and touch, and smell, as well as through "his mouth."

We would guard this passage against the opinion :—

Thirdly : *That external circumstances are matters of no importance to man.* It is certainly of consequence to man as to whether he should be surrounded by the pure and the true, or by the impure and the false. What else is the meaning of the Prayer, "lead us not into temptation?"

The idea is, that the source of moral character is not in the external circumstances of the man, but in his inward mental life. Or to put it into a more subjective form, *a man's moral character is determined not by the receptive, but by the transformative, powers of his nature.* "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their minds and consciences are defiled."

Man is necessarily *receptive*. Every moment impressions are made upon him ; there is not a point of time in which the outward does not impart something. His senses are channels ever filled to overflow with things which they are conveying, from the great ocean of outward circumstances, to the deepest depths of his nature. But the outward things which he thus receives do not necessarily form his character. He has within him what we shall call, for the want of a better term, a *transformative* power ; a power which takes action upon the impressions which the external makes upon the soul, and which action in the form of words or deeds that “come out,” makes the moral character ; a power which transmutes all that comes to him from without into moral good or evil. A power by which “a good man out of the good treasures of the heart bringeth forth good things, and an evil man out of the evil treasures bringeth forth evil things.”

Taking the principle, *that man's moral character is not determined by the receptive but by the transformative power of his nature*, as the great truth of the passage, we shall proceed to notice a few considerations which the words of Christ suggest in relation to it :—

I. THAT THIS PRINCIPLE DEMANDS THE ATTENTION OF ALL MEN. “He called the multitude, and said unto them, Hear and understand.” The Heavenly Teacher enforces it on the notice of all. Why is universal attention to this principle so important ? We may assign two or three reasons :—

First : *Because the principle displays the goodness of God in the nature He has given us.* Were our moral characters determined by the things that *come into* us from without, or, in other words, by our receptivity, it is obvious that in a world like this, where there is so much *moral corruption* surrounding us on all sides, we should become inevitably and hopelessly corrupt ;—the depraved language, manners and spirit of the social world into which we are born, and in which we are bound to live from day to day, would be our ruin. But as we have this power within to deal with all the

impressions that are made upon us, as we think fit, we are delivered from this terrible necessity. This power is one of the distinguishing attributes of our being. It enables us not only to bend circumstances to our will, but to get good out of evil ; to turn outward dissonance into music, deformity into beauty, poison into nourishment. Let us adore our Maker for this wonderful endowment ;—an endowment which guards us from the coercion of outward forces, secures to us an inward freedom of action, and enables us to put all outward things in subjection to our own spiritual selves.

The principle demands universal attention :—

Secondly : *Because it serves to counteract man's propensity to plead circumstances as a reason for his conduct.* The power and universality of this tendency are seen in the readiness with which man will refer to external events, sometimes to palliate his offences, at other times, to justify his conduct, and at other times, to account for the moral inferiority of his life as compared with that of others. It is this tendency that has made what in philosophy is called *fatalism*, and what in modern theology, wears the name of Hyper-Calvinism, so popular amongst the weak and untutored in all ages and lands. So long as men regard themselves as powerless instruments in the hands of circumstances, there is no possibility of their spiritual elevation. The moral feebleness of professing Christians arises from their *undue* dependency upon the outward ordinances of religion. They too often act as if sermons and sacraments would do every thing for them, independent of the earnest activity of their own spiritual natures. This crippling tendency of the soul can only be destroyed, as you work into the heart of the people the mighty principle to which Christ now calls the attention of the "multitude."

The principle demands universal attention :—

Thirdly : *Because it shows the indispensable necessity of the right use of our spiritual powers.* As food, however nutritious, cannot administer strength to a man's body, without the digestive and appropriative power, so no external

influences, however good and useful in themselves, can raise a man's soul, without the right action of its faculties. Man cannot be made good. His body may be borne to the summit of a lofty mountain without the use of his limbs, but if his soul is to ascend "the holy hill of the Lord," he must climb it every inch himself. Fortune or patronage may raise him to some eminent social position, but he cannot reach a single stage of moral dignity—the true dignity of man—apart from his own earnest endeavors. The transformative power of the soul is, to external circumstances, what the builder is to the materials out of which he rears his edifice. The choicest materials may be brought together,—gold, marble and cedar; but unless the builder use them with artistic skill, they will never take the form of a beautiful structure. So, the providence of God may gather around man all the facilities and elements for the raising of a noble character; but unless he use them with his own spiritual hand, he will never produce such a structure.

Such are some of the reasons why this principle should be proclaimed to the *multitude* and enforced on their attention.

The passage suggests :—

II. THAT THIS PRINCIPLE IS REPUGNANT TO THE CEREMONIALISTS. "Then came his disciples, and said unto him, knowest thou that the Pharisees were offended after they heard this saying?" The Pharisees, like all religious formalists, practically, not of course theoretically, held the doctrine that man was the creature of circumstance :—upon the reception of such dogmas, attention to such rituals, obedience to such regulations, they made the destiny of men to depend. Men were good or bad, dignified or degraded, according to their teaching, in proportion to their conformity or nonconformity to their traditional creed, and ecclesiastical rule. The principle which Christ lays down, strikes a blow at the root of such notions;—hence it is no wonder they were "offended." But, perhaps, they were

more "offended" at *the fact of Christ pressing this principle on the multitude*, than at the principle itself ;— which must have accorded with their reason and their conscience. Well they knew, that if the multitude would practically accept this principle, their power would depart. Priests, who obtain their livelihood and influence by exalting the ceremonies of their own church ; Rabbis, who regard their views as the standard of orthodoxy ; sects, which regard themselves as special favorites of Heaven, will always feel offended at the propagation of such a principle. Preach the doctrine in all the breadth of its meaning ;—that it is not the sermons you hear, not the sacraments you celebrate, not the sect you join, that necessarily determine character and destiny,—but the use of your own spiritual powers ; and you will be sure to incur the displeasure of Pharisaic religionists.

The passage suggests :—

III. THAT THIS PRINCIPLE IS VITAL TO MAN AS A SPIRITUAL BEING. "He answered and said, every plant which my heavenly Father hath not planted shall be rooted up. Let them alone : they be blind leaders of the blind ; and if the blind lead the blind both shall fall into the ditch."

From these words we infer three things, showing the vital importance of this principle :—

First : *That whatever in the history of man implies the practical disregard of this principle is not of God.* The men, or class of men, who act upon the principle that their characters are necessarily moulded by externalities, either of a secular or spiritual character, must be vitiated in all their ideas of duty—unsound in all their habits of life. The principle is so cardinal that everything pertaining to man's life must be influenced by it. And it is so radically wrong that nothing that grows out of it can be Divine. The religious dogmas and ritual observances based upon a notion that what goeth into a man defiles him, wherever they exist—in Judaism or Christianity, in Popery or Protestantism, in the

Church or in Dissent, are not of *our Father's planting*:—they are worthless noxious weeds of moral depravity.

Secondly: *Whoever practically disregards this principle is blind in relation to spiritual things.* Our Saviour says of those Pharisees, “they be blind leaders of the blind.” They were blind to the omnipresence of God, to the spirituality of His law; to the free and responsible action of the human soul; to the eternal condition of moral progress; and to the essence of virtue and vice. And thus blind must all men be who act upon the idea that what goeth into a man will necessarily defile him. The recluse, who retires from the world, hoping to avoid its defilement, and the religious formalist, who is perpetually moving through a routine of ordinances in order to make his heart clean, are blind in relation to the great facts of spiritual being and relations.

Thirdly: *The practical disregard of this principle exposes us to a terrible calamity.* Whatever creed, system, character, institution and enterprize, have grown out of its neglect, are “plants that the Father has not planted,” and they must be *uprooted*. “Every plant,” says Christ, “which my Father has not planted shall be rooted up.” Oh! how much there is in human society, even in its Christian department, that our Heavenly Father “has not planted!” There are not only worthless weeds, thorns and briars in every path, but broad acres of moral hemlock, and mighty forests of upas trees. Thank God they shall be uprooted. “The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and that do iniquity.” The blind too shall “fall into the ditch.” Inevitable ruin awaits those who are framing a character according to outward rules, rather than cultivating one by the right exercise of the soul's affections and powers.

The passage suggests:—

IV. THAT THIS PRINCIPLE IS BUT IMPERFECTLY APPRECIATED EVEN BY THE TRUE. “Then answered Peter, and said unto him, Declare unto us this parable; and Jesus said, are ye

also yet without understanding?" Peter was a representative member of the most true and spiritual society on earth—the *disciples*. Notwithstanding this, he did not fully compass the meaning of this principle. So strong is the tendency of man to over-estimate the outward, and to overlook the transcendent importance of the Divine world of his own soul—the world within, the world of thought, emotion, and will; where character is formed and destiny is settled—that even the most *spiritual* have difficulty in fully appreciating the principle, that it is not that that goeth into a man that defileth him, but that which cometh out. Hence the exaggerated interest which almost all sections of the Church display in the external. The zeal, the wealth, the energy, of Churches are expended in creating and sustaining that which must be regarded as the mere machinery of religion, rather than in spiritual efforts to generate and foster those principles of the soul, which are the essence of godliness, the spirit of all true power, and the glory of man.

In conclusion:—

First: *Our subject suggests the best means for religious parents to guard their children against the corrupting influence of society.* It is always a deeply anxious period in the history of a pious parent, when the time comes to send his children out into the wide world, to engage in such pursuits as may be the most conducive to their advancement and usefulness in life. This profession, is thought of and given up, because of the temptation with which it is associated. That business, though lucrative, is renounced because of the fallacious and dishonest principles on which it is conducted, and the depraved circles with which it stands connected. There is not a single department of secular life that can be thought of, as suitable for his child, that is not beset with perils to his innocence and virtue. And when after much anxious thought and prayer he decides on that which is least objectionable on moral grounds, still he is anxious. Which is the way to meet this parental difficulty? Teach the child that his Maker has

endowed him with powers of mind and thought that will enable him to stand against all outward temptation ; that if he is true to the spiritual nature which kind Heaven has given him, he can pass through the most fiery assaults of the devil unscathed, move through the most polluted scenes without a moral taint. Teach him that his safety is in reliance upon the right use of his own faculties and in the blessing of his God. Teach him that it is not the unchaste conversation, the filthy song, the profane expression, that may go into his ear, that will defile him ; but the use he makes of these. Teach him that he has a power to turn this very wickedness to his own spiritual advantage :—

Secondly : *The subject suggests the only method by which man can reach a blessed destiny.* How is he to secure his present and everlasting well-being ? By endeavoring, like the anchorite, to avoid outward evil ? Whilst no man should put himself in the way of temptation, no man should be afraid to confront evil, to go into its most malarial regions, if duty call. In truth, if man's well-being depended upon escaping outward evil, it could never be realized ; because to live in the world he is bound to live in its midst ; and evil must stream into him every day. How then is he to reach a blessed destiny ? By endeavoring to frame his life according to the outward rules of morality and religion ? No, but by a right use of his own spiritual powers. There is a power in the body, when in a healthy state, to appropriate whatever goes into it from external nature that is wholesome and necessary, and to expel that which is noxious and superfluous. The soul has a power analogous to this ; a power to appropriate the wholesome and to expel the injurious. This power we call the transformative. Let us use it rightly—use it as Noah used it, who, amidst the blasphemy and ridicule of a corrupt generation, walked with God, and fulfilled a noble destiny ; as Paul used it at sceptical Athens and dissolute Corinth, and in Pagan Rome ; who, from experience, left the world this testimony—“all things work together for good to them that love God.”

Brother, practically realize this wonderful power of thy soul ; a power that may

“Gather honey from the weed,
And make a moral of the devil himself.”

Germs of Thought.

SUBJECT :—*God in Nature.*

“The earth, O Lord, is full of thy mercy : teach me thy statutes.”
—Psalm cxix. 64.

Analysis of Homily the Three Hundred and Sixty-eighth.

THESE words seem to suggest thoughts like the following :—

(1) Their author was not a Positivist. Nature to him was not a mere *thing* ; it was an *agency* :—not the mathematical revolution of cycles, but the intelligent manifestation of personal volition. Nature was not the opaque boundary of his vision, but the transparent medium through which he saw the Infinite Mystery beyond. He did not rest in nature as the ultimate fact of his consciousness ; but he made it the platform whence his faith might soar to higher and brighter regions. Yet he did not cast off the Material as worthless and evil, but he accepted it as the token and earnest of a greater good. This apprehension of a personal Creator is the first step in religious life :—“he that cometh unto God must believe that HE IS.”

(2) The Psalmist recognizes a moral Agent in nature, to whom the spiritual faculties of his soul are respondent. Conscious of the feeling of beneficence in his own breast, he finds the expression of an infinite beneficence around him. Limited as was his knowledge of creation, he had attained to the great

fact that the diffusion of happiness is its central idea:—suffering is incidental, enjoyment is designed.

(3) But not only is this Divine beneficence recognized as a fact, it is accepted as the sincere expression of an inward love. The Creator is here not only admired, He is trusted: not only thanked, for what He does, but loved for what He is.

(4) The words seem to intimate that the heart of the writer, listening to the harmonies of outward nature, longed to join in their great Hallelujah. He saw every atom, and every creature in earth, sea and air, moving in its appointed path, obeying the laws of its being, without jar or discord; moving, as in choral dance, about the Eternal Centre—

“Hark to the footfall.
On, on, for ever!”—

and he would join hands and be one among them. “Teach *me* thy statutes.” Bind my spiritual nature to Thyself by gracious teaching, as this handiwork of Thine is bound to Thee by mechanical and physical laws.

(5) This longing is not satisfied by the Psalmist’s natural condition. He needs teaching before he can attain to it. He feels something within that is not ready thus to acquiesce in the Divine Will without a murmur. He is not at present thoroughly within that circle of beneficent law, which he sees around him. He would be at one with the Great Source of so much happiness and beauty; but it is the subject of desire with him, rather than of consciousness.

(6) Under these circumstances he applies for Divine illumination. He needs something more than nature can teach him, and he seeks it direct from God. Thus nature was to him, not the substitute for Revelation, but that which led him to see the need of Revelation. He found that all the organs of sentient life have their fitting correlates in the world around them; but he found none such for the spiritual aspirations of his own heart. Either these must find their

exercise in a spiritual life, or he is an anomaly in the universe.

(7) But while the Psalmist thus recognizes the need of a Revelation, he sees also the necessity for Divine grace to apply the message of that Revelation to his own soul. It is not enough that the Creator has promulgated a spiritual code ; the heart of man must be divinely indoctrinated with its precepts.

(8) He seeks this grace by prayer. He did not give himself up to vain speculations, as to how the doctrine of Divine grace may best be reconciled with our consciousness of freedom ; but he just laid hold on the proffered hand, content to take the boon to himself and leave the mystery with God. The awakened soul no more restrains prayer, because unable to solve its metaphysics, than a hungry man refuses food, because unable to satisfy himself about the action of the pancreas.

(9) In conclusion we remark, that to Man, in his changing moods, and of Deity in His varied manifestations, Creation has many voices. While to a soul rejoicing in God's favor all nature is jubilant, it is not the less true, that to a soul panting for the glorious hereafter "the whole creation groaneth and travaileth in pain together until now." Looking at the universe as a stupendous whole, we are confounded at our insignificance, and are amazed that this obscure and outlying province of Earth should be constituted, in some sort, its moral metropolis. "When I consider thy heavens, the work of thy fingers * * * what is man !" But, on the other hand, when we examine the exquisite care and love displayed in all the varied existences, animate and inanimate, rational and brute, wherewith this our Earth is freighted, a loving trustfulness springs up within us whispering—"If God so clothe the grass of the field," &c. When from His storm-shrine the Almighty rebukes Job for his rashness, the tribes of animals and phenomena of nature are introduced to teach man his littleness, his feebleness and his ignorance. But when Jesus would lead His followers to repose on the beneficent arm of

their Heavenly Father, He tells them that they are "of more value than many sparrows."

Thus has the great temple of nature an oracle for every pure and reverent soul, which, in prayerful musings, turns—

"To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply ;—
Its choir the winds and waves—its organ thunder—
Its dome the sky.

There, amid solitude and shade, I wander
Through the green aisles, and stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God."

E. J. J.

SUBJECT :—*The Creator, and the Sin of His Creature, Man.*

"These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself ; but I will reprove thee, and set them in order before thine eyes."—Psalm l. 21.

Analysis of Homily the Three Hundred and Sixty-ninth.

THESE words lead us at once to consider certain facts in the Divine conduct in relation to the sins of men.

We learn from the passage :—

I. THAT HE FULLY OBSERVES THE DEVELOPMENT OF HUMAN SIN. "These things"—the evils indicated in the previous verses—"hast thou done." He *knew* that these sins had been committed. That He does observe sin is clear. (1) *From His nature.* He is the ALL-PRESENT, and the ALL-SEEING. Ps. cxxxix. (2) *From the declaration of the Bible.* "He that planteth the ear shall he not hear?" &c. Ps. xciv. 9—11. (3) *From the universal consciousness of sinners.* All sinners *feel* that God knows their sins. Their remorse, their confessions, their forebodings, all indicating that this is their feeling. (4) *From the retribution that has overtaken*

sinner even in this world. Achan, Ananias, &c. "I know thy works." Though sin may be committed in the darkest midnight in profoundest secrecy, God observes it; and "the hidden things of darkness will one day be brought to light."

We learn from the passage :—

II. THAT HE, FOR A TIME, FORBEARS WITH THE ENORMITY OF HUMAN SIN. "I kept silence;"—I did not launch my thunders, &c. Full retribution does not follow sin at once on this earth. Judgment is delayed. (1) *The spiritual improvement of humanity requires this.* If adequate retribution followed at once every sin, not a human being would have one moment to "repent and believe the Gospel." The first moral act being sinful would hurl to hell. The reason He forbears is, that He is "not willing that any should perish," &c. (2) *The mediation of Christ explains this.* Why under the government of a righteous God does not punishment follow sin at once? Did it not do so among the angels in the first great rebellion? The interposition of Christ explains it. Mediation is but one short mighty prayer; which is—"spare it a little longer." The Divine government of our world is mediatorial. Men here, are dealt with, not on the ground of their own character, but on that of Christ's mediation. The continuation of man's existence on this planet, the scene of so much beauty, goodness, and pleasure, is to be referred to the mediation of Christ. But this form of government will not always continue. The "kingdom will be delivered up," &c. We learn from the passage :—

III. THAT HE THOROUGHLY UNDERSTANDS THE REASON OF HUMAN SIN. "Thou thoughtest that I was altogether such an one as thyself." In some respects we are like God;—we could form no conception of Him unless there were some points of resemblance. But the evil of man is, that he should act as if God was "*altogether*" like himself." *Sinners act as if they thought that because they can conceal their sins from others, they can from God.* Men can and do hide their sins from others.

They can so adorn their corrupt natures with pious professions and external moralities as to pass for great saints amongst men. Sinners act as if they could thus impose upon Omniscience. (2) *Sinners act as if they thought that because they have no deep impression of the enormity of sin, God has not.* To the sinning millions sin is a trifle—a thing to be sported with. “Fools make a mock at sin.” Because they think lightly of it, they are prone to think the great God does so. But to Him it is a terrible enormity. It is the “abominable” thing He hates. The doom of fallen angels, the judgments that have fallen on humanity through all ages, and above all, the crucifixion of Christ, show that sin is an awful thing in His sight. (3) *Sinners act as if they thought that because they overlook the little in the great, that God does so.* Sinful men are influenced by their ideas of great and small; they overlook small matters in concerns of greater importance; they consider the poor pauper nothing to a mighty empire: and they foolishly ascribe this feeling to God. (4) *Sinners act as if they thought that because their tardiness in carrying out a purpose often arises from the want of a greater interest in it, it is so with God.* “Because sentence against evil works,” &c. (5) *Sinners act as if they thought because they become indifferent in the course of time to those who have offended them, that God will do so.* Towards men who have done us an injury, we may, at first, feel indignation, but in the course of years that indignation settles down into perfect indifference. It is not so with God. The sins of years do not destroy His intense interest in us. “Turn ye, turn ye, Why will ye die?” We learn from the passage:—

IV. THAT HE WILL ASSUREDLY AWARD PUNISHMENT FOR HUMAN SIN. “I will reprove thee, and set them in order before thine eyes.” God will not always keep silence. “Though a sinner live an hundred years and his days be prolonged,” &c. (Ecc. viii. 11—13.) There is a day of judgment coming. “The son of man will come in his glory,” &c. Then “we must all stand at the judgment-seat

of Christ," &c. "In that day God shall bring every work into judgment, with every secret thing, whether it be good or evil." In this very Psalm we have a magnificent description of this terrible day. "Our God shall come and shall not keep silence," &c. (3—7.) In this day God will set their sins in order. (1) *In order as to their real character.* Every sin will be seen in its true enormity. (2) *In order as to their terrible influence.* The evil of each sin will be seen in the ruin it has brought upon souls. (3) *In order as to their true desert.* Every sin shall find its adequate punishment.

Brother, the conclusion of the matter is this:—Sin must be *punished* or *pardoned*. There is no alternative. If pardoned it must be on *this earth* and *through Christ*. There is no alternative. The Son of Man, hath "power on earth," and only on earth, "to forgive sins." "Through this man is preached unto you forgiveness of sins," &c. Here then is pardon:—

Pardon for infinite offence ! and pardon
Through means that speak its value infinite !
A pardon bought with blood, with blood divine,
With blood divine of Him I made my foe !
Persisted to provoke ! though woo'd and awe'd,
Blessed and chastised, a flagrant rebel still !
A rebel, midst the thunders of His throne !
"Bound, every heart ! and every bosom burn,
O what a scale of miracles is here !"

SUBJECT:—*Self-hood.*

"But let every man prove his own works, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."—Gal. vi. 4, 5.

Analysis of Homily the Three Hundred and Seventieth.

THERE are three things in these verses pertaining to SELF:—*self-scrutiny—self-joy—self-responsibility.* Let us give a brief examination to each.

I. SELF-SCRUTINY. "Let every man prove his own work." Man's tendency to prove the works of others, and to neglect

testing his own, is as universal as it is *unreasonable* and *injurious*. But why should we scrutinize our own works?—

(1) *Because our well-being now and ever depends upon the moral character.* “Whatsoever a man soweth that shall he also reap.” Our eternal destiny will be the *fruit of our ways*. (2) *Because there is a fearful probability that we deceive ourselves as to our moral character.* Millions have done so. There is a sad tendency to regard ourselves as being better than we are. (3) *Because this life alone furnishes us with opportunities for correcting any errors of character which we may discover.* After death, he “that is filthy” will remain so for ever. Character is our only property—the only thing we shall carry with us to the other world. But *how* shall we ascertain our character? (1) By comparing it with the characters of others? No. (2) By the opinions which others form of us? No. (3) By the tendency of our conduct? No. How then? By comparing our character with the *law of God—with the life of Jesus*. Notice:—

II. SELF-JOY. “Then shall he have rejoicing in himself alone and not in another.” The apostle seems to imply that if the Galatian Church would exercise, properly, *self-scrutiny*, they would obtain a character from which joy would spring. The joy here is, that which is supposed to spring from *the consciousness of possessing a holy character*. (1) *It is the joy of devout gratitude.* Wherever excellence is discovered it instinctively ascribes itself to “the Giver of every good and perfect gift.” Gratitude is bliss. (2) *It is the joy of an approving conscience.* The conscience says, well done, and this is music to the soul. (3) *It is the joy of ever-brightening hope.* Excellence points the soul to a perfect future. (4) *It is the joy of an harmonious soul.* Spiritual excellence involves a harmony of all the powers and passions of the soul. This is joy. “Joy in himself alone.” (Prov. xiv. 14.) The sinner’s joy is not in himself. It is in his children, his property, his fame,—not in himself; and he will therefore lose it. But a good man’s joy being in himself cannot be lost. It will re-

main in him, "a well of water springing up into everlasting life." Notice :—

III. SELF RESPONSIBILITY. "Every man shall bear his own burden." Responsibility implies four things: (1) *The existence of a superior will.* The child is responsible to his parent, the servant to his master, the citizen to his sovereign. God's will is that to which all are amenable. (2) *Sufficient means to ascertain that will.* Men who are ignorant of the law, either from the want of capacity to apprehend it, or for the want of necessary information, cannot be responsible. (3) *Capacity to obey or disobey that will.* A man who could not *but* obey, would be as irresponsible as the man who could not obey. There must be the power to obey or disobey. We have all these primal conditions of responsibility. There is a superior will over us; there are abundant means for understanding that will; and we have the power to obey or not to obey. "Every man then shall bear his own burden."

Brother, realize thy *individuality*; though joined to others, as God has linked all parts of His great universe together, thou art essentially distinct from all. Thou art not a wheel, but a complete self-moving, self-regulating machine; not a limb but a being. Thou art a world, a system in thyself. Thou hast an orbit of thine own, and thou must circle round the sun thyself; thou hast a part to play on the stage of being that none can take for thee. Co-operation thou mayest seek and render, but *substitution* neither ask nor offer at thy peril. Thou art a PERSON.

SUBJECT :—*Christ's Sufferings; or, The Basis of Evangelism.*

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in the spirit."—1 Peter, iii. 18.

Analysis of Homily the Three Hundred and Seventy-first.

THE basis of Christianity is the biography of one person,—Christ. And the chief feature, the spiritual significance and

moral value of that biography, is *suffering*. His life is a history of suffering. This verse gives us five facts in relation to His sufferings.

I. THEY WERE ENDURED ONCE. He hath "once suffered." The word *ἅπαξ*, "once," is capable of being taken in two senses. The sense of *actuality*: that is, the mere expression of the fact that He had suffered; that He, "who was the blessed and only potentate," had as a fact "once," in His eternal history, suffered. Barnes attaches this idea to the word "once." Or, it may be taken in the sense of *onlyness*. "Once for all:"—"never again," as Bengel has it, "to suffer hereafter." This seems its proper sense, and in this sense it is frequently used in relation to the sufferings of Christ. (Heb. ix. 28.) Taken in this sense, two ideas are suggested: (1) *That nothing more for the purpose is needed*. His sufferings are sufficient. (2) *That nothing more for the purpose will be vouchsafed*. "There remaineth no more sacrifice for sin." II. THEY WERE ENDURED BY A JUST PERSON. The "Just." Christ was "without sin." He was at once the *foundation, standard, and revelation*, of eternal rectitude. The testimony of Judas and Pilate was the strongest possible human testimony to His rectitude; and the testimony of Jehovah—"This is my beloved son,"—is the highest testimony in the universe, and proves that he was "Just." III. THEY WERE ENDURED ON BEHALF OF THE UNJUST. (1) *This is a proof of His amazing love*. "Scarcely for a righteous man will one die," &c. (2) *This is an encouragement for the greatest sinner*. "The unjust" of all grades and types of wickedness. IV. THEY WERE ENDURED TO BRING THE UNJUST TO GOD. "That He might bring us to God." (1) *Legally*: They remove all governmental obstructions to reconciliation. (2) *Morally*: They remove the enmity of the human heart, and are the means of uniting the soul in love to its Maker. (3) *Locally*: Although God is everywhere, yet in heaven He is specially seen and enjoyed. Christ's sufferings are the means of bringing men to God in heaven.

"These are they who have come out of great tribulation," &c. V. THEY WERE ENDURED TO THE UTMOST EXTENT. "Being put to death in the flesh, but quickened in the spirit." (1) *Here is the death of His human nature ;—"the flesh."* "He suffered even unto death." (2) *Here is the revivication of His human nature by the Divine Spirit :—"quickened in the Spirit."*

The subject furnishes—First : *Encouragement to suffering Christians.* This was the grand design of Peter in writing the words. He gives Christ's sufferings as an example to inspire them with resignation and fortitude. Secondly : *A rebuke to those who limit the provisions of the Gospel.* Redemptive mercy is not for a favorite few :—it is for the *unjust*. Thirdly : *A lesson to the impenitent.* What ingratitude is yours ! He suffered for you, and yet you reject the blessings which His sufferings procured. What folly is yours ! If He, the just, suffered thus for the sins of others, what will be your sufferings for your own ? "If these things are done in the green tree, what will be done in the dry ?"

SUBJECT :—*Man's absolute Dependence upon God.*

"The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."—Dan. v. 23.

Analysis of Homily the Three Hundred and Seventy-second.

THIS is part of Daniel's manly and faithful address to the Babylonian monarch, when called upon to interpret his terribly significant dream. The words require no critical explanation. We can catch at once the presiding truth ; which is, *man's absolute dependence on God.* The words involve three facts, which will serve to impress this self-evident, but sadly neglected, and transcendently important, truth.

I. THAT MAN'S EXISTENCE IS IN THE HANDS OF GOD. "In whose hand thy breath is." Reason teaches this. All existence is either conditioned or unconditioned—dependent or independent. The latter implies the former. Man and all creatures belong to the former. The Bible implies this. It is full of the doctrine, that "in him we live, and move," &c. Religion realizes this. A practical consciousness of our dependence upon God is the spirit of religion. There are at least two practical conclusions deducible from this the most obvious and the most solemn of truths. First: *That if our existence is thus absolutely dependent upon Him, we should be ruled in everything by His will.* Since every breath we draw is in His hands, to do anything from our own mere choice, without consulting Him, is at once *presumptuous—rebellious—hazardous.* Secondly: *That if our existence is thus absolutely dependent on Him, we should seek to love Him supremely as the chief good.* Dependency upon a being whom we dislike is a state of misery. The greater the dependency and dislike, the greater the misery. The poor slave is miserable on this account. Still death relieves him. In the grave the slave is free from his master. But nothing can relieve me from my dependency upon the Eternal. His eye will be on me through eternal ages; every pulse, every breath, of my being will come from Him. I can never extricate myself from His grasp; no trumpet will ever announce my independency of Him. If I hate the master to whom I am thus for ever bound, I must be for ever miserable. But let me love Him supremely, and my eternal connexion with Him will be the joy of my being. From Him I love supremely I would not sever myself if I could. Then to cultivate this love is not only our duty, but, in the nature of things, indispensable to our well-being. The text leads us to remark:—

II. THAT MAN'S ACTIONS ARE UNDER THE SOVEREIGNTY OF GOD. "Whose are all thy ways." Not only is our existence His, but our ways, actions, are, in a sense, His. Our thoughts, utterances, movements, are under His *absolute* control. There

are only two classes of actions amongst all His intelligent creatures. First: *That class which originates in His will.* All holy actions in heaven and earth are beams from "the Father of Light." Created goodness everywhere instinctively ascribes itself to God. "Not unto us," &c. "Unto him," &c. Goodness in man originates by His special interposition. "Of his own will begat he us," &c. It is only the logic of religion that debates about its origination in the heart—the soul of religion everywhere ascribes its existence to God. Secondly: *That class which originates against the Divine will.* Such are all *sinful* actions. God is not the author of sin. "Do not err, beloved brethren," &c. The instincts of conscience, the principles of the decalogue, the history of Providence, the mediation of Christ, the tendency of the Gospel, the work of the Spirit, all show that sin is *against* the will of God. But even these *sinful* actions are, in a sense, *His*. Though they are not His offspring, they are His; His slaves—His instruments. "He maketh the wrath of man to praise him," &c. The history of Joseph, and the Crucifixion of Christ, are striking illustrations of the fact that even wicked actions are His instruments. The question for a creature to determine is not, Whether he shall serve his Maker or not:—serve Him he must. But the question is, Whether he shall serve Him against his will or by his will;—as an angel or as a demon. The text leads us to remark:—

III. THAT MAN'S GRAND OBJECT SHOULD BE TO GLORIFY GOD. "Hast thou not glorified"—implying, that he ought to have done so. The Assembly's Catechism is scripturally right in teaching that "Man's chief end is to glorify God and enjoy him for ever." But what is it to glorify Him? To use high-sounding language of adulation? This is often done. The encomiums and panegyrics which you have sometimes in hymns and prayers, must be infinitely offensive to the Almighty. To enhance in any way His greatness and bliss? This is eternally impossible. The glorifying of God includes two things:—*Reception and Reflection.* There must be a *right*

reception of Him. The glory of God is in giving, not in receiving; and man glorifies Him by receiving all that He offers, with a spirit of reverence, gratitude, and love. There must be a *right* reflection of Him. What He gives should be manifested. The heavens, the ocean, the landscape, glorify God; they show forth to the reasoning universe what He has given them. God has given man intelligent, moral, immortal, mind; and there is more of Him to be seen in one such mind than in the whole material creation. But what God has given, must not only be shown forth, but shown forth *according to His will*. Hobbes, Byron, Dryden, Napoleon, and thousands of others have shown forth in striking aspects the wonderful nature with which their Maker endowed them; but they did not do so according to His will, and therefore they did not “glorify” Him. To glorify God is rightly to receive from Him, and rightly to reflect what you receive. Souls should be to Him what planets are to the sun; catch his glowing beams, and then fling the radiance on the whole sphere in which they move.

The text is a sentence pronounced not merely against the proud monarch of ancient Babylon, but against the sinning millions of all lands and ages. On every sinner’s brow you may inscribe the words,—*The God, in whose hand thy breath is and whose are all thy ways, thou hast not glorified*. Thou hast perhaps, built up a fortune, mastered the sciences, distinguished thyself in every branch of polite learning, gained a high position in the social scale, and won a splendid name; but the God in whose hand thy breath is, and whose are all thy ways, *thou hast not glorified*; and everything else thou hast done goes for nothing. Shouldst thou pass through this brief life, and enter eternity with this sentence written against thee, better thou hadst never been.

SUBJECT :—*The World is Yours.*

“For all things are yours.—The World,” &c.—1 Cor. iii. 21, 22.

Analysis of Homily the Three Hundred and Seventy-third.

You have, in these verses, the Gospel Charter. There does not appear to be much difficulty in explaining the clauses of this glorious Charter. No difficulty in perceiving in what respects Paul, Apollos, Cephas, life, death, things present, things to come, Christ, belong to the believer. But what are we to understand when it is affirmed—*The world is yours?* The world belongs to the true Christian. To him it has its uses, to him is of greater importance than to any sinful or unconverted man. I. THE WORLD IS THE TEMPORARY LODGING PLACE OF EVERY BELIEVER UNTIL GOD TRANSLATES HIM TO A BETTER WORLD. Christians take this view of the world. This is the patriarchal view; they lived as pilgrims and strangers—were desirous of another and a better country. The Lord provided a temporary lodging for Elijah in the house of a poor widow, until he was restored to his former position as a prophet in Israel. God provides temporary lodgings for His people, until they are taken home. II. THE WORLD IS THE CHRISTIAN'S LIBRARY. Everything around him, above him, beneath him, is full of books. “The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge.” There are the books of nature. Astronomy, Geology, &c. Books of Providence. History of nations, individuals;—his own history. A minister's library consists not merely in those books which are upon the shelves;—but in the minds, habits, faith, failings, shortcomings and passions of his people. The Bible sends us to nature for three purposes;* to attest its first principles, to illustrate its great truths, and to reprove the sins it denounces. III. THE WORLD IS THE CHRISTIAN'S SPIRITUAL MART. He has much to do both with earth and heaven. We have two kinds of traders—small traders and

* See Homilist, Vol. VIII. p. 300.

great traders. The former supply the wants of a few neighbours, the latter the wants of multitudes. In a spiritual sense we have our small traders, those whose concerns and engagements are only in this world, or with men in this world. The Christian is a great trader ; for he trades not only with earth but with *heaven* ;—one of Christ's agents for extending His cause and kingdom in this world. A Christian cannot be a *talkative* ; he has too much to do—business in time and for eternity—business for this world, and for the next.

IV. THE WORLD IS THE CHRISTIAN'S SCHOOL-ROOM. In this school he is taught, especially on the Lord's-day ; on that day he meets with his fellow-scholars, and along with them, receives lessons respecting doctrine, experience, and practice. Ministers are teachers. The Spirit instructs by the Word. Providence is a great teacher. And strange to tell, the Lord employs as teachers in this school, children. He placed a child in the midst of His disciples to teach them humility. He places sluggards under the tuition of the ant ; and the ungrateful must take lessons from the ox and the ass.

V. THE WORLD IS THE CHRISTIAN'S BATTLE-FIELD. People have been looking lately to the Seat of War in Italy ;—the advance of the French and Sardinians—the retreat of the Austrians ; maps much scanned and the newspapers read. No battle-field in heaven ; it is a palace—no battle-field in hell, it is a prison. This world to Christ was a battle-field—the wilderness for forty days and forty nights—the Garden of Gethsemane—Calvary. It is only in this world that Christians have to “fight the good fight of faith,” to “war against the powers and principalities of darkness.” Here they resist Satan, and here they overcome him by the “blood of the Lamb ;” as David conquered Goliath in the name of Jehovah, so does the believer conquer Satan in the name of Christ.

VI. THE WORLD IS THE CHRISTIAN'S PLACE FOR MORAL CLEANSING AND ADORNMENT. He has to sit with angels and all the redeemed company. He who has to stand in the presence of God and the Lamb, must be washed and properly dressed. Priests, Levites, washed in the

laver outside the Holy place, were robed and dressed before officiating in the presence of God. "Heaven is a prepared place for a prepared people." It is only in this world that sinners who have come to Christ are washed and cleansed. That great multitude which John beheld, and who had "come out of great tribulation,"—their "robes were washed and made white in the blood of the Lamb." There are no means of saving, justifying, and cleansing sinners, *but in this world*. VII. THE WORLD IS THE CHRISTIAN'S ROAD TO HEAVEN. The two pilgrims, Christian and Faithful, had to pass through Vanity Fair, in their way to the Celestial City. Christ had to do the same when in Vanity Fair, (this world.) Satan made Him a most tempting offer, but our Lord rejected the offer with disdain and abhorrence. The citizens of Vanity Fair could neither tempt Christian nor Faithful with their wares. Two roads in this world—the broad road leading to destruction, the narrow way that leads to life everlasting. Let us fear lest we should miss the way. Fear is better than presumption. Let us fear lest our whole life should be one great error or mistake. Alongside the Christian's way there flows the river of life; be constantly drinking its waters, and rejoicing you will go on your way to the *Heavenly world*.

J. ROBERTSON, M.A.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

BAPTISM FOR THE DEAD.

REPLICANT. In answer to QUERIST No. 34, p. 375. If our friend will look at his Greek Testament, he will see at once that his notion will not do. The interpretation given in our May number, was that which, of all the numerous exposi-

tions given, commended itself, after careful consideration, the most to our judgment. It is moreover the most ancient, being the interpretation of the best of the Fathers, whose authority, in a question of this nature, the theologian will respect. The accident that there is

no positive historic testimony to confirm it is no argument against it. We fear that Mr. Whittaker would find it somewhat difficult to establish the theory, that even the churches of the Apostolic age were altogether incorrupt.

A correspondent has furnished us with another reply which we insert.

I am not about to recapitulate all the speculations put forth on this hopeless passage, nor yet to add to their number, but would call attention to the very unique suggestion of "S. S. Whittaker," page 375, who proposes to cut the knot at once. According to this correspondent "the dead" means the Lord Jesus Christ. Is Mr. Whittaker aware that this leap from the plural to the singular involves a new reading of the entire verse? If he is, will he kindly favor us with an account of the codex, version or Father, to whom he owes the emendation?

E. J. J.

DIVINE FOREKNOWLEDGE.

REPLICANT. In answer to QUERIST, No. 35, p. 375. 1 Pet. i. 19, 20. The Apostle argues the duty of living in holiness and fear from the nobleness of the blood by which we are redeemed. Having thus being brought to the victim, he enlarges according to his wont. He speaks, first, of the perfection and spotlessness of the Lamb; secondly, of his having been foreordained (literally foreknown) from eternity; thirdly, of his manifestation in time. That all things, and the sin of Adam amongst them, were foreknown by God from eternity is certain, being evident to reason, and declared plainly in Scripture. Yet we distinguish knowledge from determination, lest we fall into the impious absurdity of supposing evil to proceed from Infinite Good.

(If my friend is weak in the matter of wine, and he have access to a dozen bottles, then, unless there be some stronger attraction, I feel sure that some hours hence he will be in a state of inglorious excitement. Foreknowledge, however, whether by me or by God, of this coming event is not the cause of it.) Again, that the death of Christ was eternally predetermined, is likewise certain, from this and many other passages of Scripture. On the other hand, the agency of man is a first principle of human consciousness, ever assumed in Holy Scripture, incapable of proof and requiring none, because it belongs to the order of self-evident truths. Before we set about attempting the "reconciliation" of these two truths, two things are necessary. First, that each of them be accepted on its own evidence, and that we settle, beforehand, that that acceptance is not provisional but final, being in no wise dependent on their "reconciliation." Second, it should be shewn that they are at least apparently inconsistent, or the attempt at reconciliation will be absurd. For our part we are at a loss to discern any more inconsistency here than between other and innumerable the like truths. The universal foreknowledge of God is to be assumed as a principle of Divine truth, together with his universal prescience, no event happening but under His absolutely supreme lordship. On the other hand we know that we are agents, in the proper sense, a principle assumed by our consciences every moment, and assumed by all human and divine law. If W. R. discerns any inconsistency between these truths, we fear that neither we nor any others can help him. All we can say is that questions of this sort belong not to the domain of Christian theology, but to that of abstract science, and that there we

are more wisely occupied in the clear contemplation and acceptance of first principles, than in any attempt at "reconciliation."

A correspondent has furnished another reply, which we subjoin and must request the reader to judge for himself.

THE passage quoted by the enquirer seems to teach the preordination of Christ, the Saviour, as clearly as words could do it. The inference therefore is unavoidable, that the *fact* must have been equally sure. Besides, believers are said to have been chosen, (not to the *means* of grace) but to the *state* of grace itself. See the earlier part of this same chapter and also Eph. i. 5. Therefore if they were chosen from eternity *out* of a state of sin, surely that state must have been at least certainly foreseen. So far as to the *fact*. The enquirer does not see how to reconcile these things with man's moral agency. I fearlessly affirm that such agency is not impaired either by foreknowledge or preordination. Free agency consists in the power of following one's own heart or purpose; and any supposed freedom beyond this has never been conceived or proved, and could not serve the cause of morality if it had. The key to the whole mystery, I believe, may be found in the psychological fact of the "operation of motives on the will." This fact harmonizes with *free agency*, because there can be no rational act without a motive, —and predestination (supposing it proved) does no more than set motives before the mind, —and so does not compromise real freedom.

I am aware that these conclusions will stagger many thoughtful minds. However, we are now upon a question of *fact*, and I therefore commend to such the following argument:—

Jesus Christ died for the sins of the world. Then, all the world is sinful. Now, as we infer the law of *Gravitation* from observing that all physical bodies tend to a *centre*; in like manner, if all men are sinful, there must be some *law* by which the moral nature *gravitates* towards sin.

Paul speaks of it as "*indwelling sin*." We now come upon this astounding fact: that each member of the human race is born with the seeds of sin in him, which will *certainly* develop themselves in a greater or less degree; in other words, we are all *predestined to a sinful state*!

Every one who believes in the work of Christ, receives also this *fact* though he may deny it in words.

If the enquirer wishes to master this great subject, I recommend him to *read and ponder* Jonathan Edwards' immortal work on "The Will;" when that is fully grasped, he will find his mind swept clean, and for ever of all the fogs which human subtlety has conjured up and created—he will stand on a rock of adamant; enabled to gaze with an eagle's vision upon the sun shining in his strength.

SIN IMPOSSIBLE IN GOD'S CHILD.

REPLICANT. In answer to QUERIST No. 36, p. 375. 1 John iii. 9. We think that John in this passage and in chap v. 18., somewhat after the manner of Paul, in Rom. chap. vii., is speaking of the two sets of principles, evil and good, by which we are swayed, as if they constituted two persons, *the old man and the new man*. Nor is this mode of speech peculiar to the Christian Scriptures, being found in some of the ancient philosophers. Our faith and whatsoever is good in us is born of God, v. 4, 5. This is

sometimes personified, sometimes not. Sin in us is of the devil, ver. 8. These two sets of principles are in opposition and in deadly conflict. The true ego, being distinct from both, Rom. vii. 17, 1 Cor. xv. 10, chooses between them, and is finally characterized by, and identified with, the one or the other, according to the alliance which it has made and which has proved permanent. *He who is in the flesh cannot please God*:—it is a logical impossibility; and he, on the other hand, who is characterized by the Divine generation, who is swayed by truth, cannot sin; it is logically impossible. All this is easy and natural, but neither Paul nor John ever thinks of the question of “perseverance” in the form which it assumes with modern sectarians; nor can such questions be decided by passages of Scripture. Vain is the attempt to justify by the Bible either the *ism* of Geneva or the *ism* of Leyden; but there is there what is wider and profounder than either—the doctrine of Christ.

Queries to be answered in our next Number.

37.—Was the Holy Ghost given to man under the Jewish dispen-

sation? If it was, what are we to understand by John xvi. 7? and with reference to the spirit's influence, wherein does the Christian dispensation exceed the Jewish? And if it was not given how were the good of the Jewish dispensation certified of their being accepted of God?

P. M. R. B.

38.—What is the difference between true morality and true religion.

P. M. R. B.

39.—For which doctrine have you the stronger evidence in the Bible:—That man is justified by faith in Christ; or that war in all its forms is anti-christian?

S. W. F.

40.—Which is the greater sin and the more injurious to society, —a denial of the Divine existence by an avowed Atheist; or a misrepresentation of the Divine character by a professed Christian theologian?

J. S. G.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

PROVIDENTIAL INTERPOSITIONS.

The celebrated author of the Pilgrim's Progress experienced several remarkable deliverances. Once he fell into the river Ouse; and at

another time into an arm of the sea, and narrowly escaped being drowned. But the most singular instance of his preservation occurred when he was about seventeen years of age. At that time

he became a soldier, and at the siege of Leicester, in 1645, being drawn out to stand sentinel, another soldier in the same company desired to take his place; he consented, and his substitute was shot in the head by a musket ball and killed. We may mention a somewhat similar case.

John Knox, the celebrated Scotch reformer, had many surprising escapes from the malicious designs of his enemies. He was accustomed to sit at the head of the table in his own house with his back to the window; on one particular evening, however, he would neither himself sit in the chair, nor allow any one else to do so. That very night a bullet was shot in at the window purposely to kill him, it grazed the chair in which he usually sat, and made a hole in the foot of the candlestick.

"NOT MY WILL BUT THINE BE
DONE."

It is of great importance that we should entreat the Spirit of God to enable us to pray as we ought. It is not impossible to ask what may appear to us good things, but which if we had them would prove evil. Rachael indulging a petulant spirit said, "Give me children, or I die." Her desire was granted, and as the result she died. The late Mr. Kilpin, of Exeter writes, "I knew a case, in which a minister, praying over a child, apparently dying, said, 'If it be thy will, spare—' The poor mother's soul yearning for her beloved, exclaimed, 'It must be his will, I cannot bear ifs.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and twenty! Oh! it is

good to say, "Not my will, but thine be done."

THE FORTITUDE OF FAITH.

A military officer being in a dreadful storm, his lady, who was sitting in the cabin, near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm? He arose from the chair lashed to the deck, and supporting himself by the pillar of a bedstead, he drew his sword, and pointing to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" said the officer. "Because," rejoined his wife, "I know the sword is in the hand of my husband and he loves me too well to hurt me." "Then," said he, "Remember, I know in whom I have believed, and that he holds the winds in his fists, and the waters in the hollow of his hands."

FAITH'S CHARGE AGAINST PHILOSOPHY.

I, says Faith to Philosophy, have nourished and brought you up, and you have rebelled against me! From the old traditions of the race you received those primal truths which you now claim as the birth-right of human reason. Greece had them from the Orient, where they were cradled; Germany from the gospel it has renounced. You have always been an ingrate, denying your very parentage; you have always been a rebel, defiant of authority; you have always been a sceptic, doubting the best accredited facts. Aiming after unity, you are facile to deny the obstinate facts; seeking for universality, you call

partial knowledge universal. The real unity and universality are found only in God, whom you banish from your systems. Of all heresy and division you with depravity have been the fruitful parent; from the times of the Gnostics to the times of the Germans, you have vexed the church by irreverent questions, which no man is able to answer. Strong only in undermining, you have never been able to make a system which could survive the "shock of time, the insults of the elements," the providence of God, and the might of his church. Your towers have been as Babel on the plain of Shinar, and the act of building has been ever followed by the confusion of tongues. From pagan lands, unillumined, you came in the name of Aristotle, and brought subtle sophistries, and in the name of Plato, ideal reveries, and substituted these for the simplicity of the Gospel. Into the depths of materialism you have seduced the heaven-born soul; to the heights of idealism you have carried man, borne on visionary pinions; and in the depths you have found only a sepulchre, and from the heights discerned only an unfilled and trackless void. In the pride of reason, you forget the reality of sin. You weave around man a labyrinthine web, and leave him there without a clue, to die without a hope. Nature you rob of its vital energy; instead of a kind Providence, you give us only an un pitying law; instead of a Redeemer, an abstract system; which has neither life nor love. Under your iron, icy reign, crushed are the heart's best affections, unsatisfied its deepest wants; gone, for ever gone, its most needed consolations. All the glorious forms with which grace environed us,

you have touched with your magic wand, and they have shrivelled, like the leaf before the frost; you leave us only this poor shifting world;—you leave us to despair.

PROFESSOR H. B. SMITH.

ORIGINAL SIMILITUDES.

CHRISTIANITY.

Christianity has not made uniform progress in the world. She has met with reverses and checks, but these have led her to gird herself afresh for battle and victory. so that on the whole she has extended her dominion far and wide. In her hour of depression, she has been like the delicate flower closing amid thick darkness, to expand with richer tints and larger development in sparkling sunlight. In her moment of retrocession, she has been like the wave retiring from the resisting shore, to return on the rising tide with a nobler crest and a fuller swell of waters.

P. J. WRIGHT.

THE BIBLE SEEN IN NEW LIGHT.

In the autumn of 1858, a new comet visited our northern hemisphere. One evening it shone with great splendour and came into conjunction with the bright star, Arcturus. The silver light of the comet did not dim the golden light of the star. On looking through the comet, the star was seen shining with intense brilliance—a perfect picture of beauty and glory. Like Arcturus in the light of the comet, the Bible pales not in the light of philosophy and science, but brightens with intenser light,—the beautiful and glorious light of God and the Lamb.—*Ibid.*

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE LIFE OF JABEZ BUNTING, D.D. By his Son. THOMAS PERCIVAL BUNTING. Vol. I. London: Longman, Brown, Green, Longmans and Roberts.

MEMOIR OF THE REV. E. HENDERSON, D.D., Ph. D. By Thulia S. HENDERSON. London: Knight and Son.

WE have associated these Memoirs not only for the measure of resemblance in their subjects, but that each is a product of filial piety; the son of Bunting, and the daughter of Henderson, appearing as the biographers of their fathers. In the practice thus exemplified there are advantages, and there is the risk of injury. In the case in question, the advantages appear to us to have been secured, and the evils, by sagacious and delicate carefulness, escaped.

DR. BUNTING, as men know, was a power in his time. Going back as his early life does to the founders of Methodism, there cannot but be in the first volume a peculiar charm for the denomination most concerned, and a strong interest for all who study the histories of great religious movements. The biographer has hitherto, we think, performed his task well. We shall look with some anxiety for the Second Volume, which, dealing with the part enacted by Bunting in the maturity of his powers and influence, under the full eye of the public, in a period fresh in the memory of the present generation, will make still greater demands on the judicious faithfulness of his son.

DR. HENDERSON was for many years a faithful, and not unrecognized servant of his denomination and of the general church, an amiable man, a profound scholar in the Shemitic tongues, an efficient professor of theology. We congratulate Miss Henderson on the manner in which she has executed her task. We can hardly conceive of anything better of the kind; and we heartily commend the volume to ministers, students, and private Christians of all denominations.

ILLUSTRATIONS, EXPOSITORY AND PRACTICAL OF THE FAREWELL DISCOURSE OF JESUS : Being a Series of Lectures on the 14th, 15th and 16th Chapters of John. By the late REV. JOHN B. PATTERSON, M.A. Second Edition. Edinburgh : T. and T. CLARK.

OF the four biographers of Jesus "the beloved disciple," with eagle-glance, penetrated the farthest into the mysterious depths of His being, and drew in the largest measure of the etherial breath.

He on His Master's breast
In mystic sleep reclined ;
Rests angel-like, in vision blest,
And God's embraces twined.

The result is that we have the profoundest views of the Son, and the reports of some of the loftiest utterances of the Word, only in the fourth Gospel; which may be regarded as a lesser and holier sanctuary within the larger temple of Scripture; and these latter chapters as the Holy of Holies.

The work before us is from a man who seems to have been favourably distinguished from many of his countrymen by less of that repulsiveness, hardness, and dryness, by which they are characterized; not because they are Scotch, but because they are trained from the beginning to conceive of Christianity rather as a system of abstractions than as fellowship with a Living Christ. We are glad to see this Second Edition, which will not only perpetuate the remembrance of the worthy author, but also do something towards producing a better appreciation of Christianity as appealing to and ennobling our affections.

AN HOUR WITH THE PILGRIM FATHERS AND THEIR PERSECUTORS. A Lecture by BENJAMIN SCOTT, Esq., Chamberlain of the City of London. Longman, Brown and Co. The subject and author of this Lecture invest it with special interest. The subject is one of the most stirring chapters in the history of this country; and the author is a gentleman eminent for literary ability, enlightened philanthropy, and social position. Those who desire to spend "an hour" of profitable excitement can scarcely do better than peruse this admirable lecture.—SHALL I FOLLOW CHRIST? By the Rev. JOHN KENNEDY, M.A. London: Ward and Co. It is almost impossible to conceive of a line of argument, more adapted to bring the soul to a decision for God than you have in this earnest and thoughtful tract. If its circulation does not equal that of "Come to Jesus," it will not be because it is not equal to that popular tract in

most respects, and superior in some.—**FOUNDATION TRUTHS.** A Discourse by the Rev. JOHN WILLIAMS, Glasgow. London: J. Heaton and Son. A full and honest statement of the Cardinal truths of the Christian faith.—**THE GOOD TIME COMING.** A Lecture by THOMAS ROBERT STEVENSON. Ilkiston. A very spirited production; there is fire in every sentence. We shall be glad to meet the author soon again.—**A MESSAGE TO YOUNG MEN.** By the Rev. JOHN STENT, Notting Hill. London: Bayam and Green. This is another Discourse of the true type, evidently the product of a mind untrammelled, vigorous, thoughtful, and in earnest about the highest interests of humanity. **THE SUNDAY SCHOOL HYMN BOOK.** Compiled for the Leeds Sunday School Union. Charles Goodall, Leeds. We can commend this collection of Hymns for children; they are selected with great taste and judgment, and the book is decidedly one of the best we know of for Sunday Schools. **MAN: HIS CREATION, PRESERVATION, AND IMMORTALITY.** By JAMES J. MORTLOCK. London: Wertheim, Macintosh and Hunt. The author of this little book has chosen a comprehensive subject, which he has not exhausted in his pages 205. **PHILOSOPHY OF THE PLAN OF SALVATION.** A Book for the Times. By AN AMERICAN CITIZEN. London: The Religious Tract Society. A very slightly altered reprint of a work which has already been many years in circulation, of which we can only say, that while the exposition which it gives of the Biblical development and of the characteristics of Christianity, fails to give complete satisfaction to men of breadth and culture, it is yet, from its freshness and soberness, adapted for the instruction of a very large class of the young.—**THE GLOAMING OF LIFE: A MEMOIR OF JAMES STIRLING,** By the Rev. ALEXANDER WALLACE, Glasgow: Scottish Temperance League. If every drunkard in the kingdom could be strapped down in his chair until he had read this admirable little book, he might, when released, rise "a sadder and a wiser man." —**THE TITLES OF OUR LORD ADOPTED BY HIMSELF IN THE NEW TESTAMENT.** By J. MONTAGUE RANDALL, Vicar of Langham. London: The Religious Tract Society. This was written under great physical difficulty, and the work was evidently prompted and continued by the desire of an honest heart to do good; for which, among a very large class, the book is well suited.—**THE POWER OF JESUS CHRIST TO SAVE TO THE UTMOST.** By the Rev. A. J. CAMPBELL. London; James Nisbet and Co. Without professing entire acquiescence in all which this book contains, we have great pleasure in recording our general satisfaction, by reason of its freshness and vigor, and rare adaptation for service to diseased souls. It ought to circulate widely.



A H O M I L Y

ON

M a n - W o r t h .

“And have not charity I am nothing.”—1 Cor. xiii. 2.



THE greatest thing in the universe is MIND. Earth, sea, stars, suns—all material systems would lack completeness and meaning, were there no mind to observe, study, and worship the Great Invisible, whose will they obey, and whose glory they declare. Nature is a theatre, disclosing scenes of stupendous interest, but without mind, there is no spectator; no eye to see, no heart to feel, no voice to applaud. Nature is a temple furnished with all the apparatus of worship; all the elements to awaken devotion are there; but without mind there is no one to bend the knee, feel the inspiration, or sound the notes of praise. Moreover, mind is the brightest mirror of the God-head. The emanations of reason are more refulgent rays of the “Father of Lights,” than the radiance of all suns. Conscience gives a sublimer idea of Eternal order than the utmost regularity of material forces. The abysses of thought and emotion impart a deeper impression of the exhaustless “fountain of life,” than perennial rivers or fathomless seas. Nature’s ten thousand cadences give no idea of Divine harmony equal to that which springs from a soul reconciled to itself, and dwelling in the calm serenity of love.

The greatest thing in mind is LOVE. Here the great Apostle teaches, that whatever a human intelligence may be, have, or do, if it is destitute of love, it is nothing. What is this love, without which humanity is “nothing?” It is not the *gregarious*

sentiment which links us to, and gives us an interest in, our species. All sentient creatures have this—it is an instinct common to animal existence. In some men it is stronger than in others. Those who possess it to the highest degree, are distinguished as amiable, or good-natured. Much of what is termed domestic love and social benevolence is nothing but a development of this constitutional sentiment. We regard this element as a blessing, but not a virtue. There is no morality in it.

Man is no more to be praised or blamed for its existence, than he is for the conformation of his frame, or the color of his skin. A good broad layer of it in our nature may be necessary to the formation of a pre-eminently great character, but is neither greatness nor virtue in itself; it can feed the upas as well as nourish a tree of life.

Nor is it *theological love*; that affection which one has for those of his own faith and sect, but which will look coldly and heartlessly upon all besides—an affection which pours forth tender and pathetic benedictions upon all within the narrow precincts of our own creed, but fulminates, in savage tones, anathemas upon all in the great heterodox world. This is a love—no, we will not profane the holy word—an affection which we cannot reprobate too strongly. It is a demon working under the mask of an angel. In the sacred name of Jesus it dissocializes the race, and disgraces Christianity. It reduces the Gospel to a dogma, and man to a bigot. It leads its possessor to look upon all who follow not himself, rather as the spawn of hell, than the offspring of God.

Nor is it *sacerdotal love*. The love which speaks from ecclesiastical chairs and consecrated altars, and seats of political power; which speaks eloquently about the cure of souls, and church extension; but whispers no accents of sympathy for the physical and social woes of the race. A love which will lecture men on their duties, but rob them of their rights; gives them Bibles, but steals their bread; rears for them steepled houses for the Sunday, but

keep them in miserable hovels through the week. We call this priestly selfishness, not manly love.

What, then, is this love? We may describe it—for we cannot define it—as a generous moral sympathy for the race springing from love to the Creator. Love to God is the root of all true love to man. “If a man love God, he will love his brother also.” All real philanthropy must have its source in piety. Let God be loved as the Infinite Father, and all men will be loved as His offspring and our brethren. This love is not a spasmodic emotion, it is an all-pervading element of the mind. It is the under-ground of character, the heart of the heart, the soul of the soul,—that which uses all the faculties of the mind, as the soul uses all the members of the body. It is that which places the man’s entire being in a right relation to God and His universe.

Jesus was the incarnation of this love. It gave a color and direction to all His thoughts and deeds. It was His inspiration, the philosophy of His life, and the ultimate cause of His death. True in philosophy, and of vast importance to all men, and especially demanding the attention of the age in which we live, is the fact, *that love only can confer real worth on humanity*. Though philosophy echoes the sentiment, and all experience proves its truth, the conventional idea and practice of society are against it. “What is he worth?” A question this, current in all circles—asked alike in the bustling Exchange and the quiet homestead. What is its import? Does it mean how much native force, spiritual attainment, or divine soul, has he? No, but How much money? Man’s worth is a question of cash—it is sought for without, not within; in what a man has, not in what he is. Gold outweighs souls in the social balance. Fill your purse, and though your soul be empty, you are great. Pigmy or rogue, pelf will make you a hero; lift you to a high pedestal, and get you national fame. Wealth is the one thing needful! Mammon is God; love of the world is inspiration. Is not this the gospel of our age? Aye, and a gospel that is working fearful havoc with souls.

Now, if we can impress the fact, that the apostolic, and not the conventional, idea of man-worth, is the correct one, some little service may be done in counteracting the ruinous tendency of this secularising power. We say *impress*, for is it not too obvious for proof? Who will argumentatively deny it? With illustration rather than with evidence we have, therefore, at present to deal.

Would not *a priori* reasoning lead us to conclude, that a moral intelligence without love would be *nothing* in relation to the universal arrangements of the God of love? that no account would be taken of such an one in any department of divine operation? that nowhere in the universe would He plan or work to gratify natures antagonistic to His own? The antecedent inference is at once an historical fact and a Biblical doctrine. "All things work together for good *to those who love God.*" We shall see that the man without love is to all the works and ways of God, what the blind are to the beauties of the landscape, the deaf to the harmony of sound, the unlettered to the realms of literature—NOTHING.

We observe :—

I. THAT MAN, WITHOUT THIS LOVE, IS NOTHING SPIRITUALLY IN RELATION TO NATURE. We say spiritually, for we assume of course, that the spiritual is the man;—the I, the self of his being. Whatever does not minister to this, does not minister to *him*. It may minister to his senses, or to his reason, but not to himself. Nature has three kinds of pleasure to impart, the sensuous, intellectual, and spiritual. The nature and relative worth of these are determined by the corresponding faculties of enjoyment. The *first* is the lowest in the scale, and is confined entirely to the animal sensibilities. The senses measure at once its variety and extent. Sound, sight, taste, smell, touch, all are contained in one of these earthen, shallow, fragile, "cisterns." The *second* is higher, and springs from the discovery and contemplation of the grand intellectual scheme on which the universe is constructed; and which the most minute as well as the most massive portions develop.

The intellectual pleasures of nature, though vast and varied, are but partially enjoyed; thinking is necessary to their participation; they flow from nature only when it is turned into a science. As in the rock at Horeb refreshing waters lay hid from the eye of thirsty Israel till Moses struck its flinty bosom with his rod, so in nature fountains of mental pleasure are concealed until by the rod of philosophic thought, its outward crust is broken through. The *third* is the highest, and arises from a warm and living sympathy with the being, character, and purpose, of the Creator of all. It is nature looked at, not through the senses nor through the reason, but through the heart, through the self. It is not sensation, but inspiration; not philosophy, but poetry; not the letter of a science, but the spirit of life. Nature is felt to be not merely a table for the animal, or a problem for the thinker, but a common medium for earnest friendship;—a loving home for the filial child, a hallowed temple for the adoring saint. These are the highest joys of nature, and the only real joys for man as man. To impart these is nature's highest function.

But are they not confined entirely to the children of love? As nature would be nothing to the body of a man were his senses sealed up, and nothing to the intellect of a man whose reflective faculty was paralysed, so it is nothing to the soul of a man who has not a loving heart. What is this world to such a man? A larder to feed him, a wardrobe to clothe him, a market to enrich him, or, at most, a riddle to amuse his intellect. "A rich country" to him means a luxuriance of vegetation, or a plenitude of minerals, nothing more;—not rich in spiritual significance, grandeur, and inspiration. Love entering the heart of a selfish man, touches all nature into a new form. It burns up his old world, causes its elements to melt with fervent heat, its heavens to pass away, and looking abroad with the eye of this new emotion, he rapturously exclaims, "I see new heavens and a new earth, for the former things are passed away!" To the sensual, nature is gratification; to the thinker, it is

theory ; to the loving, it is heaven. Its stars are the gleamings, and its winds the breath, its sounds the voice, and its beauties the vestures, of a Spirit *one* with the heart. True it is, then, that without love, "I am nothing" in relation to the spiritual enjoyments of nature. We observe :—

II. THAT MAN, WITHOUT THIS LOVE, IS NOTHING SPIRITUALLY IN RELATION TO THE PROVIDENCE THAT IS OVER US. Our "times" are neither at the sport of chance, nor in the iron grasp of fate ; they are "in thine hands,"—the hands of the all-powerful, all-wise, all-loving. He controls all that is evil. Moral goodness is the grand design of all. Its aim is not to make a Dives in time but a Lazarus in eternity. Providence is only absolutely good when that design is realized. If it raise a man to fortune, enrich him with knowledge, or lift him to fame, and not refine and purify his sympathy, expand and elevate his soul, what has it done for him ? Has it not been a bane rather than a boon ? Material blessings to such are spiritual curses ; secular elevation adds to the moral depressing forces of a bad heart. Who but the loving can get good ? If I have not love, I am nothing to Providence. It ministers no real good to me as a spiritual existent,—as a man. I am amidst its ten thousand influences, not like the healthy germ rooted in a genial soil, rising into new forms of life and beauty every day, but like "a tree plucked up by the roots," and cast upon a barren hill. Sun, rain, wind, only strip me of my remaining verdure, and hurry me to destruction. Or, to change the figure, I am not like the hale man abroad in the fields, feeling the buoyant throbbing of new life flowing into me from salubrious wind and quickening scenes, but like one whose system is the subject of a mortal disease, having no power to appropriate the healthy elements that breathe around. As the mortally deceased must say, I am nothing to the health-giving economy of nature, so the unloving may truly say, I am nothing in relation to the spiritual blessings of Providence. But love in the heart makes Providence a minister for good—and for good only.

Like the bee it transmutes the bitterest fruit into honey ; like the *Æolian* harp, it turns the wildest wind into music. "Tribulation worketh patience ; patience experience ; experience hope ; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost." We observe :—

III. THAT MAN, WITHOUT THIS LOVE, IS NOTHING SPIRITUALLY IN RELATION TO CHRISTIANITY. Love alone can interpret love. Christianity is a revelation of love, and none but the loving can rise to its meaning. Mind destitute of this generous element, however powerful in philosophic analysis, accurate in dialectics, or skilled in criticism, will be as incapable of understanding its essence and genius, as the wayward school-boy is to appreciate the workings of a mother's heart, or the frozen-souled miser to estimate the ardor of a Howard's philanthropy. Theology is one thing, Christianity is another : the one is a letter, the other is a spirit ; the one a class of human notions, the other the principles of a divine life ; the one is for the intellect, the other for the heart ;—and no heart can reach it but the heart of love. Love is the single eye of the soul and it fills the whole body with the "light of life." It is the unction from the Holy One, by which we know all things ; the spirit that discerneth the things of the spirit.

Still more, that which renders us incapable of entering into its meaning, unfits at the same time from applying its overtures. It is a system of "great and precious promises." These promises are scattered like bright stars through the whole firmament of revelation ; they shed a serene light on our path ; they disclose grand celestial sights ; they offer the strength of God in weakness ; His guidance in perplexity ; His protection in danger ; His consolation in sorrow ; His presence in death ; His approbation in judgment ; and His heaven in eternity. But of all the sons of earth, is there one who, uninspired with love, dares apply a single promise ? They are for the children of love, and for them only. Without love, then, I am nothing in relation to Christianity. Its sublime disclosures and its

quickening spirit, its promises of mercy and its radiant glories, are nothing to me. I am without its pale—a moral outcast, though Christ has died. We observe :—

IV. THAT MAN, WITHOUT THIS LOVE, IS NOTHING SPIRITUALLY IN RELATION TO THE COMMUNITY OF THE GOOD. There is a great social system in the universe,—a “city”—a “church”—a “family.” There are myriads of beings who mingle together as citizens,—fellow members of one church, children of one family. A small but growing number is found on earth. Countless multitudes are in other worlds.

Wherever they exist they have the same bond of union, the same condition of friendship, the same principle of inspiration, and the same standard of worth. What is that? Wealth, learning, talent, birth? Such is the corrupt state of society here, that if a man have any of these, especially the first, he is recognized as a respectable member, however cold and callous his heart. But in the great community of the good love is everything. Whatever else a spirit may have, if it has not this, it is not admitted within its circle, it is excluded from its fellowships. If I have not love I am nothing to this community.

The position which we have sought thus to illustrate in this paper, though it clashes with the general sentiment and feeling of mankind, is momentously true. Candid reader, lend us thy serious thought. Thou art rich—thou canst call broad acres and splendid mansions thine own; numerous attendants stand at thy side to execute thy bidding. On the road men yield thee lowly homage; in circles of fashion thy name is mentioned with respect; but thou hast not love, and thou art nothing. Thou art learned; thou art well read in classic lore; thou art the master of many languages; scholastic honors are appended to thy name; but though thou couldst “speak with the tongues of men and of angels, and have not love, thou art become as sounding brass or a tinkling cymbal.” Thou art gifted; prophetic genius is thine; thou canst descry things far off in the future; thou

art conversant with the arcana of science ; thou hast faith too, orthodox, vigorous, and earnest ; but though thou hast “the gift of prophecy, and understandest all mysteries and all knowledge, and though thou hast all faith, so that thou couldst remove mountains, and hast not love, thou art nothing.” Thou art liberal ; thy hand is ever open with precious alms—many subscription lists are graced with thy name ; nor do thy gifts spring from mere superfluities,—they involve sacrifice : but, brother, “though thou bestowest all thy goods to feed the poor, and though thou givest thy body to be burned, and hast not love, it profiteth thee nothing.” WITHOUT LOVE, THEN, THOU ART NOTHING. Gold may enrich thy body, knowledge thy intellect ; but nothing but love can enrich *thyself*: thy soul without it, is an orb rolling ever without a sun—cold, dark, chaotic, dead.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FIFTY-FIRST :—Matt. xv. 21—28.

SUBJECT :—*The Syro-Phœnician Woman ; or, The Difficulties and Triumphs of an Earnest Soul in Search of Divine Help.*

AFTER Jesus had addressed “the multitude” on the subject of what really determines moral character ; a subject raised by the captious spirit of the Scribes and Pharisees,—the traditional religionists of the day,—He leaves the neighbourhood, and departs into “the coasts of Tyre and Sidon ;”—cities that lay on the shore of the Mediteranean. “Each,”

says Stanley, "stands on a promontory, that of Sidon running out from a rich mass of gardens and palms, and that of Tyre from a somewhat wider extent of plain, with Lebanon and Hermon both in view far in the distance." The object of Christ in retiring to this region was, perhaps, to avoid for a time the snares of Herod, and the growing malignity of the Scribes and Pharisees. Mark says, "that he would have no man know the place where he was." On His entrance into this new and Gentile sphere, He was accosted by an importunate suppliant. "Behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy upon me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Mark designates this woman, "a Greek, a Syro-Phœnician by nation." Though the Phœnicians descended from the Canaanites, the country, having been conquered by Alexander, whom history in its ignorance of true dignity, calls "The Great," was now governed by the Greeks. The region in which Tyre and Sidon were situated was called Phœnicia, and was included in the more general name of Syria. Hence the inhabitants were called Syro-Phœnicians, as distinguished from the "Phœnicians of Libya,—Carthaginians."

I shall take this deeply interesting narrative to illustrate *the difficulties and triumphs of an earnest soul in search of Divine help.*

I. THE DIFFICULTIES OF AN EARNEST SOUL IN SEARCH OF DIVINE HELP. The help which this noble-hearted woman, this brave heathenness sought, was, the restoration of her child. Maternal compassion for a suffering child fired her nature and nerved her heart with the courage of a heroine. "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil,"—*a demon*. Whether the disease mentioned here, and so frequently referred to elsewhere in the New Testament, was some supernatural possession, which evil spirits obtained, peculiar to the scene and period of our Saviour's ministries, or some malig-

nant nervous distemper of a natural kind to which all men are liable, is a question on which the most competent and devout critics are divided, and one which seems to us as destitute of any practical importance, as it is of sufficient means to furnish a solution in which all Biblical students must agree. Anyhow, the affliction of this woman's child, was felt by her to be of the most painful and dangerous description. For this she sought the merciful interposition of Christ. Now in the effort she meets with *four difficulties*, which, it seems to me, are very much like the difficulties which all earnest souls have to encounter in their efforts to obtain that special help from Heaven which they require.

First : *The apparent disregard of the GREAT ONE to her efforts.* While she was crying in an agony of entreaty for help, it is said, that "HE answered her not a word." As she looked with eyes of flame, and spoke in beseeching words of fire to Him, He appeared, perhaps, impassive and unmoved. Whilst we repudiate as a revolting impiety the suggestion that He intended by His silence to misrepresent the real state of His heart towards her, we are far from supposing that His silence was that of indifference to her passionate entreaty. Indifference to the cries of suffering humanity on His part would be to the last degree un-Jesus like. Idle, if not presumptuous would it be to speculate on the *reason* of His silence ; it is obvious, that it served to bring out before the disciples and before the ages, an example of the persevering and victorious power of genuine faith. It is also clear, that she must have felt it as a *difficulty* at the outset of her endeavours.

This *apparent disregard of God* to the efforts of earnest seekers at the outset of their career has always been a difficulty deeply felt by them. They strive for knowledge, they aspire after virtue, they struggle for the right, they supplicate Heaven, but there is no apparent response. The Great One seems indifferent. Though they search in His Revelations for knowledge as for hid treasures, though they agonize to enter in at the strait gate of truth and virtue, though they resist

unto blood, striving against sin, though they are importunate in prayer for help, they receive, perhaps, no indication that they have made any impression on God. Nature goes on as ever ;—the heavens seem brass, God is silent, and He answers not a word. What religious enquirer, what earnest seeker, has not felt this at the outset of his career ? He expected responses at once ; but he had them not.

Another difficulty which this woman met, and which all true seekers have to encounter at the outset was :—

Secondly : *The conduct of Christ's disciples.* See the way in which the disciples treated her. “And his disciples came and besought him, saying, send her away, for she crieth after us.” These men interposed not out of compassion for her, but from a desire for their own comfort and convenience. Her clamor annoys us, and we entreat thee to dismiss her anyhow, with or without her request,—or as Stier expresses it, “pray, make haste, and rid us of her and her crying.” The unchivalrousness, unmanliness, cold, harsh, selfishness, of all this must have rendered their conduct anything but grateful to her feelings or encouraging to her efforts.

Scarcely a greater difficulty does the religious seeker encounter at the outset of his career, than the conduct of what are called religious professors. The narrow prejudices, the bitter sectarianism, the cold, mean-hearted, selfishness, the hollow sanctity, and the gloomy grimace, which they discover in connexion with those who *profess* to be devoted adherents to a system which encourages the utmost freedom of thought, breathes universal benevolence, denounces insincerity, inculcates a virtuous manly naturalness, and inspires its true disciples with genuine happiness of the highest kind, is one of the greatest stumblingblocks which young enquirers find in the commencement of their path.

Thirdly : *The apparent restrictedness of Divine grace.* In reply to the request of the disciples, Christ said, “I am not sent, but unto the lost sheep of the house of Israel.” These words, referring to the limitation of His mission to Israel

are, as Bengel has it,—“to be understood, not with reference to the whole mediatorial office, but only our Lord’s preaching and miracles.” Whilst it seems to have been the ordination of the Eternal that Christ’s personal ministry, during His sojourn on earth, should be circumscribed within the pale of Israel, it was at the same time His purpose that the doctrines He taught, and the spiritual blessings He procured by His mediation, should be commensurate with the world. Still though the words were not intended to convey a limitation of mediatorial mercy; falling as they undoubtedly did on the ear of the woman, and, probably, with the intention of Christ, they must have sunk as lead upon her heart. The inference that she would be likely to draw from these words would be, “Then I am excluded,” and “Can there be any hope for me?” This is another difficulty which she had to encounter.

This too is a difficulty which the young enquirer meets with. He sometimes receives a deep and distressing impression that divine grace does not extend to him, that Christ was not sent to save him. He thinks of the few in every age that have been converted, the multitudes that have remained reprobate; he remembers the enormity and multitude of his own sins; and he seems to hear a voice something like that which now fell on the woman’s heart—“*I am not sent to thee.*”

Another difficulty which she encountered was:—

Fourthly: *A current religious opinion.* After she had again pressed her request, He answered and said, “It is not meet to take the children’s bread, and to cast it to dogs.” In this Christ manifestly utters not His own idea, but a popular prejudice among the Jews. They were wont to regard themselves as the children of God,—the special favorites of Heaven; they looked on all other peoples with cold contempt. The most opprobrious epithets were used to designate them. All other nations were “dogs,” they only were children. This moral superiority to every other tribe was with them a reigning religious belief. Jesus simply quotes it, not to express His opinion—far from it—but only to try her faith, and

obliquely strike at the foolish prejudice which still existed in the minds of His disciples, as Jews. But though in quoting it, Christ takes away the edge of the insult, softens the rude harshness of the language, by using in the original, the diminutive, *little dogs*, yet the opinion even in the mildest form when addressed to her in answer to her request, must have been felt as a repulse.

What young enquirer has not met with difficulties arising from some religious ideas especially current in his own circle of life? Perhaps reprobation is the reigning idea, or apostolic succession, or sacramental efficacy, or some such unreasonable and heart-repelling absurdities. We speak from experience when we say, that some of the theological dogmas, which meet the young seeker after God, are amongst his greatest hindrances. Like thick mists upon the landscape they hide the bright lights above, and the living beauties below; they darken the path, they distract and confound the traveller. Would that some breeze from the holy heavens would sweep through Christendom and clear the atmosphere of all the vapors and fogs of traditional theology!

Having noticed the difficulties, let us now direct attention to—

II. THE TRIUMPHS OF AN EARNEST SOUL IN SEARCH OF DIVINE HELP. This woman surmounted all these difficulties; she had that faith before which mountains flee away. She attained her end: "And her daughter was made whole from that very hour." Her success serves as an illustration of several important subjects:—

First: *Her triumph serves as an illustration of the character of genuine faith.* The faith of this woman was obviously of the right type, for it both succeeded in its object and gained the approval of Christ. "Great is thy faith." What is true faith? One example will give a better idea than a thousand definitions. Here is a veritable example; here it is drawn out in the living actions of human life. Her faith was marked by three things. (1) *An unbounded confidence in Christ.* She

addresses Him as the true Messiah—"Have mercy on me, O Lord, O Master, thou son of David." There was no question in her mind as to who He was, she had no debate with herself about His Divinity or His Messiahship. All these points were settled. She "knew in whom she believed." She wanted mercy, and she knew that He was Heaven's chosen messenger of mercy to the earth. This is ever a feature, or rather the *essence*, of true evangelical faith. It is not a belief in something about Christ—in certain views which men have propounded about Him in treatises, creeds, and catechisms—but an unbounded trust in HIM as the son of David, the Sent of God, the Saviour of the world. "He that believeth on Me," &c. ; this is it. (2) *Her faith was marked by an invincible perseverance in her course.* Difficulties instead of crushing her spirit only stimulated its energies. The apparent regardlessness of Christ at first to her request, then the cold selfish spirit displayed by His disciples, then the intimation that Christ's mission was confined to the lost sheep of Israel, and then lastly, the popular idea that she belonged to the mere dogs of society, instead of cooling her ardor, refired it, instead of depressing her spirit raised it to an indomitable force. This is ever a mark of true faith. Doubting souls are morally little ; they tremble before the shadow of opposition, they are "afraid of that which is high," they spend their time in lisping about difficulties as a reason for their indolence and inaction. Souls of great faith are morally great. They are all-conquering and unconquerable. At their fiat the hills are removed, at their fire the mountains melt. Difficulties only nurse them into the majesty of a martyr's power. They rise with a swelling buoyancy under the pressure of opposition, as the waves of ocean bound beneath a nation's fleets. (3) *Her faith was marked by an entire renunciation of all self-conceit.* When Christ by implication classed her amongst the dogs, did she repel the insinuation as an insult ? or, did she show any symptoms of mortified pride ? No. But with an unfeigned humility and with child-like simplicity she said, "Truth, Lord, yet the dogs eat of the crumbs which fall

from their master's table." * As if she had said, I readily acknowledge my utter meanness, I am not worthy to be ranked amongst thy children. Nor do I ask for the bread of children, but the crumbs that fall from thy rich table of mercy. Humility is ever associated with true faith. All vain and proud notions of self will vanish in the light of that faith which brings the soul into contact with the Infinite, as the drops of dew evaporate in the beams of the summer's sun.

Secondly : *Her triumph illustrates the severe aspects which mercy sometimes assumes towards man.* There is an evident

* She cleaves to the friendly word, "little dogs," in which Christ has betrayed his heart to her—"she catches him in his own words," (Luther) "takes the sword out of his hand and slays him with it," (Heinr. Müller)—"drives back the arrow into his heart." (Rieger) Yes, Lord ! thus speaks humility ; pride would say,—No, I am not a dog, I will not be cast out among them ! No ! pride says, in many even to this day ; but "No, Lord ?" too, when the Lord accuses, rejects all claim, shuts thee out as unclean from the family rights of the Heavenly Father's dear children ? Oh, that then at least, all might surrender themselves with all conceding acknowledgment : *Yes, Lord !* Oh, that we might learn from the woman at all times to connect with this, as closely the powerful importunate "*yet !*" In the connecting together of these two words is involved the whole order of salvation and prayer. Such faith finds the promise in the very refusal, makes the unworthiness, precisely as the neediness, the plea for favor. "The dogs:" hast thou said ? Well, then, the dogs are and remain beneath the table when they are hungry ; and do not let this little place in the house be taken from them. When the children break their bread Mark has now *παιδιά* for *τέκνα* when from their master's table *ψυχία* fall (double diminutive, little crumbs) there is then no need, properly speaking, for *λαβεῖν καὶ βαλεῖν*, which I am not asking, for the dogs are contented even with the smallest share, if only they do not starve with hunger ! I am even now, O Lord, not far from the table even now there falls for us Gentiles a crumb of bread from Israel's table ; I see that thou art on our boundary ; the dogs eat—Well, I too may eat : it is done, and there is no preventing it. Thus, does the word of the woman outbid all refusal on the part of Christ, and to understand and feel this aright, belongs to the right understanding of His reply in which he acknowledges himself all at once overcome.

—*Stier.*

air of severity about Christ in His treatment of this woman, at first. He appears somewhat cold and repulsive. But the severity is only in appearance, it is mercy in disguise. All the while His loving heart heaved with the warmest and tenderest sympathies. Her cries rung on all the nerves of His benevolent nature. He assumed the severe for her good, to bring out her soul more earnestly towards Him. It was His mercy that made Him appear severe. The GREAT ONE often deals thus with true souls. He seems deaf to their prayers,—He appears to them rather as the cold judge than the warm-hearted Father. “Clouds and darkness are round about him.” He is in the whirlwind and the storm of affliction. Still all is mercy. Thus it was with Abraham, thus it was with David, and thus it has been with the good in every age and clime. The heart of every afflicted saint has sung a thousand times :—

“The thorn it was poignant, but precious to me,
’Twas the message of mercy,—it led me to Thee.”

Thirdly : *Her triumph illustrates Christ's regard for true suppliants.* (1) *He commends her faith.* “O woman, great is thy faith.” (2) *He grants her request.* “Her daughter was made whole from that very hour.” It seems from Mark, that the mother found her daughter restored when she returned home. Christ did it by a *volition*: the volition took effect instantaneously, without the employment of means, and without any personal contact. It was an undoubted miracle, as expressive of His Almighty power as of His tender compassion. This answer to her prayer is another of the striking and ever accumulating testimonies to the established principles in the government of God,—that “they that seek shall find.”

Such, then, are some of the difficulties which the earnest seeker for Divine help has always to encounter. But these very difficulties are masterable. A genuine faith in Christ, and an invincible perseverance in the true course of action, have surmounted them a thousand times, and so they will again. When mastered they become our greatest bless-

ings. They develop energies which otherwise would have remained dormant ; they originate feelings of moral satisfaction and triumph which otherwise could never have been experienced. The mightier the foe the more glorious the victory ; the higher the mountains we scale the grander the prospect, and the fresher the breeze.

Young seeker after Divine help, be not discouraged then by the difficulties that beset thy path. I see not how thy soul could be saved from lethargy, weakness, morbid fear, and base cowardice, without having difficulties to stimulate thy zeal, challenge thy faculties, and bring out the spiritual energies of thy being. "Tribulation" to man has ever been, since the fall, and must ever be in the path to the empire of spiritual majesty and bliss. Imitate then the example of this Syro-Phœnician woman. Centre thy faith, thy soul, not on mere theories that men propound about Christ ; but on the SON OF DAVID. Though He may not for a time answer thee "a word," and the heavens above thee seem brass as thou prayest, persevere ; His silence is mercy,—still cry on to the SON OF DAVID. Though the conduct of some of His professed disciples may, at times, repel thee with their glaring inconsistencies and cold-hearted selfishness, still cry on to the SON OF DAVID. Though ideas about the restrictedness of Divine grace may ring in thy ears, and thou mayest fancy that thou art not included amongst "the lost sheep" for whom mercy has been provided, still cry on to the SON OF DAVID. Though a spurious theology may trouble thee with suggestions that thou art too worthless a creature for mercy, and that thou art excluded from the covenant of promise, still cry on to the SON OF DAVID. Let nought divert thy attention from HIM. Hold on to HIM with an unrelaxable tenacity amidst all the trials of life's wilderness, in the Jordan of death, and thou shalt feel on the other side that He has made thee "MORE THAN A CONQUEROR."

Germ of Thought.

SUBJECT:—*Sin Clouds.*

“I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins.—Isaiah xlv. 22.

Analysis of Homily the Three Hundred and Seventy-fourth.

It is by no means an uncommon circumstance, to find in the Bible the very same natural object employed as a symbol of very different and even opposite things. Thus, the Lion is used as the emblem both of Christ and of the Prince of Darkness; thus, fire is used as the emblem both of divine purity and of human suffering; thus, water is used as the emblem both of peace and of trouble; and thus the cloud is employed as an emblem both of good and evil. Here the Almighty Himself speaks of sin as a “cloud.” Before we proceed to notice some of the points of resemblance between sin and the cloud, let us at the outset, in order to guard against an abuse of the comparison, notice at least two striking points of dissimilarity.

First: *Clouds are objects of beauty.* Clouds are a floating landscape, their forms and hues are ever changing. They have their wide spread plains, their towering mountains, their deep valleys, their craggy cliffs, their wild picturesque and terrible aspects. They appear in every variety of color too—now touched with silver, now fringed with gold, now arrayed in richest purple, and now floating as on crimson waves of glory. We thank the Great Creator for meeting our love of the beautiful and the varied in the firmament. Our heavens might have been one unbroken monotonous expanse. But sin is not like the cloud in this respect; it is a hideous deformity. Robe it as you will, embellish it with poetry and

set it to music, it is still an offence to God and to every enlightened spirit.

Secondly : *Clouds are sources of blessing.* They are vessels that convey water from the ocean to the dry land,—they trade between earth and sea. They sail through the firmament with rich cargoes of refreshing showers for the parched places of the earth. How such vaporous vessels can carry such oceans through the air no philosophy but that of the Bible can explain:—"He bindeth up the waters, in his thick clouds, and the cloud is not rent under them." But whilst in this, and in many other ways clouds are of service to the world, sin is an evil, an evil in itself, and as a cause, can produce only evil.

In what respect then is sin like a cloud? "I have blotted out, as a thick cloud, thy transgressions."

I. He blotteth out sins as a cloud which OBSTRUCTS THE GENIAL INFLUENCES OF HEAVEN. The obstruction which the cloud offers to the rays of the sun is sometimes not only agreeable but useful. It is a protection to vegetable and animal life against the scorching ray. But at other times the obstruction is an obvious evil. The clouds are so thick and widespread that they make the day cold and gloomy ; so that the flow of life is checked, and the spirit of life is depressed. Were the cloudy day to continue, the farmer would have no crops, and the world would perish. It is thus with sin. It rolls like a thick cloud between God and the soul. It hides Him from our view, it obstructs the rays of His love, it makes life gloomy and sad. Men under this cloud grope their way in darkness, they stumble as in the night ; they droop and die under the dark shadows of their sins. God blots out this obstruction from the firmament which obscures the moral vision. *He* does it ; no one else can. "I, even I," &c.

II. He blotteth out sins as a cloud which RISES FROM BENEATH. Whence come these clouds ? Not from the celes-

tial regions. They are exhalations from the earth. From noxious marshy lands and stagnant pools, as well as from restless seas they rise. They are an aggregation of particles and vapors that rise from the world below. So it is with sin. It is an exhalation from the depraved heart. The clouds that roll between the soul and its God are an aggregation of the noxious vapors that have risen from the heart. In nature, we say, on a dark and cloudy day, "the sun does not shine." The language, though popular, is not true. The sun is always shining in his own great orbit. It is the earth's vapors that obscure his beams. It is so with sin. We say, "God is hiding Himself from us," or "He frowns upon us." Not so. It is the vapors of sin rising from our hearts that veil Him from our view. *He* blots out these clouds, no one else can. "I, even I," &c.

III. He blotteth out sins as a cloud which EXISTS IN EVERY VARIETY OF FORM. Clouds are endless in their variety. Some are light and gay, flitting in fantastic forms and silvery brightness before the eye; others are dense frowning masses, standing like black volcanic mountains before you. It is so with sin. In what endless variety is it found! You have it in the fleeting thought, the transient feeling, the passing word; as well as in the deep plot, the cherished passions, the confirmed habits, the dark, dark life. "Who can understand his errors?" When we think of them they rise in the firmament of memory in aspects as varied as clouds that darken the sky. God blots out these dark clouds in all their variety of shade, form, size, density. *He* does not pardon piece-meal, as priests would have us believe. With the breath of His mercy *He* sweeps them *all* from the sky. No one else can. "I, even I," &c.

IV. He blotteth out sins as a cloud which IS CHARGED WITH EVIL. Whilst clouds are sources of blessings to the world, they are often filled with elements of destruction. There are forged the thunderbolts that terrify;

there are kindled the lightnings that consume; there are the floods that deluge; there brood tempests that uproot forests, lash oceans into fury, level human habitations with the dust, and sweep gallant fleets adown the yawning deep. It is so with sin. The miseries of retribution are all nursed in it as storms in the cloud. The thunders and lightnings of hell are all there. Every sin is a "treasuring up of wrath against the day of wrath." You have seen sometimes a small cloud on the face of the summer's sky—it was the nucleus around which other vapors gathered; then it spread, and covered the whole heavens with blackness: at length, surcharged, it broke in tempest that struck terror through the world. God blots out those dense clouds charged with tempests that otherwise eternity would not exhaust. *He* does it, no one else can. "I, even I," &c.

V. He blotteth out sins as a cloud which NO FINITE INTELLIGENCE CAN DISPERSE. Who can dispel the smallest cloud from the face of the sky? The farmer in the harvest-field sees clouds congregate as an army to battle against him in his work, but all the farmers in the world cannot disband them. The mariner too, may tremble as he sees them gathering for a tempest that shall dash his vessel like a plaything on the waters, but he cannot scatter them. He can only prepare as best he may to meet their fury. No skill, no strength, can dispel one cloud. It is so with sin. No finite being can dispel it; only God. "I even I am He." No one else. No church—no priesthood, &c. "Who is a God like unto thee?" (Micah vii. 10—19.)

VI. He blotteth out sins as a cloud, which ONCE DISPERSED, IS GONE FOR EVER. Sometimes you have seen the heavens covered with clouds. You have seen them like a splendid fleet, with the silvery canvass unfurled to the breeze, sailing through the air; a storm has come, and you have looked, and they were all gone—they had vanished into thin air, not a vestige left—all was azure. It is so when sin

is blotted out. What figures are employed to represent it ! They are buried. (Micah vii. 18, 19.) Where ? Not in a shallow lake or river, but in the fathomless sea. They are thrown *behind the back of God*. (Isaiah xxxviii. 17.) Where is that ? Where no eye can pierce, no wing can fly. They are separated from the soul as far as the *east is from the west*. (Psalm ciii. 12.) How far is that ? So far that eternity will never bring them together. Sins pardoned, like clouds dispersed, are lost for ever. "In those days, saith the Lord, the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them."

VII. He blotteth out sins as a cloud, which, WHEN DISSIPATED BENEFITS THE UNIVERSE. You have seen the heavens on some sultry day in summer covered with one dense mass of electric cloud. All nature seemed depressed under its influence, all life breathed under the pressure of a boding evil; the birds ceased their music, the air was silent and stagnant, there was no breeze to move a leaf, or to fan the burning brow. You looked to a storm which you dreaded as the only relief. It came. It refreshed the parched earth, it cleared the noxious air, it brightened the sky, it filled all life with new energy and delight. Thus when the clouds of sin are dispersed, the spiritual world is blessed. The man himself is inspired with new life and joy, and he becomes the messenger of mercy to others.

"Like morning, when her early breeze
Breaks up the surface of the seas,
That, in their furrows dark with night
Her hand may sow the seeds of light ;—
Thy grace doth send its breathings o'er
The spirit dark and lost before,
And freshening all its depths, prepare
For truth divine to enter there."

MOORE.

SUBJECT :—*The Seed Time and Harvest of the Moral World.*

“Whatsoever a man soweth, that shall he also reap.”—Gal. vi. 7.

Analysis of Homily the Three Hundred and Seventy-fifth.

THE superiority of the figure under which life is here represented, over nearly every other, is seen in the fact, that it not only places the present in connexion with the future, but represents it as giving to that future its tone and character.

I. THE GREAT BUSINESS ALLOTTED TO EACH IN THIS LIFE IS THE FORMATION OF CHARACTER. This implies—First: *That our characters are not ready-made to hand, on our entrance into life.* Man does not inherit his character, as he may inherit his estate. What he has are but germs and possibilities, which he is required to train and develop: faculties and powers which it is his duty carefully to cultivate. No man is born to a wicked life. Secondly: *That the soul of a man is a plastic thing.* It cannot remain the merely negative thing it is at first, but is moulded and shaped as it passes through life. A child may inherit from a parent certain sensibilities and tendencies, but these only become a constituent part of the character when deepened and confirmed by exercise. Men do not always remain the same through life. The youth, that gave such promise of piety, has too often disappointed every hope of his friends, and become a bad man. The thief has learnt to steal no more, the idle has become diligent, the drunkard temperate. Fatalism is out of the question here. Thirdly: *The present is the only time when this business can be accomplished.* In another world it will be too late;—the character will have become consolidated, the soul will have lost its plastic nature, the moulding influences will have ceased, the transmuting power of the Spirit will be laid aside; the word will have been spoken, “he that is holy, let him be holy still, and he

that is filthy, let him be filthy still." There will then remain to us nothing but to reap the fruit of our sowing.

II. CHARACTER, WHICH IS THE GREATEST PURPOSE OF LIFE, IS FORMED BY HABITS. Man has been not unaptly described as a bundle of habits. These habits constitute a power in the soul—they have an element of force in them, and thus these habits come to form our character. Habits are of two kinds, thought and action; and what a man thinks enters as truly into the composition of his character, as what he does. "Guard well thy thoughts," &c. These habits again are formed by the repetition of single acts. The process is clear. The habit of lying is generated and formed by the utterance of a single lie, each lie going to the production and strengthening of the habit. Take care how you act! for each action tells upon your character.

III. OUT OF THE CHARACTER THUS FORMED PROCEEDS OUR WEAL OR WOE. The Great Maker has given to man a moral nature, the laws of which can no more be violated with impunity, than can the laws which govern his physical being. The Moral Governor of the Universe has so ordained it, that virtue is its own reward, and vice its own punishment. Under this head we observe—First: *That this law holds good not only in respect of kind, but also of degree.* "He that soweth liberally shall reap also liberally"; and "he that soweth to the wind shall reap the whirlwind." Secondly: *This law is in action now.* Retributive justice, and the reward of virtue, are not entirely delayed to some distant future: we may trace them in the connexion between rectitude and self-respect, integrity and trust, benevolence and inward joy, godliness and the deep peace of the soul which issues out of it, together with all the bright anticipations which fill a Christian's mind; as well as the union of want and idleness, disease and intemperance, shame and crime, darkness and sin. Thirdly: *Whatever imperfection attends the operation of this law here, it will be fully developed hereafter.* In that great hereafter it

will operate with inexorable vigor: no pitying, no escaping—vigorously, universally, eternally, the great law moves on, “Whatsoever a man soweth that shall he also reap.”

Two objections are sometimes offered to this doctrine:—*First*: The prosperity of the wicked, and the adversity of the righteous. We reply—(1) This is not a true test. What a man *is*, not what a man *has*, is the rule by which to judge. (2) It is not *a rule* that the wicked *as such* should prosper, and the righteous *as such* should be in trouble—it may happen so, but it is not the rule. Jails and judges, magistrates and policemen, afford a sufficient comment. The true reply, however, is met by the *second* objection, viz., That in the future all present inequalities will be rectified, all mysteries cleared up. But to this it may be said, “Death shuts out the future”—Indeed! Is death then annihilation? The presumption is the other way; for what is death but the counterpart of birth? This, the stepping out of a previous stage of existence into the present—that, the stepping out of the present into the future. But we do not rest on presumptions,—we stand on Revelation, which declares—“Whatsoever a man soweth, that shall he also reap.” Friends, seeing that these things are so, and that they cannot be spoken against, “What manner of persons ought ye to be in all holy conversation and godliness!”

W. D. E.

SUBJECT :—*The Gadarenes.*

“Then the whole multitude of the country of the Gadarenes round about besought him to depart from them,” &c.—Luke viii. 37—40.

Analysis of Homily the Three Hundred and Seventy-sixth.

MEN learn much by contrast. Natural objects, their size, qualities, and distances. This is true spiritually. Good men stand out with greater prominence when relief is given to their character by surrounding wickedness. Noah among the

Antediluvians—Abraham praying near Sodom—Moses in Egypt—Daniel in Babylon—Jeremiah in Jerusalem—Paul at Athens. See this here.

I. ONE REJECTS CHRIST, THE OTHER RECEIVES HIM. "The whole multitude besought him to depart from them;" "when Jesus was returned, into his own city, (Matt. ix. 1.) the people received him, for they all waited for him." This suggests—First: *Man's freedom of action*. He is not compelled, coerced, necessitated. The voluntariness of sin is its heinousness. The essence of virtue is that it flows from a "willing mind." Secondly: *God's blamelessness in man's misery*. God's gifts are good;—men make them evil by their wrong use. The Gadarenes make a bad use of Christ's visit, the men of Capernaum a good use. God is free from blame in the one case, though honored by the conduct in the other. Man's free will may be made a great blessing or a great curse.

II. THE ONE IS THE OFFSPRING OF FEAR, THE OTHER OF LOVE. "They were taken with great fear." What was the origin of this? Their loss of goods. They had lost some; they thought greater losses might follow. The swine were of more value than men. They did not rejoice in the change they saw; they were only alarmed for the loss they suffered. *Men reject Christ because they love something else better.* (1) *They love their philosophy better.* Christianity is rejected, because it does not square with some favorite teacher. (2) *They love their sins better.* If Christ is received, many sins as precious as a "right eye" or "right hand," must be renounced. (3) *They love their sloth better.* Religion involves trouble, arousing ones energies, awaking from dreams of animalism.

The other was the offspring of love. "They gladly received him; for they were all waiting for him." How was this love produced? First: *By listening with sympathy to their tales of sorrow.* "Christ is a merciful and faithful high priest."

Secondly : *By relieving their suffering ones with disinterested kindness.* See the miracles wrought at Capernaum. (John iv. 46. Mark i. 21, 32, 41 ; ii. 2.) “Jesus Christ, the same yesterday, to-day, and for ever.” Thirdly : *By proclaiming the most welcome message that ever greeted human ears.* Love awakens love. Love in Christ to men, creates love in men to Him. “God so loved,” &c.

III. ONE LOSES MUCH, THE OTHER GAINS MUCH. “They besought Christ to depart.” They lost (1) the *ministry* of Christ.—Christ did no more miracles among them. Christ spake no more in their country. He never visited them again. The other gained this. The daughter of Jairus was raised from the dead. The issue of blood was staunched. Many heard Christ again. They lost (2) *joyous-heartedness*. Christ made all hearts glad that received Him. See this in the demoniac, and in “the people waiting for him.” They lost (3) the *pleasures of hope*. Every man has a future. To-morrow, without hope, is dark.

IV. THE ONE INCREASES GUILT, THE OTHER ADOPTS THE BEST PLAN FOR SECURING ITS REMOVAL. The Gadarenes were worse for Christ’s visit. The teaching fell powerless, the miracle was no “sign.” They were (1) *more selfish*. The love of gain was stronger. They were (2) *less susceptible to goodness*. One good impression destroyed, the next is less likely to endure. They had (3) a *deeper hatred to Christ*. Rebukes for sin, if they issue in repentance, awaken gratitude ; if not, repugnance and hatred. They had (4) a *worse bill of indictment against them* ;—they had refused Moses, the prophets, and Christ.

The other adopts the best plan for securing its removal. (1) They cherished *right feelings* ;—they felt their need of Christ. (2) They adopted *the right means* ;—they put forth, personal efforts. (3) They came to the *right person*. “The Son of Man hath power on earth to forgive sins.”

V. THE CONDUCT OF THE ONE IS TO BE SHUNNED, AND THE OTHER IMITATED. (1) It was *unreasonable*. They did not enquire further; they took first impressions; and these were false. Christ came, not to destroy goods, but to save lives. (2) It would not *bear reflection*. No man rejects Christ without feeling afterwards occasional remorse. (3) It would not *stand the ultimate test*. If we reject Christ now, He will reject us hereafter. If we welcome Christ now, we shall be welcomed by Him "into the kingdom of his Father." "See that ye refuse not him that speaketh from heaven."

J. J. G.

SUBJECT:—*Man, the Offspring of God.*

"For we are all his offspring."—Acts xvii. 29.

Analysis of Homily the Three Hundred and Seventy-seventh.

THE spirit of this magnificent address of Paul to the Athenians having been condensely developed in the opening to a previous homily,* the necessity is precluded of any observations preliminary to our present subject. The fact he asserts in the text is not only the most *glorious* fact in the history of our existence, but the most *undeniable*. The consciousness of humanity attests it. In this very discourse Paul quotes the testimony even of heathens in its favor. "*As certain also of your own poets have said.*"

It appears, says a modern writer, that Paul was conversant with Greek literature, as well as with the peculiar learning of the Jews. The sentiment of his quotation is found in several ancient poets, with a heathen application. In a hymn to Jupiter, by Cleanthes, a stoic philosopher and poet of Troas, successor to Zeno as the master of that system of philosophy, occurs the following passage:—

* See "Homilist" Vol. v. p. 418.

“ Majestic Jove, all hail ! to thee belong
 The suppliant prayer, the tributary song ;
 To thee, from all thy mortal offspring due,
 From thee we came, from thee our being drew :
 Whatever lives and moves, great Sire ! is thine,
 Embodied portions of the soul divine ! ”

But more particularly, in a poem upon descriptive Astronomy, entitled, “ Phenomena,” and written by Aratus, B. C. 250, a native of Cilicia, the country of Paul, we have the exact words of the text :—

“ From Jove we sprung, whom we mortals should never
 Leave unsung. Of Jove the public walks are
 Full and councils of all men : both the sea
 And shore are full of him. From Jove comes all
 That we enjoy ; for we are of his offspring.”

The original forms half of an hexameter verse. Hesiod, Pindar, and Lucretius, expressed the same idea, with slight verbal variations.

I. THIS GLORIOUS FACT IN OUR NATURE INDICATES CONSTITUTIONAL RESEMBLANCE TO GOD. To be the “offspring” of God means something more than to be the creatures of God. The earth, the sea, the skies, are His creatures ; but it would be as improper to call them His offspring, as it would be to call the building the offspring of the architect, or the machine the offspring of the machinist. It implies a resemblance in the essential attributes of being. The child, in the fundamental properties of his nature, is like his parent. Man is as much more like his Maker than the material and immaterial universe is, as the son of the artist is more like his father than any of the productions of his father’s genius. Man resembles God—he is like Him *in spiritual personality, intellectual perception, moral sensibility, loving sympathy, spontaneous activity.* First : *This resemblance constitutes man the highest natural revelation of God.* Though a mere atom in space as compared with the stupendous systems that roll about him, he is the

brightest reflector of the Infinite. As I see the ocean in a dewdrop, and the sun in a particle of light, I see God in man. Secondly: *This resemblance accounts for our power of forming ideas of God.* Had we no resembling attributes, His existence would be to us a blank for ever; had we no conscious personality, we could form no conception of His absolute individuality; had we no intellectual perception we could form no idea of the wisdom of His plans, or the truth and propriety of His revelations; had we no moral sensibility we could never reach a conception of the holiness of His character, or the rectitude of His procedure; had we no loving sympathies, divine love, mercy, compassion, would be words that could convey no meaning whatever to us; and had we no spontaneous activity, an idea of His freedom and almightiness could never enter our minds. These properties of nature which resemble His, are the mirror which reflect His infinite being and attributes upon the soul. The eagle aloft in its sunny realm, with eyes keener than ours, takes a vaster view of material nature than we can; yet it sees no God in all. The view of a thousand landscapes, and the light of a thousand suns, can give no idea of the Infinite to this imperial tenant of the air. Why? because it is not made like us in the image of the Creator.

II. THIS GLORIOUS FACT IN OUR NATURE SUGGESTS THE RATIONALE OF DIVINE LAWS. Why has God given us laws for the regulation of our conduct—laws which prohibit one course of action and enforce another—laws associated with sanctions of eternal moment and duration? Is it for the sake of restricting our freedom of action, or curtailing our pleasures? No. Do His laws, like those of human monarchs, arise from the policy of selfishness or fear? The thought is blasphemy. Is He obliged like little mortal rulers amongst men to guard His throne by legislation? Such an idea, though current in some theologies, we hold to be essentially incompatible with His Almightiness, and derogatory to His character. PARENTAL LOVE is the principle, the ultimate

reason, of all His laws. His laws are the considerate directions of a loving Father, profoundly desirous that His offspring shall escape all evils, and realize the highest good. The Decalogue is the voice of a Father's love:—a few rough hints of duty which He has mercifully given, and which the loving heart of a dutiful child will in the course of ages elaborate into volumes which the world could not contain. You cannot legislate for love, it is a law unto itself. It is only the unfilial heart that regards His laws as the rigorous severities of a mighty monarch. He who has the true spirit of a child will always say with the Psalmist, "O how I love thy laws!" If any question this interpretation of the Divine code, let him do two things: *First*, carefully examine the character of those laws and see if he can find one that does not tend to happiness; and, *Secondly*, let him consult the experience of the obedient and see if he can find one, who will not say, "in the keeping of thy commandments there is a great reward."

III. THIS GLORIOUS FACT IN OUR NATURE EXPLAINS THE INTERPOSITION OF CHRIST. Why did the Infinite Creator send his Son into our world to do and to endure what He did? What was there in insignificant and sinful man to enlist this marvellous interposition of Divine mercy? Was it the *intrinsic value* of the human soul? The soul, it is true, is a superior existence as compared with the inanimate and irrational universe; but it is inferior, perhaps, when compared with other intelligence in the universe; and as compared, with the Infinite mind, What is it? Not as much as a dim spark compared with the central fires of immensity? By one volition He could create innumerable worlds, and people them with spirits far transcending in intrinsic worth the souls of men. Sometimes the value of the soul is dilated upon as if it were the *reason* of the divine interposition for our recovery. But such a notion, wherever entertained, is but the flattering dream of a proud imagination. I find the reason, not in the soul's *worth*, but in the soul's *relationship*, as the "offspring of God." Parental love amongst men, instead of

being weakened and cooled by the infirmities of the child, is heightened and fired by them. It seems a law in the government of parental hearts, that the weaker the child, the stronger the parent's love. This principle, which is a divine implantation, enables me to understand, in some humble measure, *why* the Infinite Father should show all this wonderful compassion to men. We are the weak infirm children in His great family. "We are his offspring," weak, wayward, infirm; and this explains His merciful interposition.

IV. THIS GLORIOUS FACT IN OUR NATURE EXPOSES THE ENORMITY OF SIN. What laws are so binding,—what authority so sacred as a true Father's? First: How heinous does sin, *in relation to God*, appear when you think of Him as a father! The greatest ingratitude is that which overlooks a father's kindness; the greatest criminality is that which violates a father's precepts; the greatest rebellion is that which contemns a father's authority. Secondly: How heinous does sin *in relation to society* appear when you think of Him as a father. We are all brothers and sisters. How enormously iniquitous then are *slavery, war, cruelty, and oppression* of every kind!

V. THIS GLORIOUS FACT IN OUR NATURE AIDS US TO ESTIMATE THE TRANSCENDENT BLESSEDNESS OF THE DUTIFUL. The office of a Father is to provide for His children. He provides *guardianship, education, and nourishment*, for His children. As a guardian, He protects the mind as well as the body, guards our existence with all its rights and interests,—is our everlasting SHIELD. As an educator He develops all the wonderful powers of our nature, trains us not for some office in time, but for the high services of eternity. As a nourisher He has supplies for all wants now and for ever.

Man reverence thy nature! act worthy of thy high relationship;—thou art a child of the Infinite. The great universe is thy Father's house. Seek through Christ the pardon of thy sins and the true spirit of adoption, and thou shalt find at last in the great eternity, a "mansion" prepared for thee.

SUBJECT :—*The Divine Oath ; or, An Appeal to the Heart.*

“ Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ? ”—Ezekiel xxxiii. 11.

Analysis of Homily the Three Hundred and Seventy-eighth.

LIFE and death are words pregnant with the highest meaning. They are centre expressions around which gather in clusters the most momentous ideas ; they lay hold of every reflective mind ; they suggest a train of thinking the most important. Our views of these two points give form and direction to our conduct in passing through this world. Right views of *life* open before the mind scenes of intense interest, moderate our solitudes about secular objects, and impart a tone and character to all our actions. Suitable thoughts of *death* disarm it of its terror, exert a beneficial influence on our lives, and enable us to look forward with hope-inspiring thoughts to a home, where “ death is swallowed up of life.”

Life and death, in the passage before us, primarily denote the temporal prosperity, or the temporal misery of the Jewish nation ; the former of which might have been secured, and the latter prevented, by a timely repentance and a change of life. With a view to attain this last object, the prophet Ezekiel is instructed to speak faithfully to the people, to warn them of their danger, and to endeavour to produce in them a genuine reformation. But lest his awful warnings should fill them with despair, and cause them to exclaim, “ If our transgressions and our sins be upon us, and we pine away in them, how should we then live ? ” he is directed to assure them that God takes no pleasure in their destruction. “ Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live ; turn ye, turn ye from

from your evil ways, for why will ye die, O house of Israel ? ”

This portion of God's word presents to our notice a terrible event, a cheering fact, and a stirring appeal. We observe :—

I. THE TERRIBLE EVENT. “The death of the wicked.” *Who is here meant by the “wicked ?”* Is it only that individual whose whole life has been an open rebellion against God, whose moral character is a disgrace to humanity, and whose very actions proclaim that “there is no fear of God before his eyes ?” Is it he whose society you so carefully avoid, whose habits you so thoroughly abhor, and whom public opinion has consigned to the cell or the gallows ? Or, may we not apply the term “wicked” to a person widely differing from the character described ? It is not necessary to be a murderer, or a robber, or a drunkard, in order to be designated wicked. Who is he ? The wicked is that person, whatever he may be as regards externals, *whose will is not in unison with the will of God.*

What are we to understand by the *death* of the wicked ? We may look upon death in two aspects—in its relation to the body, and in its relation to the soul. Death in its relation to the body is never a welcome guest. To have this frail “tabernacle dissolved,” this “earthly house” broken up, and these tender ties of nature and associations abruptly severed ;—even the most pious look upon as an event somewhat to be dreaded. But death in its relation to the soul is infinitely more terrible. We can form some conception of physical death. But, ah ! the death of the soul—What is it ? It is not annihilation, it is not an eternal sleep, it is not the loss of consciousness. The wicked, far down in the dark abyss of destruction, will ever remain conscious of his loss, his wretchedness, and the intolerable anger of an offended God. His death will be his loss of God's favor, and his own personal happiness.

Why is the wicked doomed to *die*? It is not because his benevolent Maker has any pleasure in his death. Why?—

First: *Because death is the inevitable tendency of the great principle that rules his soul.* The very seeds of spiritual death are deeply imbedded in the soil of his heart. There are two, and but two, great principles that govern minds—sin and holiness. The one tends to destroy life, the other to invigorate and make it pleasant. The joy of heaven and the sorrow of hell are only different developments of these two principles.

The wicked man is governed by selfishness—he is the slave and victim of sin. This principle is fatal to everything that is elevated, pure, and life-giving, in the spiritual world. It tends to destroy all peace of mind, to quench hope, to fetter the intellectual powers, to dissolve friendship, and to fit the soul for the gloomy regions of despair. Show me a man under the influence of this fatal principle, and you will point out a man hastening to destruction; there is a disease in his system that will undermine his constitution, and bring on death—sad, terrible, eternal, death.

Secondly: *Because death is the desert of sin.* While man was innocent he was immortal; the tyrant death had no power over him, either physically or morally. Life, pure and joyous, throbbed through the whole of his being. But the moment he sinned, he lost his immortality; that disobedience

“Brought death into the world, with all our woe,
With loss of Eden.”—

“By one man sin entered into the world, and death by sin.” (Rom. v. 12.) Physical death is the result of Adam’s sin. Eternal death is the result of the sinner’s own sin. Truly, “the wages of sin is death.” There is an inseparable connexion between sin and death—between moral pollution and hell.

Thirdly: *Because death is the effect of a Divine decree respecting disobedience.* “Sin is the transgression of the law.”

The decree of Heaven relative to the first disobedience was, "In the day thou eatest thereof thou shalt surely die." Our parents disobeyed ; hence, "It is appointed to men once to die." This decree is universal and unrepeatable. There is another decree if possible of still greater importance. "He that believeth not the son shall not see life ; but the wrath of God abideth on him." (John iii. 36.) "He that believeth not is condemned already." The unbeliever stands condemned before God's holy tribunal ; his doom is terrible ; and if he do not return from his wicked way, and believe in the Lord, "he shall die in his iniquity."

We pass on to notice :—

II. THE CHEERING FACT. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked."

Can there be anything more consolatory to a sinner than this divine affirmation ? God takes no pleasure in the misery of His creatures—His heart delights not in their woe.

First : *It is contrary to His benevolent nature to do so.* The God of love can never feel the smallest degree of pleasure in the sufferings of His creatures, however guilty and wicked. It was in the power of the Almighty to form beings for misery, to fill the world with agonized spirits, and to cause the universe to resound with their groans ; but His great power was never employed for such a purpose. Nature, Conscience and Scripture, testify that His delight is in making all beings happy. He is never more in His element than when exercising kindness towards His dependent creatures. His very nature flows out in acts of benevolence, compassion, and goodness. How worthy of His Divine benevolence is the declaration, "As I live, saith the Lord God, I have no pleasure in the death of the wicked !"

Secondly : *The ruin of a soul gives no satisfaction to the divine justice.* No virtuous sovereign has any pleasure in the death of him whose death warrant he is obliged in justice to sign. He adds his signature to that instrument of death

merely to preserve order in his government. The death of the wicked can never satisfy the demands of God's justice, else the sinner would be saved by virtue of his own sufferings, and go to heaven in another way than by the sacrifice of Christ. The misery of a lost soul cannot change the nature of sin, cannot answer the demands of justice, cannot quench the fire of hell. A just God can have no pleasure in the death of the wicked.

Thirdly: *The design of God in all His dealings with sinners is to save them.* If He had any pleasure in our death He would never have done so much for our salvation. Manoah, greatly terrified by a vision, once exclaimed, "We shall surely die, because we have seen God." But mark the wise and philosophic reply of his wife:—"If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed us all these things." His kind dealings towards us are a proof that He wills not our ruin. It is because He hath no pleasure in our death that He has borne so long with us in our sins, that He has bestowed upon us so many earthly blessings, and that He has given us the glorious system of redeeming grace. The life and sufferings, the blood and agonies, the death and merits, of His only-begotten Son, clearly prove that the Divine Father has no pleasure in our death. All the powers of His infinite love, all the pathos of His infinite compassion, all the influences of His infinite Spirit, are employed to turn the wicked from his evil way, and to save his soul. It is not God's pleasure, brother, that you should die. Your destruction must be your own act. There may be written over the portals of hell, in large letters of fire, the inscription—SELF-DESTROYED.

III. THE STIRRING APPEAL. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

We make three observations relative to this appeal:—

First: *It is an appeal addressed to man's higher nature.* The design of the prophet was not to affect and excite the

animal feelings, but to awaken thought and to produce reflection. "Why will ye die?" Why are you in such haste in seeking self-destruction? Think—give a reason for such mad conduct. This is God's method of dealing with men's souls: He appeals to their reason. He never employs compulsory means to save men from death. The power that is brought to bear upon the soul is that of love, and light, and reason. God speaks to our higher nature; He appeals to our reason; He wants to know the cause of our determination to reject the offers of redeeming love. "Why will ye die?" There is nothing in the divine purposes, nothing in the sacrifice of God's beloved Son, nothing in the agency of the Holy Spirit, yea, there is nothing in God's remedy for diseased souls, why any sinner should die. There is "balm in Gilead," there is a "physician there." No guilty sinner need die. "The blood of Christ cleanseth from all sin." The door of eternal bliss is open before the world.

Secondly: *It is an appeal which implies the necessity of immediate personal attention.* "Turn ye, turn ye, from your evil ways." The duty is *important*: God is most urgent in His appeal. It is a matter of life or death to the soul. The duty is *personal*—"O house of Israel, why will ye die?" The appeals of the Gospel are pointed, they aim at the heart, they are applied to the individual conscience. With heart-searching power they cry, "Thou art the man." The duty requires *immediate* attention. We have no time to procrastinate, our few days of probation will be soon over, and the appeals of Heaven will cease to fall upon the ear.

Thirdly: *It is an appeal which conveys the strongest motive for obedience.* "As I live, saith the Lord God." Have you any doubt about the reception of a penitent sinner? Think of the oath of God. Remember the encouraging words of Jesus, "He that cometh unto me, I will in no wise cast out." Brother, have you not yourself experienced His readiness to forgive? In that long-remembered day when conscience awoke, the terrors of hell filled the bosom, and despair began to brood on the heart, did not His voice of love hush the

tempest? Ah! the recollection is still sweet. Do you not even now sing?—

“When lo! in that moment of fear,
Broke mildly hope’s tremulous ray;
The accents of mercy fell soft on my ear,
And thus seemed the seraph to say:

‘Look, look to thy crucified Lord,
See where he lies bleeding for thee!
Hark, come, I will save! Believe on his word;
Flee, flee to the refuge, oh flee!’

I heard, I obey’d, for his love drew me on—
I clung to his cross, and my terrors were gone!”

J. H. HUGHES.

*SUBJECT:—*Obedience and Sacrifice.*

“Obedience is better than Sacrifice.”—Samuel xv. 22.

Analysis of Homily the Three Hundred and Seventy-ninth.

VERY early in the history of monarchs we discover more concern for self-aggrandisement than for the people’s welfare; and more anxiety to please man than God. Saul’s instructions were explicit. He obeyed, as many professing Christians now, are “mortifying the deeds of the body;” the disreputable they destroy; the fashionable, and such as may serve to grace their religious profession, they spare.

Saul’s misconduct supplied the occasion for the announcement of an absolute and eternal truth. I submit—I. THAT SACRIFICE IS ONLY CIRCUMSTANTIALLY NECESSARY, BUT OBE-
DIENCE IS ESSENTIALLY SO. (1) Sacrifice is either an atone-
ment for offence, and then, however excellent the remedy, it cannot for its own sake be as acceptable to the Creator as the healthful action which renders the remedy unnecessary;—or,
(2) It is the suffering occasioned by transgression, and then

* Suggested by Mr. Jones’ Germ, p. 43.

it cannot be so pleasant to a parent as the obedience which prevents the suffering. Hence as sacrifice is a remedy for moral disease, it is good, but as obedience is the pulsation of unimpaired health, it is better. II. SACRIFICE IS A RELATIVE GOOD—OBEDIENCE IS PERSONAL, AND THEREFORE BETTER. The idea may be thus expressed:—Sacrifice is required because of the relation of God to other beings than the offerer, but obedience is demanded by the relation of the individual to God. If no other creature than myself existed, the obligation to obey is unalterable; but the existence of other creatures and their relation to God and to me, may considerably affect the worth of sacrifice. Not only so, but other creatures may be more largely benefitted by my sacrifices than I; whereas obedience is more immediately beneficial to the obedient.—III. SACRIFICE IS TEMPORARY, OBEDIENCE ETERNAL. As it is a remedy, so it can only co-exist with disease. It belongs to earth and time. But when that which is perfect shall come, the partial shall be done away. When God's will shall be done on earth as it is in heaven, sacrifice shall be no more needed on earth than in heaven.—IV. SACRIFICE IS GOOD AS A MEANS; THEREFORE, TO OBEY, BEING THE END, IS BETTER. (1) Such sacrifices only were accepted of old, as God had commanded, and these only when offered as commanded, and exciting dispositions such as He required. Thus they were only valuable as they were related to obedience, and for its sake. (2) The *great sacrifice* is valuable as an atonement for man's disobedience.

(1) Because of the perfect obedience of the offerer. (2) Because of the revelation of God it affords. (3) Because of the cure of man's disobedience it is calculated thus to effect. (4) Because it thus secures that which is better than sacrifice. (5) In fine, it is only thus valuable permanently to the obedient. "Being made perfect he became the author of eternal salvation to all them that obey him."

WILLIAM KNOX.

SUBJECT :—*Spiritual Self-helpfulness.*

“Drink waters out of thine own cistern, and running waters out of thine own well.”—Prov. v. 15.

Analysis of Homily the Three Hundred and Eightieth.

I. MAN HAS INDEPENDENT SPIRITUAL RESOURCES. He has a “cistern,” “a well” of his own. First: *He has independent resources of thought.* Every sane man can and does think for himself. Thoughts well up from every soul, voluntarily and involuntarily. Secondly: *He has independent resources of experience.* No two have exactly the same experience. Thirdly: *He has independent powers of usefulness.* Every man has a power to do a something which no other can, to touch some soul with an effectiveness which no other can. Wonderful is this Well within,—inexhaustible and ever active.—II. MAN IS BOUND TO USE THESE RESOURCES. “Drink waters out of thine own cistern ;”—do not live on others. Self-drawing,—First: *Honors our own nature.* Secondly: *Increases our own resources.* Self-helpfulness strengthens. The more you draw from this cistern the more comes. Thirdly: *Contributes to the good of the universe.* The man who gives only what he has borrowed from others, adds nothing to the common stock.

The subject,—First: *Indicates the kind of service which one man can spiritually render another.* To Priest, Rabbi, Sectary, I would say ;—Man does not require your well ;—he has a cistern within. What he wants is the warm gospel of love to thaw his frozen nature, and to unseal the exhaustless fountain within, to remove all obstructions to its outflow, and to make it as pure as the crystal. The subject,—Secondly: *Suggests an effective method to sap the foundation of all priestly assumptions.* Let every man “drink water from his own cistern,”—become self-helpful, and the influence of those who arrogate a Lordship over the faith of others will soon die out. The subject,—Thirdly: *Presents a motive for thankfully adoring the Great*

Creator for the spiritual constitution He has given us. We have resources, not, of course, independent of Him the PRIMAL FONT of all life and power, but independent of all other creatures. We are not like the parched traveller in the Oriental desert, who, because he cannot discover water, dies of thirst. Spiritually we can walk through sandy deserts bearing an exhaustless spring within. Let us learn then to “drink water from our own cistern.”

SUBJECT:—*The World without a Man.*

“And there was not a man,” &c.—Gen. ii. 6.

Analysis of Homily the Three Hundred and Eighty-first.

THE text suggests three thoughts:—I. THE WORLD'S INDEPENDENCY OF MAN. The terraqueous globe, embosomed in those wonderful heavens, and filled with every species of vegetable and animal life, existed before man appeared. First: *The world can do without him.* The heavens would be as bright, the earth as beautiful, the waves of ocean as sublime, the song of birds as sweet, were man no more. Secondly: *He cannot do without the world.* He needs its bright skies, and flowing rivers, and productive soil, &c. He is the most dependent of all creatures. The text suggests:—II. THE WORLD'S INCOMPLETENESS WITHOUT MAN. Without man the world would be a *school* without a pupil, a *theatre* without a spectator, a *mansion* without a resident, a *temple* without a worshipper. Learn from this subject,—First: *The lesson of adoring gratitude to the Creator.* Adore Him:—for the *fact*, the *capabilities*, and the *sphere*, of your existence. Learn,—Secondly: *The lesson of profound humility.* The world *can* do without thee, my brother, *has* done without thee, and *will* do without thee. The text suggests:—III. THE WORLD'S CLAIMS UPON MAN.

"The earth He hath given to the children of men." The nature of the gift proclaims the obligation of the receiver. First: *The world is filled with material treasures, develop and use them.* Secondly: *The world is fertile with moral lessons, interpret and apply them.* Thirdly: *The world is filled with the presence of God, walk reverently.* "Take off thy shoes," &c.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE HOLY GHOST UNDER THE OLD AND THE NEW ECONOMIES.

REPLICANT. In answer to **QUERIST**, No. 37, p. 427. The Spirit was possessed by Joseph, Gen. xli. 38; by Bezaleel, Exod. xxxi. 3; by Balaam, Numb. xxiv. 2; by Samson, Judg. xiii. 25; by Saul, 1 Sam. xvi. 14; by Solomon, 1 Kings, iii. 12; and by the prophets generally under the old economy, 2 Pet. i. 21. This qualified for public duties. The sacrament of anointing with oil was symbolic of the Divine call to, and of the Divine qualification for, the offices to which this was the inauguration. But the Spirit was also given for the purposes of the individual spiritual life. Ps. li. 11, 12.—cxliii. 10.

With regard to John xvi. 7. We believe that it is a law of Divine spiritual operation, that the energy of it is according to the degree of

Divine manifestation without, that is, that the influences of the Spirit are conditioned by the outward facts of Divine revelation. Now, inasmuch as under the old economy there were, of course, various Divine revelations, which gradually increased in clearness, so also, there was an accompanying influence, corresponding in power. But inasmuch as the *Memra* or *Logos* or Word, that is, the Self-revealing God, the Angel of the Divine presence, unveiled Himself the most fully when He assumed our flesh, and inasmuch as this manifestation was perfected only when the history of Jesus Christ was consummated by death, resurrection, and glorification, so the Spirit sheds His richest and choicest influence in connexion with the facts of the Gospel, and eminently with the crowning ascension to the right hand of power.

MORALITY AND RELIGION.

REPLICANT. In answer to QUERIST, No. 38, p. 427. Morals—or morality, in the wider sense—are conversant with man's duties to himself, to his fellows, to the inferior creatures, and to God. In the narrower sense, it excludes man's duties to God.—Again, morals are either a science or an art. The science deals with such topics as the nature, ground, and rule of obligation, the nature of virtue, and the rest. The art practically teaches our duties, guides in the path of virtue, undertakes to help in living a holy and blessed life.—The best word to express what our correspondent means by religion is godliness. The word religion is found in the English Bible in only three places. In two it is used in a bad, or, at least, in a mixed, sense, of the corrupt worship to which Saul of Tarsus had been trained. The word which in these places is translated "religion" is used, in Coloss. ii. 18., to denote a superstitious worship of angels. Religion is worship. Pure religion, is thus defined by James, "*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" Godliness, on the other hand, is the word which is used everywhere in Scripture, as the word religion is in incorrect modern writing, for inward piety, which acknowledges, fears and loves God, and incites to the discharge of duty towards Him. This godliness embraces morality in the narrower sense, forasmuch as the discharge of duty towards man is required by the law of God.

REPLICANT. In answer to QUERIST No 39, p. 427. As any two doctrines taught by Holy Scripture must be equally, because absolutely, true, resting on the same evidence, namely, an infallible Re-

velation; and as we may fairly assume that no correspondent of "The Homilist" will impugn the fundamental tenet of our Protestant Christianity; the query of "S. W. F." resolves itself into an enunciation of the theory that "war in all its forms is anti-christian." This is a question of immense importance, and it involves far too wide a range of inquiry to be dealt with satisfactorily in the limited space allowed to a Replicant. Yet it is a question demanding an immediate and practical solution from every one who would apply his Christianity intelligently and successfully to the business of life. Although, therefore, the result of some years' thought has led me to adopt different views on this subject to those advocated in the "Homilist," I ask permission to state them as briefly as possible, being sure that in these pages the plea of *audi alteram partem* can never be urged in vain.

(1) My first remark is the preliminary one, that, in applying the precepts of the gospel to the affairs of life, the only safe commentary on, and interpretation of, our Lord's discourses is the practice of his inspired apostles. The latter is the realization of the ideal portrayed in the former. Thus while the former inculcate absolute peace, without limitation or reserve, St. Paul adds "*if it be possible, as much as lieth in you, live peaceably with all men.*" Again, our Lord's dealings with men were uniformly in mercy, never in judgment; yet St. Paul was commissioned to smite Elymas with blindness, and by the awful doom of Ananias and Sapphira, the ancient church was taught the guilt of sin against the Holy Ghost. These considerations are most essential; for the feeling which prompts the cry "*Jesus and not Paul,*" is one which, un-

checked, will lead us to all extravagance and heresy. We are repeatedly reminded in the Gospels that the mission of the Comforter was necessary to the completion of Christ's ministry and the full development of His doctrine. But to proceed.

(2) Christianity appears to deal with war in general, as with slavery, polygamy, and other social evils; not by a peremptory prohibition which would involve social disorganization, but by the gradual operation of a counter influence brought to bear on the minds of men. But war differs essentially from slavery in this,—that while the latter is wholly voluntary, and so may be laid aside at any time, the former may come upon us from without, in the shape of aggressive violence, submission to which would be political annihilation. This then is the question: Are we to accept national extinction at the hands of the first enemy who attacks us? or, are we to rely on miraculous intervention in our behalf? or, Are we to use those means of repelling violence by disabling the foe, which nature and providence have placed within our reach? These are the three courses, to one of which we must commit ourselves; for, as regards the theory of arbitration, it will be time enough to discuss it as a substitute for war, when we have found that judges and juries are a substitute for sheriffs and policemen. The first would be a kind of national martyrdom; but (1) nations having no corporate immortality are not susceptible of corporate martyrdom; (2) nations consist of successive generations of men, who are not only under obligations to conserve the interests of the present community, but also to secure the rights of those that shall come after them. Now the circumstance of our waiving our own rights confers on us no authority to cede the pri-

vileges of others. When Jesus delivered Himself up to death, it was with the express stipulation that the disciples should be "let go." And St. Paul, though so ready ever to sacrifice his own feelings for the good of others, was scrupulous in exacting the full rights of a Roman citizen. (3) The duty of non-resistance in respect to christian martyrdom only refers to submission to recognised civil authority, not to lawless aggression. This is important to be borne in mind. If Peter was forbidden to use his sword, it was when he had drawn it against men who were executing their rulers' orders. Such a taking of the sword is not *war* but *insurrection*; and the usual end of such insurgents is a striking fulfilment of our Lord's denunciation. The apostles well understood this, for they uniformly claimed, or at least accepted, the protection of the law against popular outrage; and, rather than submit to an unjust sentence, St. Paul appealed to Cæsar.

(3) The notion of corporate martyrdom not being tenable, what are we to think of the doctrine of special divine intervention? Have we any grounds to expect that our resolution to scuttle our navy would be followed by the news that Cherbourg had been swallowed up by an earthquake? This, of course, depends entirely upon what God has promised in His word. To believe without a promise is not faith but fanaticism. Now how stands the fact? Is not the recognised voice of scripture uniform in teaching us that all miraculous intervention is essentially exceptional? And when the duty of submission to injury is inculcated, is any prospect of immunity held out? When the martyrs bowed without resistance to their persecuting rulers, did they by that means escape their fury? Indeed, the very idea of non-resisting submission implies the perpetration

of the threatened wrong; otherwise the submission is mere pretence.

(4) If then we have no guarantee against foreign outrage, and if there be no rule of scripture or common sense that requires us to submit passively to national ruin, it remains that we use the means of repelling outrage, which God has provided us with; by organizing and maintaining such a system of defence as shall render attack hopeless. This is, in truth, a matter rather of *police* than *war*; and nothing can be more illogical and unfair than to class in one category "war in all its forms," when offensive war differs from defensive *toto cælo*. The one is the arm that strikes; the other is the shield that protects. And when and where does Christianity bid us throw aside this shield? Where are the texts? They had need to be plain and indubitable, for the path is perilous, and we must make sure of our foothold. First, it may be said that the grand consummation of the gospel dispensation is universal peace, when nations "shall learn war no more." But the conditions for this state are not yet arrived at; the peace of those days is not the triumph of the spoiler over his unresisting victims, but a mutual amity, the brotherhood of loving nations, where all is harmony. We shall not, then, learn our duty by an impracticable attempt to antedate unfulfilled prophecy. We may, however, set forward its accomplishment in two ways; the one is by making offensive war odious; and this we do when we preach and practise the gospel: the other is, by making offensive war ruinous; and this we do when we make timely preparation for repelling it. Secondly, there is the Sermon on the Mount, wherein our Lord declares that the *lex talionis*—the rule of retaliation—which the Mosaic code sanctioned, is done

away by the gospel. And in its place He directs us to cultivate such a spirit of forbearance as will rather double an injury received, than resent it. (Matt. v. 38-41.) But it must be remembered (1) that this rule only applies to us as individuals, and not as trustees of others' rights (as we have already seen); and (2) it can only contemplate matters of personal inconvenience, not involving moral principle, for truth can never be sacrificed to peace by the Christian. Moreover, we may not overlook the acknowledged fact that this, and kindred passages, are not to be taken in their full literal exactness. No man so applies them in the ordinary affairs of life. And it were something worse than inconsistency to attempt, for the support of a theory, to force a meaning on a text in regard to public matters, which we well know would, if acted on in private life, leave us in no long time without raiment, food, or shelter. We may fairly object to risk our national safety on the soundness of a theory which its advocates find it necessary daily to ignore. We have next the language of St. James (ch. iv. 1-3) which is sometimes quoted without attention to the very important limitation, "among *you*." Surely no disputant would be so reckless as to apply the terms, which appropriately characterise the wretched faction-fights of "rancid Judaism," to the defence of Lucknow! All such texts as Rom. xii. 19-21; 1 Cor. iv. 9-13; 1 Peter ii. 19-23; iii. 14-15; must be dismissed from the controversy: for they evidently refer to the attitude of the individual christian in relation to his persecutors, and not to the policy of nations, to which the theory of martyrdom can in no way apply. Similarly, when St. Paul says that the weapons of his warfare are "not carnal but spiritual," it is

abundantly clear that he is contemplating the gospel as a moral power, and has no reference whatever to the question of protecting ourselves from lawless violence.

(5) Our Lord was pleased on one occasion to send forth His disciples under the protection of a special providence, and in the absence of ordinary precautions for safety and sustenance. This was exceptional, and it was terminated by these remarkable words, which have never been repealed—"But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment and buy one." (Luke xxii. 36.) Here we see, first, that we are not to neglect ordinary means of preservation, because in special cases they may have been dispensed with ; and secondly, that the sword is one of these means. It will not do to say that because Peter was immediately afterwards forbidden to use his sword, that therefore the former injunction is done away. This sudden contradiction were infinitely unworthy of the Lord's gravity and wisdom. Peter drew his sword (as we have seen) in resistance to constituted authority, but he carried it, in common with his countrymen, for defence against the robbers with whom Judea was then infested. The prohibition therefore is quite foreign from the previous injunction. But there was an additional and special reason why Peter should not attempt his Lord's rescue, namely, that His betrayal was pre-ordained of God, and necessary to the accomplishment of prophecy. (Matt. xxvi. 54.) It was this that precluded angelic interference ; and it were as good logic to adduce this text in proof that the gospel does away with the ministry of angels, as to adduce it in proof of the sinfulness of defensive war. The whole question

is put in its proper light when we read (John xviii. 36) "Jesus answered, my kingdom is not of this world ; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence." Fairly analysed these words amount to this :—the inapplicability of physical force to the advancement of Christianity results, not from any essential sinfulness in war, but from the purely spiritual nature of Christ's religion ; and if Jesus had come personally to claim an earthly throne, He would have employed the Jews to fight in its defence, precisely as they fought under the Mosaic Theocracy.

(6) In conclusion I cannot but remark on the strong negative evidence against the ultra-peace hypothesis which is found in the silence of the New Testament writers in so many instances. In the Acts and Epistles we have the application of Christianity to all conditions of life ; the code for regulating the social practice of Gentile converts is laid down in solemn apostolic synod ; the most delicate points of conscience are discussed ; all the corrupt practices of professors are denounced in detail, from incest to plaiting the hair ; the sins of the heathen are catalogued, and their deeds of darkness are exposed with unsparing rigour ; yet we are required to suppose that the crowning sin of the then world, the rampant crime which stalked abroad and blazoned its fascinating "pomp and circumstance" in the face of all men, and for which the hearts of most men have a strange and ominous sympathy, is passed by unnoticed ! Among all the criminals enumerated where are the "warriors" as a class ? The triumphs of the gospel over the errors which it attacked, are fully recorded ; the impressions which Christian practice produced

on the minds of unbelievers are described; the sale of lands, and the sale of magical books are carefully noted; but not a word about soldiers leaving the ranks in obedience to apostolic injunction, or from the dictates of their enlightened consciences. Nay, the conversion of a Centurion and his household is most circumstantially narrated, without a hint of his relinquishing his profession. How comes it that the first preachers of Christianity have left on record no word sufficiently explicit to deter such "poor soldiers" as Hedley Vickers from pursuing a course of mortal sin? How comes it that instead of the "line upon line, precept upon precept," which characterised Old Testament teaching, we have so vital a point in Christian ethics thus slurred over? Here is the fact, account for it who may, that the writings of the apostles—men who were so laboriously faithful, so jealously vigilant, so scrupulously careful to "fulfil their ministry"—contain no categorical denunciation of a profession, and that the most conspicuous in the world, which is now found to be so flagrantly anti-christian that gentlemen who stand forth as the representatives of meek forbearance can scarcely observe the courtesies of polite literature in dealing with it.

So heavily does this difficulty appear to press on the ultra-peace advocates, that, in common with most controversialists deficient in texts, they have recourse to the Fathers. It is sufficient to reply that "THE BIBLE ALONE IS THE RELIGION OF PROTESTANTS." The extravagance to which the early Christians pushed the theory of martyrdom and non-resistance (blossoming, as it did, in the monkish asceticism of the dark ages) may form curious and instructive history, but the lives and writings of these men (who, though we call

them *Fathers*, were in regard to the political bearings and full developments of gospel truth really *neophytes*) can substantiate no doctrine, and sanction no law for us. We do not supplement our Scriptures with a Mishna, and have no faith in the *Acta Sanctorum*. It is the death-knell of any hypothesis in Christian ethics, when its supporters cite Origen in default of St. Paul, and, finding no stand-place in the Acts of the Apostles, take refuge in Gibbon.

E. J. J.

ATHEISM AND IDOLATRY.

REPLICANT. In answer to QUERIST, No. 40, p. 427. The question is somewhat difficult. It is possible, on the one hand, for a profest Atheist to be an unconscious worshipper in part. He may worship Justice, Goodness, and Truth, which are all Divine and may thus become himself, in a measure, just, good, and true, and extend the empire of justice, goodness, and truth amongst his fellows, even while he denies the Divine personality; and is, so far, indeed an Atheist. On the other hand, the man who acknowledges the Divine personality, may so misrepresent the Divine character, that is, so obfuscate the Divine Justice, Goodness, and Truth, as to leave nothing but a personified Fate or a capricious tyrant under the name Jehovah, and thus become himself an idolator. He, moreover, who worships a tyrant, becomes inevitably a slave, that is, either as sycophant or as a wretch in despair, and so far as his influence extends, will extend the injuries which he receives from his false god. If then we suppose typic representatives of the two and compare them together; on the one hand, the profest Atheist, who is an unconscious worshipper, and, on the other, the Theist, who has completely effected the misrepresentation of God, we think that,

in the scale of truth, the former, though the victim of a deadly error, has yet the decided advantage. And, in comparing particular instances, we should inquire, how far the profest Atheist is an unconscious worshipper, how far the Theist a perverter of the Divine character.

Query to be answered in the next Number.

Allow me to put a question or two to the anonymous author of the second answer to query 35 in your last. He says, that "free agency consists in the power of following one's own heart or purpose; and any supposed freedom beyond this has never been conceived or proved, and could not serve the cause of morality if it had." Will the writer allow me to put a case? By the proffer of tempting viands, I entice a pig into a sty, and I keep him there in perfect content by the same means, while he is fattening for the day of slaughter. That is my object, of which he has no knowledge, and wherewith no sympathy. He meanwhile is "following his own heart or purpose." Is he free? Let me

put another case. A Southern planter does his best to maintain tranquillity amongst his slaves. He is a very indulgent master, does not overtask, gives plenty of food, clothes, ardent spirits, comfortable lodgings, and oft speaks to them in tones of soft kindness withal. He is not, however, moved by benevolence but by policy; their comfort not being his end, but only the means for the end of his own tranquillity and aggrandisement. His policy succeeds, for he manages so well, that all are content, and, in remaining quiet at home, "follow their own heart or purpose." Are these slaves free? Can my anonymous friend call that freedom which is compatible with the nature of a beast and the condition of a slave? Is this the freedom which was intended by our Lord when He said, "*If the Son shall make you free, ye shall be free indeed*"?—Yet, if not, what becomes of his definition? Again, if a man accepts the definition of freedom propounded by your correspondent, I confess that he may with ease find his way to certain conclusions. He need only follow his nose.

J. C.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

In Memoriam.

[The following sketch of one ever dear to us we extract from the "Congregational Year Book," of 1856, at the request of several of our ministerial friends, who consider it suitable for this department of our work.]

WILLIAM THOMAS, Sardis, father of the Rev. David Thomas, Stockwell, was born at Vatson, a farm about three miles from Tenby, Pembrokeshire, South Wales, in the month of September, 1782. This farm had been tenanted by his ancestors for nearly three hundred years, and is now in the

occupation of his family. His grandfather lived to 120 years, and his own father and mother reached about a century each. William had scarcely any educational advantages. When quite a child, he was sent for a year or two to a school conducted by the Rev. Mr. Williams, the clergyman of the parish, who seems to have been an excellent preacher and a devout man. As soon, however, as young William was able to be of the slightest service on the farm, to guide the ploughman's horses in the fallow, or fetch the cattle to the fold, he was withdrawn from school. He continued thus toiling on the farm until he was twenty-five years of age. During four years of this period he was in the cavalry as a volunteer. In this capacity he was regarded as a young man of great personal attractions, high and spirited, and an excellent horseman. Although the pressing labour, and other circumstances of his boyhood and youth, would preclude the possibility of much mental improvement, and although the example of his parents was not favorable to religious impression, he was from early life, the subject of serious thoughts. He seems to have attended his parish church with frequency, if not with regularity, and he was often observed by the excellent clergyman to weep much under his earnest appeals.

Somewhere about the age of twenty-one a change took place in his ecclesiastical views; he left the Church, and became one of the first Dissenters in the southern parts of the county. This change was brought about by the ministry of such men as Jones of Trelach, Lloyd of Henllan, the famed John Evans of New Inn, Jones of Llangan, and John Rees, afterwards of Crown-street Chapel, London,

who, about this time, began to visit the neighbourhood, and to preach in private houses, for there were no chapels in the county then. Mr. Clement Phillips, a respectable and pious man, residing at a place called the Cams-Mills, about a mile distant from Watson, whose eldest daughter afterwards became the wife of Mr. Thomas, erected a room adjoining his own house for Nonconformist ministers of all sects to preach in. This was a new thing in the county,—hundreds travelled the distance of many miles to that secluded spot to listen to the Gospel from the lips of men, some of whom were giants in intellect, and princes in sacred oratory.

Under the ministry of these sainted men in that room the religious experience of Mr. Thomas deepened; his scriptural knowledge increased, and he formed the desire and the determination to communicate what he had received to his benighted neighbours. In the twenty-fourth year of his age he began to preach. His first attempt was made in a little cottage, called the Steps, not far from Earwere, on the sea-shore. Having commenced, he was bound to continue. Everywhere he met with wonderful acceptance, and soon gained that popularity as a preacher which he retained till his last public service. At the age of twenty-seven he married, and went to reside at Hollybush, an adjoining farm, from whence, after a short stay, he went to Hopshill, a large farm in the same neighbourhood. Here he continued nearly thirty years. His means being very limited, the farm high rented, and his family increasing, until he became the father of ten children, he was bound to hard manual labour. Day after day, through well nigh thirty years, no

farm labourer ever worked harder than he.

"The heavy tool was daily in his hand,
The pearly sweat was daily on his brow;

Daily 'twas his to till the sterile land,
Enrich the soil, and make his bread-corn grow."

Yet he was a preacher and a minister of no ordinary stamp. Through all these years he preached, on an average, twice a week, in various cottages in the neighbourhood, and on Sabbath days three times, and that at places many miles apart. He was instrumental in building many chapels in different towns and villages where he preached. The two in which he continued to minister to the last, owe their origin almost entirely to himself, Sardis and Saundersfoot. He built his own chapels, and made his own sphere of labour. In 1818, he was ordained Minister of Sardis, and in connexion with that held the pastorate of other churches at different times,—Horeb, Templeton, and Saundersfoot. He did that because the people were too poor to support a pastor of their own. About fifteen years before his death he left his farm, and retired to a house which he had built for himself, adjoining his chapel at Saundersfoot. Here he continued to labour to the last. His health was never good; from a youth he was delicate and the last few years of his life were marked by great debility, and often much suffering. On Thursday night, March 29th, 1855, in the seventy-third year of his age, he died. His last hours were hours of great physical pain, but of unbroken spiritual peace. He gave utterance to many striking and touching things. Hearing some neighbours inquiring of a domestic how he was, he exclaimed

in his own peculiar and thrilling tones, "*Tell them I am in the battle—in the battle.*" On one occasion he said to his son David, "It is a dark valley, David, my boy;" to which his son responded, "Yes, father, but though I walk through the valley of the shadow of death, &c." "Aye, aye," said he, interrupting the quotation, "*Walk! God knows I am a moral cripple, I cannot walk.*" "He shall carry the lambs in His arms," said his son. "That's it," said he, "I must be carried." On another occasion he said, "If any one preach a funeral sermon for me, let not the text be, 'I have fought a good fight,' &c.; but 'I count all things but dung and loss,' &c." On Tuesday, April the 3rd, the interment took place. At half-past two, p.m., the corpse was removed from the house to the garden before the door, where multitudes were assembled to pay the last tribute of respect to their lamented friend and pastor. Before the procession, formed of many hundreds, moved off from the dwelling, the Rev. Joseph Williams, of Bethlehem, St. Clears, delivered a short but very appropriate and impressive address. Speaking to the unconverted around him, he truly said, that "*One of the greatest obstructions that Providence had placed in their way to ruin was now removed.*" All felt the solemn force of the remark. After this the procession began to move towards the burying-place at Sardis, where the deceased had laboured as minister for nearly forty years. The corpse was carried the whole distance, about two miles, by various members of the congregation, all endeavouring to express the final token of respect, by alternately relieving each other. It was a dreary road—through lonely and houseless lanes the precious dust was borne, but

those lanes now teemed with life, and were vocal with the solemn strains of the funeral dirge. The mourning multitude sang touching hymns on death nearly all the way. The procession reached its destination about four o'clock. The corpse was placed on the communion table, under the pulpit, and just over the family grave in which the deceased had buried five dear children, some thirty years before. The Rev. Mr. Thomas, of Tiers Cross, read suitable portions of Scripture, and engaged in prayer. The Rev. Mr. Lewis, of Henllan, addressed the congregation in weighty words of wisdom and soothing words of love. Referring to the character of the deceased minister, he said, he thought that humility was the prominent feature—"Not, however," said he, "the humility of a mean and servile soul, but the humility of a truly great mind, ever in contact with the greatest subjects of thought; a humility with which were blended the attributes of a great and mighty man." After a short prayer and the singing of a hymn, the grave closed for ever upon one who was regarded, by all who knew him, as one of the holiest of men, a powerful preacher, and a devoted minister.

The following Sabbath two very impressive sermons were preached, the one at Sardis, by Rev. Mr. Ashford, the Calvinistic Methodist minister, of Beggelly, and that in the evening by the Rev. Mr. Morris, of Narberth.

As a man, Mr. Thomas was endowed with great mental power. His sensibilities were exquisitely tender; his intellect remarkably quick, discerning and vigorous. He was, naturally, a thinker. As a Christian, he was proverbially humble, serious, and devout. As a preacher, he was always power-

ful and everywhere acceptable. For years there was no man in the county who could draw larger congregations wherever he went, or produce a greater impression than he. He never failed to carry his audience with him, and to become the master of their feelings. His power over the emotions was extraordinary; he generally left some portion of his congregation in tears. Frequently a dry eye could not be seen in the whole assembly. We shall never forget the electric and almost convulsive thrill that ran through the congregation about the last time we heard him. He was discoursing on the mysterious sufferings of Christ. Referring to His final struggle with the powers of darkness, he spread his arms in a way peculiar to himself, raised his voice, tremulous with feeling, and said, "Christ fought his battle in the dark—in the dark. When Joshua fought, Jehovah said to him in effect, 'Fight, my servant Joshua, and I will hold the lights for thee,' and the sun stood still on Gibeon, and the moon in the valley Ajalon. But when Christ fought the moral battles of our race, God put the lights out, and the heavens became as sackcloth." He had cultivated the habit of thinking; he was thinking when ploughing the fields, scattering the seed-corn, and feeding the cattle, as intently as in his private room; he was always translating the impression which outward nature made upon him, and turning everything to thought. The few books he read were amongst the best theological works—Witsius, Howe, Locke, Watts, Pool, were amongst his favourites, and these he read repeatedly and thoroughly. The Bible, however, was his book; he lived in it—it was the home of his spirit; he was mighty in the

Scriptures, he was familiar with its facts, he understood its doctrines, he was literally inspired with its spirit.

He was a preacher whose ministry was ever as acceptable to the highly educated as to the untutored rustic, whose local fame will survive generations, and whose extensive usefulness will not be fully known until the solemn day of doom.

THE LORD'S PRAYER.

The Lord's Prayer is often used with irreverent manner and prayerless tone. After praying extempore with solemnity and earnestness, ministers frequently repeat the beautiful and expressive words of Jesus Christ in a monotonous, rapid, and careless style. The following anecdote may help to correct this objectionable habit.

Among other celebrities, America tells of a popular tragedian named Booth. On one occasion Booth and several friends were invited to dine in Baltimore with an old gentleman of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man overcame all his scruples and prejudices. When the company, after the entertainment, were re-seated in the drawing-room, some one requested Booth as a particular favour, which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to afford them this gratification, and all eyes were turned expectantly upon him. Booth arose slowly and reverently from his chair. It was wonderful to watch the play of emotions that

convulsed his countenance. He became deadly pale, and his eyes, turned trembling upward, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken as by an electric shock, when his rich-toned voice, from white lips, syllabled forth—"Our Father, which art in heaven," &c., with a pathos and solemnity that thrilled the hearers. He finished. The silence continued. Not a voice was heard, not a muscle moved in his rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman, their host, stepped forward with streaming eyes and tottering frame, and seizing Booth by the hand, saying in broken accents—"Sir, you have afforded me a pleasure, for which my whole future life shall feel grateful. I am an old man, and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer, but I never *heard* it before, *never*." Booth replied—"You are right. To read that Prayer as it *should* be read has cost me the severest study and labour for thirty years, and I am yet far from being satisfied with my reading of that wonderful production. Hardly one person in ten thousand can comprehend how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That Prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity." So great was the effect produced, that conversation was sustained but a short time longer in subdued monosyllables, and then almost entirely ceased. Soon after, at an early hour, the company broke up and retired to their

several homes with sad faces and full hearts.

Brethren, let us not *say*, but *pray*, the Lord's Prayer. Thus we shall excite in the hearts of our congregations deeper sym-

pathy with its comprehensive petitions, and obtain of our Heavenly Father abundant spiritual blessings "according to His riches in glory by Jesus Christ."

P. J. WRIGHT.

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A MEMOIR OF THE LIFE AND LABOURS OF THE REV. WILLIAM HENDRY STOWELL, D.D. Edited by WILLIAM STOWELL, B.A.
London: Judd and Glass.

MEN who have known aught of the Dissenting Churches during the last years will not need ask, Who was Dr. Stowell? The name not only is well known, but deserves notoriety, and a wider notoriety than it has attained. Godliness, appearing in combination with geniality and kindness, sound scholarship and independent thought, were the qualities which he showed as student, pastor, tutor, and writer. Natural and truthful amidst conventionalism, alive amidst death, he became, of course, the victim of calumny. The life of such a man is to be taken as a whole. We predict for him the destiny of many other good men, a posthumous fame, wider, brighter, and truer than during life.—The son has executed his pious task with skill and judgment, and the result is a book which the intelligent and right hearted will desire to read, and to possess that it may often be read again.

REFLECTED TRUTH; or, the Image of God, Lost in Adam, Restored in Jesus Christ. By the Rev. EDWARD GIRDLESTONE, M.A.
London: Wertheim, Macintosh and Hunt.

THAT the Bible is not a book of authoritative metaphysics, but a book which unveils the Face of the Divine Friend and Father; that all doctrine concerning God which transcends the Biblic sphere is inauthoritative, possibly erroneous, and, if uncongenial with the Bible, cer-

tainly so; and that much of the current theology is without the biblic sphere, *does* contradict the plain passages of the Bible, and misinterpret the obscure—these are fast becoming truisms with thinking men. The author of this book refers in his preface, with implied approbation—to Mansel's late Lectures, which he does not understand, or he surely would not have violated their principles as he has done, by giving us just the old thing again as if it were biblic doctrine. With what standard of orthodoxy agrees the theology of the chapter entitled *Jesus becomes Christ*? In our simplicity we had thought that Christ was born in Bethlehem. Is this chapter, and much beside in the volume, "Reflected Truth," or unreflecting falsehood? **BIBLE HISTORY**, in connexion with the General History of the World. With Notices of Scripture Localities and Sketches of Social and Religious Life. By the Rev. WILLIAM G. BLAIR, A.M. London: T. Nelson & Sons. We have transcribed in full the title of this excellent work as briefly and correctly expressing its character. The author has seized the right idea, and has executed it with insight, learning, and skill. To young readers of the Bible, to poor students, and to men of business, we earnestly commend this book as an indispensable help, combining and using, without the ostentation of learning, the results of numerous historic, critical, antiquarian, and—to the many—inaccessible tomes.—**THE NATIONAL PREACHER AND VILLAGE PULPIT**. From living Ministers of the United States. Vol. I. New Series. New York: Bidwell. This periodical furnishes us with some materials for judgment concerning the present American pulpit. Here are thirty-eight sermons, and, attached to them, names which are to be supposed prominent in the States—a catalogue of Western stars. Of course, in such a collection, we must not be surprised by inequality. There being two standards of a sermon—the absolute standard of excellence, in regard of doctrine, of division, of style—and the conventional standard, the reviewer has to ask by which his decision shall be determined. A few of these sermons are excellent in the former sense; the rest, in various degrees, in the latter.—**HID TREASURES, AND THE SEARCH FOR THEM**. By JOHN HARTLEY. London: John Mason. The nine chapters of this little work present the substance of Bible-class Lectures. It contains what may profit in the way both of information and moral culture. Unwilling to endorse all which it contains, and thinking it might be improved by condensation, we desire to give it a good word, as, on the whole, the product of devout thought, and as fitted to benefit a very numerous class of the young. **THE POETICAL WORKS OF EDMUND SPENSER; WITH MEMOIR AND CRITICAL DISSERTATIONS**. By the Rev. GEORGE GILFILLAN. In Five Volumes. Vol. IV. Edinburgh: James Nichol. We have much pleasure in recording the progress of Mr. Gilfillan's beautiful and valuable edition of Spenser. This Fourth Volume completes the *Faerie Queene*, and adds the *Shepherd's Calender* and *Muipopotmos*.—**LIGHT IN LIFE'S SHADOWS; or, HYMNS FOR THE SORROWING**. London: J. Haddon. Amongst the results of some not very successful attempts at hymning, the Editor has intersperst some choice specimens of earlier times, besides a few of recent date, sweeter in sound and nobler in spirit than the rest.



A HOMILY

ON

Christ's Testament.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth."
—Heb. ix. 16, 17.



IN man's language we have God's thoughts ; but there is an immensity of thought and emotion both in God and man which words cannot convey. The *frailty* of language is such that a word is often pressed into the service of many ideas. In the preceding part of this Epistle, the word "rest" is used to denote the settlement of Israel in Canaan, the repose of the soul in Christ, and its happiness in a future state ; so again one word is employed to express the idea of a covenant ratified by the blood of a sacrificial victim, and the idea of a will or testament ratified by the death of the testator. The death of a party covenanting is not necessary to the validity of a covenant, but the death of a testator is essential to the valid operation of his testament. We read of two testaments, the old and the new, the first and the second : these are the primary and subsequent expressions of Christ's will. His will has been gradually but really unfolded and expressed to men in a form the most explicit, and in an instrument the most sacred and binding. His will is designated a Testament.

WHY ?

The following reasons may be adduced. Because :—

I. CHRIST'S WILL IS EMBODIED IN A WRITTEN RECORD. A testament is a written record of one's will. The highest legal authority in our land has said, That a man, in certain cases, may make a valid will by word of mouth only, but the verbal conveyance of his mind must have oral and valid witnesses for proof, and it must be reduced to writing. The will of Jesus is given to us in a testamentary document;—in a frail casket we have an imperishable jewel; in an earthy vessel we have a Divine treasure; through the medium of the natural we ever receive the Supernatural. Many are the benefits which we derive from the written record of Christ's will.

First: *The record gives a definite meaning and fixed character to the mind of Christ.* The spoken word vanishes away, while the written one remains. The Divine words spoken on the summit of Sinai would have perished in the air of the desert, had they not been written down by the finger of God. The Divine words of Jesus would long ago have disappeared from the world, had they not been fixed in written documents. Oral communication is notoriously unstable—tradition bewilders the truth-seeker. So it was in the Jewish Church, so it is in the Christian, and so it is in society. Let a simple fact pass through twelve minds, and from each mind it receives a hue, a complexion, which does not belong to it. Let a common incident be spread by word of mouth for one week, and how great are the misconceptions and misrepresentations which follow! The men who in the early ages came over to Christ from Pagan schools and Jewish altars were devoid of Christian simplicity, and therefore had no sympathy with the simple mind of Jesus. They looked at the facts of His life, and at the truths they involved, through their own individuality; their own tendencies were still potent; they mystified the simple, and darkened the clear—grace as well as law was made void by their devices. They would be religious, but in their own way, not in God's. Epistle after epistle was written to counteract their spirit, to set forth the truth in a form so definite and so simple, that

nothing but wilfulness itself could pervert it. In the written record we have not an occasional flash of light which leaves us in greater darkness, but a collected and steady orb. Not man's opinion but God's decision. In it the way of life is made so plain that the simplest need not err therein.

Secondly : *The record gives to the mind of Christ an abiding existence among us.* The Divine oracle gives forth not occasional, but unceasing, utterances. Christ has not visited us once for all and then left us :—He has, by His Word, taken up His permanent abode among men. The preservation of His Word in the world is a standing wonder—The corrosion of time, the assault of the barbarian, the convulsion of nations, the malignity of secret foes and avowed enemies, have failed to destroy it. The famous libraries of the old world, of the east and the west, were reduced to ashes by the ruthless invader, but God's Word has passed through the fires unscathed. Time, which sets the mark of change and decay on everything around us, unfolds the immortality of the truth. Men have done all they could to destroy it. A Roman Emperor had fully made up his mind to exterminate the Church—to blot out the name of Christ from the world's history, and to destroy every copy of the Scriptures, at that moment death came, and the impious Emperor was a helpless corpse. Some three hundred years have elapsed since the first Protestant Queen sat on the throne of England. The character of Queen Elizabeth was by no means perfect, but she was friendly to the circulation of the Bible. Her sister meditated at the close of her brief authority the adoption of comprehensive measures for the suppression of God's Word and of the Protestant Religion, but He who guards the truth launched one of His many arrows into the heart of Mary, and anon her power was feebleness, her purpose was folly. God's purpose cannot be defeated by Mary or by Julian, by men or by devils. His Word is Eternal, and this is the only thing on earth that is Eternal. Do you point to the granite rock or the solid mountain as being everlasting? The eye of science sees them crumbling away into atoms.

Do you point to the earth and the heavens as ever-abiding ? The eye of faith beholds them moving and passing away. Amidst unceasing changes the words of Christ are unchanged and unchangeable.

Thirdly : *The written word renders the will of Christ accessible to all.* Once the Divine Word was deposited in the Ark of the Covenant ; once it was entombed in dead languages, confined to the cloister of the monk and to the library of the rich ; once it was chained to the desk of the parish church ! But look at it now : it is found in most of the known languages and dialects of men. Go into the cottage on the bleak mountain, into the cabin of a ship on the ocean, look into the portmanteau of the traveller, the knapsack of the soldier—God's Word is there, Christ's Testament is in all. It is no longer "bound : " its light is penetrating the darkness of the world through a thousand crevices ; its living waters are flowing through the deceitful bogs of Romanism in Ireland, the pestilential marshes of Mahometanism in Turkey, the deadly morasses of Paganism in Asia and Africa. "There is no speech nor language where its voice is not heard." Because :—

II. CHRIST'S WILL IS EMBODIED IN AN AUTHENTIC RECORD.

An authentic record is what it professes to be—a *true* record. The clearest and most cogent evidence of the truth of the record is, *the nature of the will which it embodies*, and the *character of the mind which it expresses*. The stones and pallisades set up around a perennial fount, decay and tumble down, but the spring itself fails not. The document which contains our Father's will may grow old with age, the characters may be obscured, and the witnesses may be dead, and yet the will is instinctively recognized by us as our Father's ; the mind that is there is deeply interested in us, we know that it is our Father's. How veracious, how wise, how beneficent is the mind which pervades the sacred record ! It tells us that the world was made ; and does not the globe itself bear the same record ? It tells us that Israel toiled and drudged

as slaves in the brickfields of Egypt ; and do not the Egyptian monuments bear the representation of a people corresponding exactly in appearance, costume, and contour, with the Hebrews? The same mighty mind glances at the future. What is prophecy, but the history of the future written by the unerring finger of Him who knoweth the end from the beginning? Go and stand on the rock where proud Tyre once stood, and then read xxvi., xxvii. and xxviii. chapters of Ezekiel ; and is there not a perfect correspondence between the record and the phenomena around you? The Divine mind by means of the record is imported into the human. *Mark the religious mind of the Hebrews.* You have nothing like it in the world. Compare it, or rather contrast it, with the Egyptian, the Greek, or the Roman mind. To the Egyptian mind, the Nile and the Desert were the highest personifications of Divinity. The Greek mind rose no higher than the love of the beautiful, and we know that the love of beauty and the love of sin are not incompatible. The Roman mind rose to the love of war, territory, and organization, and no higher. All these minds were stamped with the impress of earthliness and moral vileness. The influence of the gods was the most pernicious ; their religious observances were the most corrupt and corrupting of all their exercises. But the Hebrews had conceptions of God the most pure and purifying ; they had knowledge of the spiritual world the most inspiring ; they had hopes and aspirations the most ardent. To them God was one, spiritual and perfect—the author, the ruler, and the end, of all. To them, sin, on account of its opposition to God, was unmixed evil ; the coming of the Redeemer was the brightest star in their firmament ; they had light on the stupendous realities of life, while all around them were in darkness. Whence came that light? Did they receive it from Moses? But whence did Moses receive it? from Egypt? Can light emanate from darkness, or purity from pollution? The record itself tells you, and you cannot account for it in any other way. “The Lord spake to Moses,” and Moses spake to men. God was the dictator, Moses the amanuensis ; God the law-

giver, Moses the recorder. But the mind and the will of Christ are more fully revealed in the records of Christianity. His mind has its reflection in Christendom, but the reflection falls far short of the original. Great indeed is the chasm between the mind of Christ and the mind of the Church ; vast is the disparity between His will and ours. A false prophet has said, that the day will come when society will outgrow Christianity. It will outgrow the Christianity of forms and creeds, of states and churches ; but it never will and never can outgrow the Christianity of Jesus. His mind at this moment is towering far above even our ideal of life, individual and social. We can never surpass it, we never come up to it. Like that glorious orb in the heavens, it exists without an equal, supplying all with light, yet borrowing none. In its illumination we behold the source whence it came. The mind and will couched in the record convey convictions of the truth into the hearts of men which nothing can undermine. Because :—

III. CHRIST'S TESTAMENT IS A WRITTEN AND AUTHENTIC RECORD OF WHAT HE HAS BEQUEATHED TO MEN. All good is the effect of His will, but who can fully realize the magnitude or count the multitude of His gifts ? We have bodies and bodily senses, Christ has given us this material creation for their sustenance and pure gratification ; "all things were made by Him ;" we have an intellect for truth, Christ has opened up a universe of truth for us to study ; we have a heart for affection, in Christ we have infinite beauty to love ; we have a conscience laden with guilt and tormented with fear, in the death of Christ we have the atonement—divine in its origin, infinite in its merit, universal in its aspect ; and eternal in its influence ; we have a love of life, a capacity for duration, the portals of another world are thrown open before us. We err and sin—we suffer and die, Christ has willed that we shall be completely freed from sin, that all our sufferings shall be a means to a glorious end—that our death shall be a blissful nativity. In our prosperity and in our

adversity, in our sickness and in our health, in our life and in our death, Christ associates himself with us. He puts us now in possession of valid hope and substantial peace. These blessings are for us in our minority—greater ones are in reserve, and our actual possession of those greater blessings altogether depend on the WILL of Christ. In His great intercessory prayer He prayed for His disciples who were then in the world, and for all who should believe in Him in future ages; He prayed for our purity, our unity, our perseverance; He prayed that we might be kept from all evil while here: then He rose to a divine climax, and said, “Father, I WILL that they also whom thou hast given me be with me where I am.” Who can think of His love, who can read His will and testament without emotion?

A certain man had a wayward son, his conduct brought down his father to a premature grave; on the day of his funeral, the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave, the family retraced their steps. Their father's will and testament were read: in that testament was the name of this undutiful son. As his name was read, his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say—“I did not think that my father would have so kindly thought of me in his will.” In the family of Christ, some of us, who, in reading His testament, and thinking upon His great love and marvellous gifts, feel our unprofitableness and unworthiness, and are filled with contrition and gratitude, with love and wonder. In His testament there are great bequests for each of us. We are guilty—Christ has WILLED our forgiveness. We are enslaved—Christ has WILLED our freedom. We are sorrowful—Christ has WILLED our peace. We are dying—Christ has WILLED us life for ever. These blessings are gifts; they are as free as the air we breathe. Because:—

IV. CHRIST'S TESTAMENT HAS BEEN RATIFIED AND BROUGHT INTO FULL AND EVERLASTING OPERATION BY HIS OWN DEATH. The Divine Word lays stupendous stress on the death of

Christ. It is the germ of new and multiplied lives ; it is the magnetic power which draws men's minds to Heaven—it is the balm which heals the diseases and staunches the bleeding wounds of the heart ; it is the bridge thrown over the awful gulph between sinful man and the pure God. If you were to bridge a river for the busy population of a large city, for the wear and tear of daily traffic, the foundation of that bridge must be laid far deep in solid and immoveable ground, and formed of concrete matter which gathers the solidity of a rock : deep in the spiritual world, far beyond the reach of man's vision, is laid the foundation of the Christian faith. The death of Christ is based on moral necessity fully comprehended by God, but by no other being, and the fabric of trust, hope, and character based upon it, bears the tests of trial, the storms of adversity, the wear and tear of daily life. Christ's death as an historical fact is simple, but surpassingly great and glorious in its moral relations, and influences. On the strength of His death grace reached back to the first ages, and stretches forward to the end of time. As a plea apprehended by faith it is always available ; as the basis of the "dispensation of grace" it is ever valid ; as an active meritorious cause it procures and promotes all good ; it has opened up a full and unfettered communication between Heaven and earth ; it has established immortal friendship between God and man. In consequence of the testator's death, riches unsearchable are ours, all things are ours, life Eternal is ours, God is ours !

"Being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time his righteousness : that he might be just and the justifier of him that believeth in Jesus."

JOHN DAVIES.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FIFTY-SECOND:—Matt. xvi. 1—4.

SUBJECT:—*The Sadducees and Pharisees;—infidelity.*

FROM this passage we may draw the following conclusions in relation to practical infidelity.

I. THAT PRACTICAL INFIDELITY IS A THING RATHER OF CORRUPT HEARTS THAN OF THEORETIC CREEDS, OR SOCIAL CLASSES. “The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.” The following remarks of Bengel on these words are worthy of quotation:—

“The common people were mostly addicted to the Pharisees, men of rank to the Sadducees (see Acts v. 17, xxiii. 6); as at present the crowd is more inclined to superstition, the educated to atheism, the two opposite extremes. The Evangelists describe only two attempts of the Sadducees against our Lord (the first of which occurs in the present passage), for they cared less than the Pharisees about religion.—ἐκ τοῦ οὐρανοῦ, (*from heaven*) Miracles had been performed from heaven in the times of Moses, Joshua, and Elijah. The reason why the Pharisees were unwilling to accept as Divine the miracles hitherto performed by our Lord, seems to have been this: that since He had not yet produced any sign from heaven, they thought that the others might proceed even from Satan (cf. ch. xii. 24, 38); and that they considered that a sign

from heaven affecting the whole creation, would be greater than any signs performed on the microcosm of man."

Though these Sadducees* differed widely in social position and speculative religious opinions from the Pharisees, they agreed in that spirit of captious infidelity which they displayed in relation to Christ. Anomalous as it may appear, real infidelity is often found co-existing with orthodox *credenda* and godly professions. The infidelity of the pulpit, the pew, the sanctuary—that which preaches faith and repeats creeds is the worst kind of infidelity, it exists not amongst the floating ideas of the brains but amongst the vital roots and fibres of the heart.

* "*The Sadducees.*" The origin of this sect is far more distinctly ascertained than that of the Pharisees. The high-priest, Simon the Just, was succeeded in the chair of the Sandhedrim by Antigonus of Sochos; who, among his instructions, was heard to say, 'Be not as servants who wait upon their master, for the sake of the reward; but be ye like servants who wait upon their master, not for the sake of the reward; but let the fear of the Lord rule you.' This excellent precept was grievously misunderstood and misapplied by one of his pupils, named Sadoc, the founder of the sect in question, as also by another scholar, called Baithus. When they had left their master, they said to each other: 'Our master teaches us that there is no reward or punishment, or any expectation at all for the future.' On this view Sadoc set about to deny that there was any future life or resurrection of the dead. Lightfoot, however, seems to shew that this last opinion was entertained a good while before the time of Sadoc, even so early as the time of Ezra; although it did not become the defined tenet of a sect till it was formally taught by this person. The tenet was never popular; and the sect of the Sadducees was insignificant in numbers as compared with the Pharisees: but this deficiency was compensated by the dignity and eminence of those who embraced this persuasion, who were generally persons of the highest distinction; and several of the sect were advanced to the high-priesthood. They did not dispute the sway of the Pharisees over the multitude, and according to Josephus, seldom took any part in the affairs of the state. Such of them as acted as magistrates and councillors seldom opposed the measures of the Pharisees, knowing that such opposition would be badly received by the people, who never regarded them with much favour.

The tenets we have stated were by no means the only distinguishing ones held by the Sadducees; and it is singular that there was

We infer from this passage :—

II. THAT PRACTICAL INFIDELITY IS OFTEN IMPIOUSLY EXTRAVAGANT IN ITS DEMANDS FOR EVIDENCE. “They desired him that he would shew them a sign from heaven.” The impious extravagance of this demand will appear from two considerations. First : *That they disregarded an immense amount of evidence already existing.* He had given them “signs” in abundance. The miracles of Moses and the prophets pale their fires before the miracles of Him who was now addressing them. If they would only compare His history with the predictions of their prophets they would soon be convinced that He was the true Messiah. Infidelity, in crying for more evidence, has always overlooked the abundant evidence already furnished. The impious extravagance of this demand for evidence will further appear from the consideration:—

Secondly : *That the evidence which they disregarded in favor*

scarcely a single point in which their opinions were not diametrically opposite to those of the Pharisees. They not only held that the soul of man was mortal, and perished with his body, but also denied the existence of any angel or spirit (chap. xxii. 3; Acts xxiii. 8). In opposition to the Pharisees, they also insisted that there was no fate, or even an over-ruling providence; but that man enjoyed the most ample freedom of action, with full power to do either good or evil as he thought proper; that God exercised no influence upon him; and that his prosperity or adversity were respectively the result of his own wisdom or folly. Hence it is said that they made severe judges. Another great matter in which they were distinguished, and that favourably from the Pharisees, was, that they rejected every iota of that traditionary rubbish on which the Pharisees set far more value than they did upon the written law. They insisted that their assent was not authoritatively required to any opinion or practice which the written law, in its literal acceptation, did not inculcate or enjoin. It has been charged upon the Sadducees that they only received the five books of Moses, and rejected all the other sacred books. But this imputation rests on no very clear foundation: and Josephus, who is sufficiently bitter upon the Sadducees, whom he often mentions, does not anywhere hint at this, although he would scarcely have failed to do so had it been true. *Pictorial Bible.*

of *His Messiahship* was far superior to that on which they built their faith in material changes. "He answered and said unto them, When it is evening, ye say, It will be fair weather : for the sky is red. And in the morning, It will be foul weather to day ; for the sky is red and lowring." The ancients were skilful in prognosticating the weather. This was done, as at the present day, by observing the signs of the sky, the appearance of the clouds, and the heavenly bodies. These signs of the weather which they observed were not infallible.

An eminent French philosopher has said that there is no scientific principle by which any philosopher can predict what weather we shall have on the morrow. Notwithstanding this, these men trusted to these signs. Christ does not find fault with them for doing so, because, generally perhaps, they were correct, and a little attention to these would be useful in their arrangements for the morrow, but He condemns them for disregarding the moral department ; the signs of the times were *trustworthy* and *transcendently important*.

We infer from this passage :—

III. THAT PRACTICAL INFIDELITY IS TO THE LAST DEGREE ABHORRENT TO THE MIND OF CHRIST. "O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ?" He shows His abhorrence here in three ways : First : *By denouncing their hypocrisy*. "O ye hypocrites." If they had been sincere in their desire for evidence they would have paid proper regard to that with which they were already furnished before they sought for more. Secondly : *By refusing their request*. "There shall no sign be given."* Had they properly employed the evidence which they had, He would, perhaps, have given them more. He could easily perform wonders in the heavens. Thirdly : *By abandoning their society*. "And he left them and departed."

* See a Homily on "The Religious Sign Seekers," in "Homilist" Vol. iii. p. 316.

Gems of Thought.

SUBJECT—*Ahab*.

“But there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife stirred up.”—1 Kings xxi. 26.

Analysis of Homily the Three Hundred and Eighty-second.

STRANGE it seems that the life of one of Israel's weakest princes, and one of the most contemptible of men, should occupy such a prominence in the Sacred Record. We account for this by the fact that his reign exerted a most blighting influence on the religious condition of the Ten Tribes. The character of Ahab may be summed up as sensual, covetous, and supremely selfish. He lived solely for self-gratification and the aggrandisement of his family, alike reckless of the claims of God, whose vicegerent he was, and the nation over which he ruled. “There was none like Ahab,” &c. In Ahab's history we have :—

I. AN ILLUSTRATION OF THE DEPTHS OF HUMAN DEPRAVITY. First: *Ahab's pre-eminence in sin*. “There was none,” &c. “And Ahab did more to provoke the Lord,” &c. (xvi. 30.) There had been many instances of wickedness decked with the robes of royalty ; but there was none like Ahab :—none so idolatrous, none so besotted, none so hopelessly sunk in sin !

Secondly : *Ahab's bargain with hell*. “He sold himself to work wickedness.” He stands before us as a self-sold slave of the devil. Ahab sold himself ! What a bargain ! There is an awful compact between every worker of iniquity, and the prince of darkness. “Ye are of your father, the devil, and the works of your father ye will do.”

Thirdly : *The daring character of Ahab's wickedness*. “In the sight of the Lord.” Most strive to work wickedness

under the covert of darkness—under the shades of night, or wearing the hypocrite's mask. Not so Ahab. He sold himself to sin in the open light of heaven, in the presence of the God of Israel ; in defiance of His authority, in contempt of every gracious remonstrance !

II. AN EVIDENCE OF THE UNMANLY SERVILITY OF EVIL. “Whom Jezebel his wife stirred up.” This Tyrian princess, whom Ahab had married, was a woman of the most consummate subtlety, duplicity, and cruelty. She was the chief instigator of his acts of wickedness. With a word, a look, a wave of her hand, she could turn the weak and wicked king whithersoever she would. This fact proves his childish weakness, his utter degradation. His soul was a reed shaken by the breath of a wicked woman. Such base submission is expressive of the Divine displeasure also. “The mouth of a strange woman is a deep pit : he that is abhorred of the Lord shall fall therein.” (Prov. xxii. 14.) “I find more bitter than death the woman, whose heart is snares and death, and her hands as bands : whoso pleaseth God shall escape from her ; but the sinner shall be taken by her !” (Ecc. vii. 26.)

III. A PROOF OF THE MAGNITUDE OF THE DIVINE MERCY. Great was the long-suffering of God in permitting Ahab to reign so long. (2 Peter iii. 9.) Great, too, was His mercy in regarding the humiliation of this guilty man. “Seest thou how Ahab humbleth himself before me ? because he humbleth himself before me, I will not bring the evil in his days ;” (v. 29.) *i. e.* the destruction of his posterity. (Psalm lxxxvi. 15.) “God gives no repulse,” (says Bengel,) “when he gives good things, he neither upbraids us with our past folly and unworthiness, nor with future abuse of his goodness.”

IV. THE EVANESCENT NATURE OF MERELY SELFISH PENITENCE. Ahab appeared by his fasting and humiliation to return to God ; but his goodness proved “like the morning cloud.”

He soon cast off the yoke of the divine authority, and "returned to his wallowing in the mire." In this he is the type of multitudes, who in their affliction say, "Come, and let us return unto the Lord;" but bring forth no "fruits meet for repentance." Ahab provoked the merciful Lord God of Israel to give him up to destruction. We find him at the battle of Ramoth-Gilead, along with Jehosaphat, who had in an evil hour entered into a God-forbidden alliance with him. These two kings, under Satanic infatuation, in direct opposition to the divine counsel, went up to this disastrous engagement. Jehoshaphat, in the time of his extremity, cried unto the Lord, and his cry came up before the Lord. "Peter went out and wept bitterly." Not so, Ahab: he entered the battle in disguise, and received a mortal wound. He propped himself up in his war-chariot until the evening. But we read of no tears of penitence now, no cries for mercy, no upward-looking for help. The wicked Ahab dies as he had lived,— "doing evil in the sight of the Lord." He struggled for a time against death, but in vain. "About the time of the sun going down he died." Such was the miserable end of a wicked life; the terrible end of one "who had sold himself to work wickedness in the sight of the Lord."

Look to this picture of Ahab, ye who are the servants of sin, the votaries of the world! And as you gaze and tremble at the doom and destiny an unholy life is daily invoking from Heaven, turn your eye to "Him who gave himself to redeem us from all iniquity."

PATRICK MORRISON.

SUBJECT—*Christians condemned and counselled by the world.*

"For the children of this world are in their generation wiser than the children of light."—Luke xvi. 8.

IN the parable of which this comparison is the conclusion two things should be observed. First: *That the commendation which is passed on the unjust steward relates only to his*

prudence or forethought, and not to his dishonesty. And, Secondly: That that commendation is not from Christ but from his Lord or Master. The comparison itself, however, which forms the moral of the parable, as well as the unfavourable and damaging inference which is thus deduced from it, are evidently the thoughts and the words of Christ.

In the previous chapter He had by a succession of parables reproved the envy and bigotry of the Scribes and Pharisees. "Then drew near," it is said, (ch. xv. 1.) "all the publicans and sinners for to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." To this charge the Redeemer replied—first by the parable of the lost sheep, then by that of the lost piece of silver, and lastly by the touching and thrilling description of the wandering, the wretchedness, the restoration, and rejoicing, of the prodigal son. And our Lord having ended all these sayings, and having thus given to each of these classes a portion in due season, proceeds in the chapter and parable before us to give counsel and exhortation to his friends and followers. (ch. xvi. 1.) "And he said also unto his disciples," &c. This was their lesson.

He had encouraged the humble, and had laboured to abase the proud; and now He sought to stimulate those who were already on His side. And to this end the prudence of this unjust Steward is set before them as an example, which, in some sense, they are taught to follow. Our Lord would not have the friends of truth and righteousness outstripped by the works and ways of the children of darkness; and hence He requires of those friends that they copy the skill, that they imitate the forethought, of this wicked but wary, Steward. "I say unto you, make to yourselves," &c. "For the children of this world are in their generation," &c.

I. CONSIDER THE THINGS WHICH THIS COMPARISON DOES NOT INVOLVE. First: *Our Lord does not mean that the choice or the portion of worldly men is superior to those of His followers.* For "the fear of the Lord is the beginning of wisdom," and

as He himself testified of one of these—"Mary hath chosen that good part which shall not be taken away from her." In all this truly "the righteous is more excellent than his neighbour." Secondly: *Our Lord does not intend that the children of this world are endowed with higher powers of prudence or penetration, or that naturally they possess more of the capacity of adapting means to an end.* The wisdom, whatever it may be, is not native but acquired, and the superiority is seen not in the possession of talents but in the use made of them in bringing them to bear with greater power and precision on certain objects and interests, and in carrying out special and important purposes.

II. CONSIDER THE THINGS WHICH THIS COMPARISON DOES INVOLVE. First: *The worldly man is wiser than the believer, in so far as he is more earnest in his pursuits.* By this he evinces more consistency of character. His life corresponds with his profession. He makes good his title as a man of the world. And in so far as the Christian is wanting in this corresponding earnestness, in proportion as his practice falls below his convictions and profession, in so far does he justify this condemnatory comparison. Secondly: *This greater wisdom is made manifest in the more comprehensive and complete concentration of every power and passion to the attainment of worldly objects.* In this work there is no half-heartedness, no withholding of time or talents, no shrinking from suffering or fatigue. The whole man is marshalled for the task, and all he is and has is occupied in the pursuit. Whereas of the Church it is said, "Their heart is divided." They have not followed the Lord fully; and the consequence is that while the ungodly prosper in the world, and increase in riches, the children of light are weak in faith, and are poor in the grace that is in Christ Jesus. Thirdly: *The believer is too often surpassed as to enterprise and skill.* The different plans and purposes of the ungodly, their ever-accumulating schemes, their arts and devices by which they promote their pleasures and extend their possessions, the thousand ways which they take, all

tending to the same end, and all subserving their interests for time ; these things with others clearly indicate the pre-eminence of their wisdom as citizens of the world. Fourthly: *And this we think is the primary meaning of the passage,* The children of this world are wiser than those of the Kingdom, in the use they make of their connexions, in reference to the men of their own age and nation. All their intercourse in the social circle, in public or private, amidst business or pleasure, is in every way turned to good account. No opportunity which offers the least advantage passes unimproved. All times, all seasons, and circumstances, are watched and worked for a special purpose ; and all that can be done is done in making even the minutest events subserve their interests, and promote their gain.

They are wiser, therefore, in or among, unto or for their own generation. The children of light, on the other hand, have much to learn in this respect. If they use the world as not abusing it, they do not, to the full extent, make all things contribute to their best interests. There is not on their part the same patient waiting, or earnest watching for opportunities of usefulness in the common duties, or social circles of everyday life ; and hence the world, which, (as well as life and death) is theirs, is not made to minister to their spiritual welfare as it ought and might. Everything which cometh of these good things of earth is viewed too much in the light of an adversary ; whereas, in strict truth, it is only the evil that is in the world, its corruptions through lusts ;—"the lust of the flesh, the lust of the eye, and the pride of life—" it is only such things which are really hostile to our own interests as Christians. What is wanted, then, is, that we use the world, its peoples and prejudices, its laws and languages, its pursuits and possessions, so as to turn everything to advantage, and to make all, not merely subservient to, but productive of, good.—This subject teaches us :—

(1) That Christ is observant of His people's defects. (2) That He is most anxious for their removal or remedy. (3) That for this purpose He does not refrain from using the

most humbling and withering comparisons. But "faithful are the wounds of a friend;" and how much better is it that the Church should be censured of Christ and condemned of the world than by continuing in her course of indifference she should be saved, yet so as by fire.

F. BURGESS.

SUBJECT : *The Heavenly Church Book.*

"They which are written in the Lamb's book of life."—Revelations xxi. 27.

Analysis of Bomily the Three Hundred and Eighty-third.

THIS language is borrowed from earthly customs. Man cannot remember every event which may pass before him. Names are so numerous, that he must have a method by which to retain them. To depend on the memory entirely is unsafe and inconvenient : hence has arisen the necessity for books, written or printed, in which to preserve knowledge, and to hand it down in a permanent form. This has been found so useful as to receive a world-wide adoption.

The words probably refer to another common practice. It was found necessary to record the names of those forming a particular tribe, sustaining a responsible office, or otherwise distinguished. So in the Grecian games. The racers' names were enrolled in a book, to prevent imposition, and as a permanent mark of honor. The names of citizens were also faithfully kept. So in Scripture, Jesus is said to have a record-book, which evidently refers to His Omniscience—to His careful-loving remembrance.

We notice :—

I. THE REGISTER. The Infinite One must know everything ;—what it is, where it is : its nature, character, and uses. Everything must be known to His all-seeing vision.

But it is not said, that there is an indiscriminate Register for all, but simply for the holy and true. Not for the wicked. It seems then that every real disciple's name is recorded by Christ. If we could see that roll, we should find the name of every spiritual child, not in the order of worldly standing, but of conversion. The soul that is born from above, is at once written in the Book. Suppose then we could see that record, what strange feelings would seize us! But let us read it, even though we tremble. Every name is clearly written, so that mistake is impossible. What startling disclosures would be made! We should be astonished to find some names there, and equally so to see others omitted. On comparing we should find a Name in the earthly Church Book, but a blank in the heavenly one, and *vice versa*. But we cannot impeach the record. It is a true, not a false, entry. Not even a doubtful name—each one stands for a converted spiritual soul. Holy persons, and deeds, alone are written there. Now comes the deeply solemn personal enquiry! Are *you* enrolled in that Book, among the saints? If in Christ, you are, you *must* be—no one can keep you out of it. If not in Christ, you must be out of it, and no one can put you in.

Such is the heavenly register in which God records His children.

We notice :—

II. THE REGISTRAR. “The *Lamb's* book.” This is plainly Christ. We have this word often applied to Him, “The Lamb of God,” &c. Thus we see at once the agreement between the keeper and that which is kept. There must be this in everything. Whatever we undertake to do, requires ability, and if we have it not, we must fail in its efficient execution.

Apply this to the subject before us. The Book of Life must be the most difficult to keep. What wisdom—discrimination and justice are required! The combined intelligence of heaven and earth could not keep it; even arch-angels would make mistakes: but the “Lamb” cannot.

Think of His high qualifications. His wisdom is perfect, His omniscience unfailing, His justice unsullied, and His love deep and eternal. This register therefore will be accurately and impartially kept, because "God, the man Christ Jesus," keeps it. From such a record there can be no appeal or exception.

We notice :—

III. THE REGISTERED. To be in that book is to be *safe*. To be there, is to have heaven for an eternal possession. To be there, is to be among the highest and the best. What honor can be comparable with this? In the world, what splendid records there have been of kings and princes! What gilded books of heraldry, personal and national! What titles, what crests, what distinctions. What an array of nobles, statesmen, poets, and warriors! How honorable it has always been considered to be ranked amongst these! What would not men do to obtain this honor? And yet, that poor, unknown one, who is loving and serving his Lord in the deep shady valley of life, is infinitely more honored; for his name is in the Book of Life, written by Christ, among the saved, and to him the gates of heaven are soon to be opened.

Rejoice then, ye redeemed and faithful servants, for "your register is on high," kept by Him who is mercy, truth, and love.

Barnard Castle.

W. D.

SUBJECT—*Opposition to Truth.*

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have they not brought him? The officers answered, Never man spake like this man," &c.—John vii. 45—53.

Analysis of Homily the Three Hundred and Eighty-fourth.

We take this narrative as illustrative of human opposition to truth :—

I. OPPOSITION TO TRUTH GENERALLY SERVES TO ELICIT THE MOST IMPORTANT TESTIMONY IN ITS BEHALF. The Phari-

sees had sent officers to apprehend Jesus, but they returned without having accomplished their mission. They answered the queries of the dissatisfied rulers by asserting, "Never man spake like this man." A wonderful testimony this to come from men having no possible interest in Christ. Indeed, it is probable they were previously prejudiced against Him. If Jews, no effort to bias them would be needed. If Romans, a hint of sedition and insurrection would suffice. Hence their testimony was disinterested. It is evident they were convinced Jesus was not what the Pharisees represented Him, and that He was what He claimed to be. They witnessed First: *To the justness of His claims as a Divine messenger.* Unless aided by divine influence, there was the difficulty to be removed which the Jews themselves started, "How knoweth this man letters," &c. (ver. 15.) Secondly: *To the earnest persuasiveness of His manner.* He spoke the truth, but He spoke it in love. We are sure He would conceal nothing out of respect to the prejudices of His hearers. Doubtless there would be much in His doctrine clashing with their notions and their pride. How impressive His manner, when even from prejudice was extorted the concession, "Never man," &c. Thirdly: *To the force of His reasoning on conscience.* What but strong conviction would have induced these men to risk the disapproval of their superiors? The cases of the Centurion at Calvary, and Saul of Tarsus, is similar. "Man proposes, but God disposes." From the dragon's teeth sprang the startling harvest of a host of armed men. And from human opposition incalculable advantages accrues to Christianity.

II. OPPOSITION TO TRUTH GENERALLY IGNORES MAN'S RESPONSIBILITY FOR HIS BELIEF. "Have any of the rulers, or of the Pharisees believed on Him?" We are told we are not competent to judge for ourselves, and therefore should believe what our superiors believe. Some submit to this from *indolence*. Others for the sake of a *good appearance*. As Matthew Henry strongly puts it—"they are willing to be damned for fashion's sake,—and to go to hell out of compliment to the Scribes and Pharisees."

Others again from *policy*. How is it that so few of the world's great ones are arrayed with truth? (1) Because it is independent of their patronage. (2) It is indifferent to their prejudices. (3) It promises no worldly rewards. Hold to your personal responsibility. III. OPPOSITION TO TRUTH IS ESPECIALLY CAREFUL TO CONSERVE ADVENTITIOUS DISTINCTION. "This people, or rather, rabble," &c. Truth is levelling in its influence. It debases the great, and exalts the humble. It destroys caste. Error on the other hand preserves it, for it is essential to its continuance. IV. OPPOSITION TO TRUTH FREQUENTLY CALLS OUT THE SYMPATHIES OF ITS SECRET DISCIPLES. *Nicodemus*,—he that came to Jesus by night. In passing, observe, if we resolve never to do less for Christ than Nicodemus did on this occasion, we shall be of service. Whatever we are not able to do, we can prevent a vote of censure being passed on Christ *unanimously*. V. OPPOSITION TO TRUTH IS GENERALLY MARKED BY RIDICULE INSTEAD OF ARGUMENT. "Art thou also of Galilee."? This method, is often successful, or it would not be employed. Truth revolts from levity. VI. OPPOSITION TO TRUTH IS GENERALLY CONDUCTED IN VIOLATION OF EVEN ITS SELF-CONSTITUTED STANDARDS. These Pharisees, who professed to go by the law and sneered at the people as ignorant of the law, were convicted by Nicodemus of violating it. They condemned Christ on hearsay, whereas it was their duty to hear Him in His own defence, and judge Him by His works. (Deut. xix. 15—18.) VII. OPPOSITION TO TRUTH WILL FINALLY BE SILENCED AND OVERCOME. The assembly, unable to answer Nicodemus, broke up with every mark of haste and confusion. "The wrath of man shall praise God—the remainder of wrath will he restrain."

Tralea.

J. W. L. M.

SUBJECT—*Phebe's Church Certificate; or, the Member worth recommending from one Church to another.*

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."—Rom. xvi. 1, 2.

● Analysis of Homily the Three Hundred and Eighty-fifth.

THIS epistle was written by Paul from Corinth to the Church at Rome, the metropolis of that empire which at the time embraced nearly the whole of the known world. The letter seems to have been written about the year 58, and contains one of the most comprehensive and systematic representations of the Gospel anywhere found in the inspired volume. Who first preached the Gospel at Rome is unknown to all, except to the infallible papist, who, without any authority, declares that it was the apostle Peter. It is not unreasonable to suppose that "those strangers of Rome, Jews and proselytes," of whom we read in the first chapter of the Acts as being present on the day of Pentecost, having with the thousands realized the Gospel in its saving power on that memorable day, took it back to the Imperial City, their home; and by it converted those of their fellow citizens who constituted that Church to which the apostle directs this epistle.

This wonderful letter is committed to the care of Phebe; a lady who was not only a member, but an officer, a deaconess, in the Church at Cenchrea, in Corinth. Certain private business seems to have required that this pious woman should visit Rome. Paul hearing of her intended journey availed himself of the opportunity of sending this wonderful communication to the Christians at Rome;—for there were no postal means of transit in those days. The text is a church certificate, a letter as "Congregational Churches" would call it, of "dismissal" from the Church at Cenchrea to the Church at Rome. It was a letter of introduction and commendation.

We discover in this letter of commendation several things worthy of our attention :—

I. HERE IS A PRACTICAL EXHIBITION OF TRUE THEOLOGICAL GREATNESS. All who read the apostle's speeches and letters are bound to confess that he had a mind of the highest type : he was profound in thought, forceful in argument, vigorous in spiritual intuitions. Few men in any age could equal him in compassing a subject, gauging its dimensions, analyzing its elements, tracing its relations and results. He was as ready in tracing an abstract principle down to the details of its operations, as in tracing facts up to their causal springs.

In this letter, he pursues a lengthened and profound argument in relation to God's method of clearing the guilty and cleansing the corrupt. In pursuing his high argument he had gone into deeps and soared to heights of thought overwhelmingly solemn and grand. Yet, notwithstanding this, he comes down, in this verse, to write a *certificate* of the character of a pious woman, who belonged to the little Church of Cenchrea. He was not one of those theologians, who consider it almost beneath their intellectual greatness, to be courteous and kind to the private members of Churches ; who from the professional chair treat the people with dogmatic coarseness and sanctimonious insolence. Nor was he one of those theologians who scarcely condescend to notice anything in people but their *beliefs*. In this letter he notices the kindness and the social usefulness of this woman. "She hath been a succourer of me, and of many also." Far enough am I from disparaging theological studies ;—I would have them prosecuted with the utmost earnestness and devotion. But theology must not be substituted for *kindness* ;—nay, the theology which does not make us amiable, loving, and sympathetic, is not the theology of the Gospel. A humble loving spirit is at once the necessary condition, and chief criterion, of a sound theology. Paul's theology inspired him with this.

II. HERE IS A RECOGNITION OF THE PRINCIPLE OF CHRISTIAN COMMUNISM. The language of this Church *certificate* implies three things. First: *Common relationship*. "Our sister." That is, My sister and yours. The godly are closely related ;—the universal Church is a family, of which Christ is the head. The language implies—Secondly: *Common service*. The service which she had rendered in Cenchrea was of interest to those good people in Rome. You have a son in some distant portion of the world ; a friend of his calls upon you with a letter from him, introducing him to your confidence and regard ; in that letter you are told that the bearer had rendered signal service to your son more than once ; Will not love for the writer induce you to regard the service as done to yourself, and to treat the bearer as your friend ? It should be so in the Church. The men who are really doing good ; ameliorating the woes, and improving the condition, of mankind, in whatever clime they live and to whatever sect they belong, should be treated by you, as if they had rendered service to you. The language implies—Thirdly: *Common principle*. "As it becometh saints." Saints profess to be concerned for the good of their fellow men—not their own. Act becoming that. Saints profess to love all those who love the Lord Jesus Christ. Act worthy of that, &c.

There is then a real and vital union subsisting between the good ;—a union of sympathy, effort and aim. All their souls feel alike on moral subjects, and aim alike at moral ends. Saints to whatever Church or clime they belong are united, as planets to the sun.

III. HERE IS AN INSTANCE OF THE POWER OF ONE HUMBLE INDIVIDUAL TO RENDER SIGNAL SERVICES TO A WHOLE COMMUNITY. In the Apostolic Church there were female officers, deaconesses: their work was to minister to the necessities of the saints. 1 Tim. v. 10. I do not see any reason for the discontinuance of these officers. One thing seems clear to me, that if ever they were

needed they are required now. The men are so absorbed in mercantile or professional duties, that in most cases they can only be mere nominal officers. Why should there not be appointed in every church, deaconesses?—females, who being free from the pressure of those secular engagements to which men are more or less subject, can devote their time and energies to works of usefulness? We do not know what this good woman did;—how she “succoured Paul;”—but we know, that a kind and wise word from a loving heart, has nerved anew many a sinking soul. A humble woman may breathe a sentiment, and drop a loving word, that shall inspire an apostolic heart.

Every person has some power of usefulness. Some the power of thought, some the power of feeling, some the power of wealth. Every one should use his talent. Remember that he who had the one talent was as much bound to use it as he who had the five.

IV. HERE IS AN ILLUSTRATION OF THE ADVANTAGES OF CHRISTIAN EXCELLENCE EVEN IN THIS WORLD. In this case it secured the *approval of Paul*. He commends her. Perhaps, as now, many sneered at this woman as she toiled on in works of usefulness; many, perhaps, misrepresented her: but Paul observed her. It secured too from the apostle an *introduction* to the good. Is it nothing to have the approval, and recommendation in the hour of need, of a holy and influential man like Paul? What a blessing was this! Better have the sympathy of one noble soul, than the hosannas of thoughtless millions.

V. HERE IS AN INTIMATION OF THE DUTY OF THE CHURCH TO REGARD THE SECULAR CLAIMS OF ITS MEMBERS. “That ye assist her,” &c. Paul wishes to excite the same interest towards her amongst the Christians in Rome, as he felt himself in her. We are commanded to “bear one another’s burdens,” &c. Why this? First: *Because secular anxiety is a temptation*. Secondly: *Secular anxiety is suffering*.

Thirdly: *Secular anxiety is a hindrance to usefulness.* "We should do good to all men, but especially to those of the household of faith."

VI. HERE IS A SUGGESTION AS TO THE KIND OF PERSONS THAT SHOULD BE RECOMMENDED FROM ONE CHURCH TO ANOTHER. Paul recommended Phebe to the Church of Rome because of her *undoubted excellence and great usefulness.* We know, and most congregational ministers know, from painful experience, that many of those "letters of dismissal," as they are called, commending persons from one Church to another are empty formalities and tacit falsehoods. Persons are thus introduced from one Church to another, who, instead of being helps are hindrances; who, instead of "succouring" their ministers are their torment. It is time for this imposture to be exposed. For our own part, in our pastoral office, we have long felt the dishonesty as well as the evil of this practice, and long at the risk of being misrepresented to cease to pursue it. Worthless and troublesome members we will *dismiss* with pleasure to any pastor that applies for them, and the good and valuable like Phebe, we will *cordially* recommend.

SUBJECT:—*The Divinely Assimilating Force of Divine Promises.*

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature," &c.—2 Peter, i. 4.

Analysis of Homily the Three Hundred and Eighty-sixth.

CHRISTIANITY is a system of promises. Even its doctrines and precepts may be regarded as promises. These promises are "exceedingly great," in their *nature, variety, and influences*; and they are exceedingly "precious" too;—precious *essentially* and *relatively*, in themselves and in their bearings on man.

The one point in the text in relation to these promises to which we shall now especially direct attention is, their divinely *assimilating force*. Their design is to make us "partakers of the Divine nature." This expression does not mean either of the two following things. (1) It does not mean an absorption of His physical nature into us. We are like Him in some of the natural properties of our spirits; but we shall never partake of His omnipotence—omniscience, &c. Nor (2) does it mean an absorption of our nature into His. This is Pantheism. We shall never lose our conscious personality. All it means is an assimilation to His moral character.

Now the question is how do these "promises" effect this? In three ways:—By giving attractive views of His character, bringing us into personal contact with His character, and by investing us with a living interest in His character.

I. THESE PROMISES TEND TO ASSIMILATE US TO GOD BY GIVING US AN ATTRACTIVE VIEW OF HIS CHARACTER. Two thoughts will illustrate this point:—

First: *Man's moral character is formed on the principle of imitation*. The imitative instinct in man is especially strong and active during the period that the foundations of the character are laid. There are two wrong developments of this instinct. (1) When it is directed to the *natural peculiarities* of others. Natural peculiarities often give a charm and beauty to the inheritor, but they make those who imitate them always uninteresting and often ridiculous and offensive. (2) When directed to the moral faults of others. Men, however, must imitate something.

Secondly: *Man's imitation is ever directed to that which seems to him beautiful*. He will not copy that which appears to him unamiable, unlovely, repulsive. The persons we most admire we involuntarily and unconsciously assimilate to. What therefore is required to fashion us after the Divine character is, an *attractive view of that character*. If the Infinite appear to us supremely lovely, He will by the laws of our imitative

nature mould us into His own image. Now His promises give us this attractive view of Him. *A sincere promise reveals the author's disposition.* If the promise is trifling, where there are large resources, it indicates a niggardly soul; and the reverse. *A sincere promise reveals the author's resources.* If great things are promised, the possession of great things are implied.

According to these criteria, what infinite kindness and inexhaustible resources do the promises of God reveal!

II. THESE PROMISES TEND TO ASSIMILATE US TO HIM BY BRINGING US INTO PERSONAL CONTACT WITH HIS CHARACTER. We must be with a being to become like him. Fellowship is absolutely indispensable. Now a promise establishes a living and active connexion between the promiser and promisee. There is on the one hand a giving, and on the other, a perpetual receiving. Thus the two are brought together. Both minds meet as it were in the promise.

III. THESE PROMISES TEND TO ASSIMILATE US TO HIM BY GIVING US A LIVING INTEREST IN HIS CHARACTER. Where the promises are of a limited character, made for a certain period and then fulfilled, the connexion between the two parties may cease. Such are not the promises of God. They stretch over all the days, over all the ages of our being, so that we have to live for ever on the promise. There is therefore a lasting connexion kept up—a connexion of conscious dependence for the present, devout gratitude for the past, and an ever-active hope for the future.

Value, then, my brother, these promises; they bring us back to the orbit of being, they connect us with the eternal centre of blessedness and truth, and thus vitally united we become like Him, we partake of Him;—we catch His radiance, and reflect His glory.

SUBJECT :—*Reasons for Glorifying in the Gospel.*

“For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.”—Rom. i. 16.

Analysis of Homily the Three Hundred and Eighty-seventh.

THERE are three things in connexion with this avowal which invest it with great significance ;—The distinguished character of the author—the great apostle ; the universally execrated nature of the subject—the religion of the crucified malefactor ; and the class of persons to whom it was addressed, the enlightened, the cultured, and the intrepid, inhabitants of the imperial city.

For such an avowal there must have been good reasons and here they are specified :—

I. THE GOSPEL OF CHRIST IS A SYSTEM OF DIVINE POWER. It is “the power of God,” &c. There are three kinds, or perhaps more properly, manifestations, of Divine power,—*material, intellectual, moral*. The first is seen in the production, support, and order, of this stupendous universe ; the second is seen in the plan upon which the whole, the vast and the minute, is organized ; and the third is seen in the influence of His thoughts and feelings upon the minds of His intelligent creatures. The last, the *moral*, is the power of the Gospel. It is the power of God’s *truth*. All truth is powerful. But there are three things that make Gospel truth peculiarly powerful : it is *moral*, appealing to the conscience and heart ; it is *remedial*, graciously providing for our deeply-felt spiritual wants ; it is *embodied*, it does not come in mere propositions and precepts, but in the living example of the Great God Himself. This is moral omnipotence.

There then is one reason why Paul was not ashamed of it. Had it been a weak thing, he as a strong-minded man might have blushed to own it.

II. THE GOSPEL OF CHRIST IS A SYSTEM OF DIVINE POWER TO SAVE. It is "the power of God unto salvation." What is salvation? Some persons speak of it as if it were a *local* change, a transporting of man from one world to another. "But the mind is its own place." Salvation may be regarded as consisting in three things. First: *In a restoration of a lost love.* Nothing is more clear from the character of the Creator, from the provisions of His universe, and from the structure of the human mind, that we were made to be governed in all things by a *supreme affection for Him*. And nothing is more clear than the fact, that man is not so governed now. Humanity has lost this love. The Gospel comes to restore it. It may be said to consist,—Secondly: *In a restoration of lost harmony.* The soul is all in tumult; passions, conscience, thought, interests—all in battle. This cannot be the normal state. It may be said to consist,—Thirdly: *In a restoration of lost usefulness.* Our relations to each other are such, and our social instincts and powers are such, as to show that we were intended to be useful to each other. But we are injurious. The universe would have been better off had we never been. The Gospel makes us useful. To what shall I liken the salvation of the soul? A storm sweeps from the vessel a family painting, it falls beneath the wave, but it is rescued and brought once more on board. In what does the salvation of that picture consist? Not in its being rescued from the deep, and replaced in its old position, for if the features are effaced it is still lost. Its restoration consists, in having all the lines, and features made true again to life.

This is another reason which made Paul glory in it. If it had been a power to destroy, his generous nature would have been ashamed of it. Any power can destroy.

III. THE GOSPEL OF CHRIST IS A SYSTEM OF DIVINE POWER TO SAVE ALL. "The Jew first and also the Greek." That is humanity. "The Jew first," because (1) he has the best opportunity of testing the foundation facts of the Gospel.

(2) Because when converted he would become the most effective agent in converting others. (3) Because it exhibits more strikingly the merciful genius of the Gospel. The Jew, the murderer of the prophets and of Christ, &c.

The Gospel, is like the air and sun, *for humanity*. Had it been for a sect, or class, Paul might have been ashamed of it.

IV. THE GOSPEL OF CHRIST IS A SYSTEM OF DIVINE POWER TO SAVE ALL ON THE MOST SIMPLE CONDITION. "To every one that believeth." First: *Man as man, has this power to believe*. It requires no peculiar talent or attainment. If he is a man he *can* believe. Secondly: *Man as man, has a strong tendency to believe*. He is credulous to a fault. This then is the condition.

Such briefly are Paul's reasons for glorying in the Gospel. Are they not sufficient? Who are ashamed of the Gospel? Any in heaven? No! They owe their blessedness to its discoveries, and with extacies of joy they chant the praises of its author. Any in hell? No! There are thousands there, perhaps, ashamed of themselves for having been ashamed of the Gospel. From the depths of the nether world, methinks I hear the cry—"Oh how have we hated instruction!" The men that are ashamed of the Gospel must be found on earth if anywhere. Who on earth are ashamed of the Gospel! Not the best parents, husbands, wives, brothers, sisters; not the greatest sages, or the sweetest poets, not the truest patriots and philanthropists? No. They are to be found in the lower strata of moral life. They are to be found amongst men who ought to be ashamed of themselves. With such reasons as Paul adduces shall we not glory in the Gospel? It is our only hope.

"Here is firm footing; here is solid rock!

This can support us; all is sea besides;—

Sinks under us; bestorms, and then devours.

His hand the good man fastens on the skies,

And bids earth roll, nor feels her idle whirl."

SUBJECT :—*Thy Day.*

“And when he was come near, he beheld the city and wept over Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.”—Luke xix. 41, 42.

Analysis of Homily the Three Hundred and Eighty-eighth.

MAN ! this is emphatically “thy day” for cultivating thy spirit and securing an everlasting destiny of blessedness. This soul-moving utterance of Christ presents a few sober remarks in relation to this “thy day.” I. THY DAY OFFERS TO THEE A BLESSING OF IMMENSE WORTH. “Peace.” The mariner in the storm, the patriot in the battle, the sinner in the tumult of conviction, all cry for peace as the greatest good. Moral “peace” is not quiescence and inaction. It is not the peace of the stagnant lake ; but the peace of the swift-coursing planets,—all in harmonious action. II. THY DAY PRESENTS THE MEANS BY WHICH TO REALIZE THIS BLESSING. The Gospel, and the Gospel alone, contains “the things that belong to thy peace :” it contains truths to settle thy intellect,—provisions to calm thy conscience,—influences to harmonize thy affections, attractions to centre thy being in God.—III. THY DAY MAY TERMINATE WITHOUT SECURING THIS BLESSING. It was so with the men of Jerusalem. The things were “hid,” and the day was over. First : *It may terminate before death.* It is certain to close at death. At death probation ends with all, and retribution begins. But in some cases, perhaps many, it ends before this period. It was so with the men of Jerusalem. Reason may depart,—the conscience may be seared,—the Holy Spirit may be withdrawn. Secondly : *Whenever it terminates without realizing the blessing, the result is terribly calamitous.* It drew tears from the Saviour’s eyes. Were they the tears of a patriot over the anticipated doom of his country ? Or of a political economist over the approaching destruction of so much property ? Or of an artist over the fate of so much architectural beauty ?

Infinitely more than all this. They were the tears of a philanthropist—a benefactor—a Saviour. (1) His tears indicated the magnitude of the anticipated ruin. Great souls do not weep about trifles. (2) His tears indicated the certainty of the calamity. An infallible mind would not weep over mere probabilities. Learn from this subject—First : *The right use of life.* To get true peace. Secondly : *The fearful moral energy of man.* He can pervert life, and act contrary to the will of infinite love and power.

Sinner, this is *thy day*, turn its every moment to a true spiritual account. Oh how short it is ! What is thy life ?

“A flower that does with opening dawn arise,
And, flourishing the day, at evening dies;
A winged eastern blast, just skimming o’er
The ocean’s brow, and sinking on the shore;
A fire, whose flames through crackling stubble fly;
A meteor, shooting from the summer sky;
A bowl, adown the bending mountain rolled;
A bubble breaking—and a fable told;
A noontide shadow, and a midnight dream;
Are emblems which, semblance apt, proclaim
Our earthly course.”—*Prior.*

SUBJECT :—*Man and Christianity.*

“Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”—1 Peter, i. 23—25.

Analysis of Homily the Three Hundred and Eighty-ninth.

We shall introduce our present theme by stating two facts. First : *That of all beings on this globe man is the greatest.* He

is the steward, representative, and priest, of God on this earth. Secondly: *That of all systems on this earth Christianity is the greatest.* It is the revelation of God; the revelation of God designed to purify, perfect, and bless, humanity. It is the "pearl of great price," &c. The text brings under our notice man, the greatest of earthly beings, and Christianity the greatest of earthly systems.

I. HERE WE HAVE MAN AND CHRISTIANITY IN CONTRAST. Man in his mortal state is declared to be as grass. "All flesh is as grass," &c. The term "flesh" has at least four different meanings in God's word. It sometimes means *sensibility*—"Heart of *flesh*," sometimes depravity;—"They that are in the *flesh*, cannot please God"; sometimes it designates all animal existence;—"The end of all *flesh* is come before me;" and sometimes denotes man's mortal existence. This text has its meaning here. There is here a humiliating comparison between man's mortal nature and the vegetable world. The comparison is two-fold:—

First: *Between the essence of each.* We are like "grass."
 (1) We are like grass in our relation to the earth. The grass, whatever its structure, fragrance, beauty, springs from the earth, is supported by the earth, and returns to the earth. It is but earth drawn out into certain forms and tinged with certain hues. It is so with our corporal natures.
 (2) We are like grass in the frailty of our nature. How fragile is the grass! a breath, an atom, a touch, will kill it. So with man. We are not like the cedars of Lebanon or the oaks of Bashan. (3) We are like grass in the uncertainty of our lives. The blade dies in all seasons. Every moment some grass withers. So man—the infant, the youth, the aged. We don't know the hour. (4) We are like grass in the unnoticeableness of our dissolution. Blade after blade withers and dies, and the landscape appears as ever. Others spring up and take their place. So with man. Men are dying every moment, but the world appears as ever.

There is a comparison here:—

Secondly : *Between the adornments of each.* "The glory" of man is compared to "the flower of the field." Some herbs are more beautiful than others, &c. So with men. While "God hath made of one blood," &c., there are great adventitious distinctions arising from birth, talent, position, achievement. The flowers that bloomed in the landscape a few months ago differed widely in their appearances ; but the wind hath passed over them and they are gone. It is so with man. The heroes, monarchs, authors, that dazzled the world a century since, are all gone. Let another century dawn on this globe, and the most illustrious and the most obscure of the present generation will be dust.

"The garlands wither on your brow,
Then boast no more your mighty deeds ;
Upon death's purple altar, now,
See where the victor,—victim bleeds :
All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet and blossom in the dust."

In sublime contrast with this condition of man, as a corporeal mortal, the text presents CHRISTIANITY. It is "the incorruptible seed" which "liveth and abideth for ever." It is life, undying life. It is the only incorruptible seed on the earth. Markets decay, governments wear out, philosophies become obsolete, false religions fade away ; but Christianity remains. "Till heaven and earth pass, one jot," &c.

II. HERE WE HAVE MAN AND CHRISTIANITY IN CONNEXION. "Being born not of corruptible seed, but incorruptible, which liveth and endureth for ever."

We have looked upon man in contrast with Christianity ; and how frail and humiliating is his condition ! let us now look upon him in connexion with it—"born again,"—remade by it, and we shall find him assume a position of true dignity and worth. Christianity being *in* him, not as a dead creed, or a passing sentiment, but as a living, ruling, fashioning,

power, the life of Christ is manifest in his mortal body. This new moral life stands in beautiful contrast with his mortal life.

First: *Unlike man's mortal life, this new moral life is independent of the earth.* The productions of the earth cannot support it; the blasts and the storms of the earth cannot destroy it. It has got strength in earthly poverty, gained liberty in chains, and become young, beautiful and hale, when the body has tottered beneath the weight of age upon the margin of the tomb. As "the outer man decayeth," &c. "Although the fig tree shall not blossom," &c.

Secondly: *Unlike man's mortal life, this new moral life is ever progressive.* Like the trees of the forests and the beasts of the field, man's mortal life reaches a culminating point and then dies out. Not so with this new moral life. "It abideth for ever." It advances from strength to strength, bliss to bliss, glory to glory,—it moves on through interminable ages.

Thirdly: *Unlike man's mortal life, this new moral life is essentially a blessing.* Man's mortal life may become, and often is, a curse. The body is often the instrument of sin unto unrighteousness. Its burning lust, its pampered appetite, its diseases, sufferings and infirmities, often make it a body of sin and death. Job seemed to feel it so. But this new moral life is essentially a blessing; it is an unmixed good.

Learn from this subject, my brother, (1) The folly of opposing Christianity. (2) The necessity of embracing Christianity. And (3) The urgency of propagating Christianity. It is the life of man; welcome it, appropriate it, promote it. The man who has it not is dead; he who possesses it, inherits an incorruptible life.

"To him whose soul through this tempestuous road
Hath passed, and found its home, its heaven, its God;
Who sees the boundless page of knowledge spread,
And years, as boundless, rolling o'er his head;
No cloud to darken the celestial light;
No sin to sully, and no grief to blight;
Is not that better life a glorious thing?"—Taylor.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The leader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

DIVINE FOREKNOWLEDGE.

REPLICANT. In answer to QUERIST, No. 35, p. 482. J. C. confounds things that differ. There is a freedom that stands opposed to *compulsion*, and there is a freedom whose opposite is *bondage*. The Pig (in the case supposed) is enticed by animal allurements into the sty, and is therefore a free agent, as far as that can possibly be predicated of Pighood; but of course, is not free in the other sense of being *at large*. So with slaves. If, for such and such reasons, they voluntarily remain in bondage, they are certainly free agents, as far as that act is concerned. The *act* is free, but the *condition* afterwards, slavery. But my sympathies suggest something better for illustrations than Pigs. John Bunyan was offered his liberty on the condition that he would abstain from preaching. "By the help of God," said he, "I'll preach directly I get out." He had his option,—liberty and treason to Jesus Christ, or a prison and a clear conscience. Somewhat similar is the incident in Paul's life. The prison doors were opened, but he refused to go. "They have cast us into prison,

let them come themselves and fetch us out." Acts xvi. 37.

J. C. despises "freedom which is compatible with the nature of a beast." Why so? As a man, has not he too an animal nature, with animal instincts? The reproach which attaches to vast multitudes of men is that they are *mere* beasts; not that they have much in common with brutes.

Our Saviour's words, quoted by J. C., are not relevant. He is speaking of the emancipation of the affections from sin. This does not touch the question of free-agency. A sinner is as much a free agent as a saint; and a fiend of darkness as a spirit of Light.

S. G.

PEACE AND WAR.

REPLICANT. In answer to QUERIST, No. 39, p. 427. E. J. J. is right. The question put does resolve itself into the theory of the unchristian character of war. For to ask, "Which is the more plainly revealed, justification by faith, or the unlawfulness of war," is equal to asking, "Which is the more important part of the Redemptive economy, the work of Christ or

the work of the Spirit?" They are indeed the same question. A man is justified by faith in Christ and sanctified by the Spirit. And what are the fruits of the Spirit? They are these;—"love, joy, peace, long suffering, gentleness," &c. Now, it is manifest that the more these fruits abound in a man's soul, the more detestable will war become to him. What is this but to say, "War and Christianity are antagonistic?"

The main arguments against war may be stated thus:

I. The *precepts* of Christ are against it. These precepts are one and all instinct with love. We are told to love all men, even our *enemies*. Luke gives this with a force and beauty that are quenched in our version. "I say unto you," *unto you who hearken attentively to me*, "love your enemies." As much as to say, "The world will not receive this, but I expect you to obey it." Now a literal interpretation is not pressed for by the advocates of peace. Those who take the pains to ascertain what they *do* say, by perusing their publications, are in no danger of falling into this error. Thus much is insisted on,—that our Saviour *had* a meaning when He uttered the words;—and doubtless it was *love* of some kind and degree. But war excludes love in any degree. War mutilates the body, and destroys the soul;—inflicts, that is, as much injury upon its victims as it is possible for man to execute, or fiends to devise! It is impossible to conceive any line of conduct which would be a more flagrant violation of our Saviour's command than this;—and it is no exaggeration to affirm, that when these things are shewn to be compatible, it will be easy to make impurity and dishonesty to consist with the commandments of Moses.

But, not only are a loving temper and practice enjoined, but all dispositions and habits of a contrary nature are condemned. Anger, hatred, malice, and revenge, are all stigmatized; and, let it be observed, these passions are the germs and elements of war: and not only so, they feed and cherish it and are necessary to its prosecution. "Our argument," says Jonathan Dymond with crushing force, "is syllogistical. War cannot be lawful, if that which is necessary to it be forbidden." In a word, Jesus Christ commands that which excludes war, and forbids that which is necessary to it. Nothing can be more concise nor more conclusive than this.

II. The *example* of Christ is against it. He was the embodiment of His own morality. Patient endurance of wrong, and untiring energy in doing good, characterized His life. Moreover, He laid down life itself for us all. Quite possible is it to gather from such a history the duty of sacrificing our own comforts, property, and life itself, in the service of mankind; but utterly impossible to learn from it the right to squander human lives by thousands to promote or secure our worldly interests. Those who would prove such practices "just and necessary" must go elsewhere than to the life of Christ.

III. The *Doctrines of Christianity* are against it.

Christianity, if anything, is a remedial scheme. It is designed to elevate mankind from a state of sin and misery to one of purity and bliss. But it only undertakes to do this during man's fleeting existence *here*. In this view how unspeakably valuable is human life! If we are all *sinful* beings;—each one pressing hurriedly on to a judgment-seat, and to an eternal, changeless state beyond,

—surely to break down the barrier that separates the world of *preparation* from the world of *doom*, must be a crime of untold heinousness. How men, who profess to believe these things; Christian preachers too,—the Heralds of the mercy of God to a sinful race, can sanction such horrible deeds, is, of all human eccentricities, the most perplexing.

The Christian argument properly closes here. If these positions are sound, it avails little to shrug the shoulders,—to turn up the eyes, and exclaim frantically, "What, then, will become of our property, our liberties and our very precious lives?" And yet, this is the way the arguments are met by the very men who make a parade of their valour; a valour which they would have us believe, would enable them to sacrifice their lives in defence of their homes and altars. The reply is, *the will of Christ must be done at whatever cost*. Supposing peace principles involved the loss of property and life, what then? Do we not owe our "protestant liberties" to the very men who dared to *suffer* rather than *disobey*? But it is not so clear that such consequences would follow. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Is that a divine utterance or no? "Ye are of more value than many sparrows," and "the very hairs of your head are all numbered." Is there no promise of protection couched in these touching words?

The history of William Penn supplies to all succeeding generations a triumphant instance of Christian heroism. He formed a colony in the very midst of armed savages; and that colony enjoyed for many years security and peace, though undefended by any wea-

pons of war. He treated the tribes of barbarians with justice and humanity, and trusted to God for protection. His life was *faith*, and his reward *safety*. Of course, it may be said, "the Tribes were nothing but savages; had they been Christian professors of the modern type, the issue might not have been so fortunate." Granted. Those who think this argument will avail them anything, are welcome to use it.

It may not be amiss to notice some of the statements and theories of E. J. J.

As, however, they are somewhat of a mixed character, and treat of a vast variety of topics, many of them relating to questions of *expediency*, it will not be possible, nor is it needful, to criticise all.

I. He admits that Christ teaches peace without limit or reserve. A valuable concession, and one that should be decisive. But it seems "we are in danger of heresy and extravagance in listening to Christ, unless we take also Paul's limitation!" We must follow Christ's commands only *to a certain extent!* Paul must restrain our ardour, lest we expend too much love upon mankind. How like, all this, to a man who has a foregone conclusion to establish. But now for the example. "If it be possible, as much as lieth in you, live peaceably with all men." But do these words allude to war at all. If they do, translate them into modern modes of speech, and adapt them to recent events, and they run thus,—
"If it be possible, refrain from invading the Crimea; do not bombard Kertch; forbear to illtreat the women; do not destroy the Russian wheat." Slender evidence, this, of Apostolic wisdom. As well say, "Avoid drunkenness *if it be possible*; abstain from

theft *as much as lieth in you*; practise all virtue, *to a certain extent*. Surely this is solemn trifling. Take, however, the natural interpretation; "If it be possible, live in harmony and on terms of amity with all men," and the injunction is one of great wisdom, and of great difficulty too; one that will tax our weakness and patience to the utmost.

II. We are told that "Christ's dealings with men were always in mercy, and never in judgment; yet Paul was commissioned to strike Elymas with blindness," &c. Quite true that Christ's treatment of men *while upon earth* was always merciful and loving; and it is the Christ *while upon earth* whom we have to imitate. But, at His ascension He became the *Ruler and Judge*. A very obvious distinction, but fatal to our friend's argument.

III. It is stated that "War is not to be put down by prohibition, but by the gradual operation of a counter influence." But if war be consistent with the Christian profession, where is this influence *likely* to come from? and if all Christians sanction and instigate war where *can* it come from? It will not only not be gradual, it will not exist at all.

IV. The three courses specified are not exhaustive. The third moreover must be denounced as sheer blasphemy. Palmer, the poisoner, might have urged the same plea. It is an ancient device, but a transparent one, to which the most hardened villainy has ever resorted to cover its crimes, that of attempting to make the Almighty a *particeps princeps*.

One monster says he is urged by *Destiny*; another follows his *Star*; while the war apologist (unwittingly perhaps) applies the soothing unction to himself, when he says, "he uses the means of de-

fence that Providence has placed within his reach."

There is also a *fourth* course, which, wherever tried, has been found the best defence; viz: a steady and resolute practice of Christian beneficence, coupled with implicit confidence in God.

V. The writer has confounded Peace principles with non-resistance. He should have remembered that no body of men have done more in the way of resistance to tyranny than the sect that originated the Peace Society. Force is not necessarily excluded by these principles. Any amount of force may be used that does not override the royal law of love. And notwithstanding the limit put upon our Saviour's denunciation of the sword by the fancy of the critic who says, "He only objected to its being used against *constituted authority*," it seems plain that the use of murderous weapons is unconditionally forbidden, and declared to be not a means of safety, but a source of disaster.

VI. It is stated that "the conditions of a state of peace are not yet arrived," &c. This is the usual disdainful way adopted to get rid of the whole subject, especially by *religious* writers. It is a curious study to mark how the citadel of Christianity is assailed from opposite quarters. The secular infidel says, "Christ cannot be the Son of God, or He would not have left mankind in misery for so many ages." That is He came *too late*. The Christian unbeliever says, "The morality of the Gospel is very peaceful and loving but men are in such a sad condition, that it is impossible to practise it *yet*. The world is not prepared for it. Wait till the world is better and then," &c. Of course, if the world is not prepared yet, it was not 1800 years ago. That is, Christ came *too soon*!

So that it comes to this, Christians require conversion to Christianity as much as others. The truth is, the whole thing is an error, and betrays ignorance alike of the nature of Religion and of man. The history of the inquisition, and indeed of persecution generally, teaches us that the world cannot be bullied and forced into Christianity. Neither will it be cajoled into it by the example of those who conform to a worldly standard of morality.

Is it any marvel that the triumphs of Christianity are so long delayed? Could it be otherwise when its own friends thus betray it, and shew to the world that their system is not the heavenly thing after all that has been asserted, since its morality may be brought down without detriment to the war level?

If any man doubts that our missionary efforts are crippled by their inconsistencies, let him try his hand upon the Jew. Among other objections, he will have to meet this;—"The Messiah whom my books predict, will be the Prince of Peace; his followers, therefore, will love and practise peace; but you Christians have for 18 centuries being employed in destroying each other; you have scattered desolation and death on all sides with such fearful persistency, that there is scarcely a spot of earth where your name has penetrated, that does not bear the marks of your bloody tramp. If your practice be Christian, your Christ is not the true Messiah."

VII. Finally. If Christians may sanction and practise war, what prospect does the conversion of the world afford of the establishment of peace on earth? On this point the whole controversy may be allowed to turn.

S. G.

Queries to be answered in our next Number.

42.—I request answers from you or from a competent correspondent to the following, which appear to me as questions of vital import, and which I put in all seriousness. And I request that the reply be, if possible, thoroughly divested of the mystic phraseology, which is usually employed on such topics, and be given in precise, clear, and generally intelligible, words.—Is it possible, in the present day, to obtain a real interview with Christ, an interview as real as with one of our earthly friends, or are we to be content with addressing a Being who once indeed walked and talked with men on the earth, but who gives no immediate personal manifestations of His presence now, but leaves us to infer on moral grounds that He has heard and accepted our prayer? Are there any persons now living who are ready solemnly to declare that they have enjoyed such interviews? Is the enjoyment of such communion essential to personal godliness? If so, what is the mode of manifestation, or in what way is the conviction produced of the actual Presence? Is this conviction so overpowering as to require no verification which may assure the subject that he has not been the dupe of imagination? Or if not, what are the proper tests?—J. C.

43.—In the article of E. J. J., page 470, There is a distinction assumed between nations and individuals in relation to moral duties. Will E. J. J. in the fewest possible words inform me, if the principles of the decalogue and all moral enactments are not as binding upon man in all his corporate relations and official positions, as they are upon him in his individual capacity?—U. T.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

THE BIBLE, MAN'S BEST BOOK.

In his last illness, a few days before his death, Sir W. Scott asked Mr. Lockhart to read to him. Mr. Lockhart enquired what book he would like. "Can you ask?" said Sir Walter, "there is but ONE;" and requested him to read a chapter of the Gospel of John. When will an *equal* genius to whom all realms of fiction are as familiar as to him, say the like of some professed revelation, originating among a race and associated with a history and a clime as foreign as those connected with the birth-place of the Bible from those of the ancestry of Sir Walter Scott?

HY. ROGERS.

Lancashire College.

THE LIFE-GIVING STREAMS OF GODLY LITERATURE.

It is recorded that Bunney's "Resolution" roused Richard Baxter to concern, and Sibbes' "Bruised Reed" led him to the Saviour. Baxter then wrote the "Call to the Unconverted," which was blessed to Philip Doddridge, who afterwards wrote the "Rise and Progress of Religion in the Soul." This book gave the first religious impressions to William Wilberforce, then M.P. for the County of York; who produced the "Practical View of Christianity," which was blessed to Lady Colquhoun, whose Christian efforts are recorded in her biography by Rev. Dr. Hamilton; it was also blessed to the Rev. Leigh Richmond, who

in his turn wrote the "Dairyman's Daughter," and "Young Cottager," which have been the means of saving many souls. The "Practical View" was further instrumental in bringing Thomas Chalmers to the knowledge of the truth, and who can estimate the effects of his eloquence and the worth of his books?

D. M. W.

"O LORD, THE HOPE OF ISRAEL,
ALL THAT FORSAKE THEE SHALL
BE ASHAMED."—JER. xvii. 13.

After poor Sabat, an Arabian, who had professed faith in Christ by the means of the labors of the Rev. Henry Martyn, had apostatized from Christianity, and written in favor of Mahometanism, he was met at Malacca by the late Rev. Dr. Milne, who proposed to him some very pointed questions; in reply to which he said, "I am unhappy! I have a mountain of burning sand on my head! when I go about, I know not what I am doing. It is indeed an evil thing and bitter to forsake the Lord our God."

UNSATISFYING NATURE OF WORLDLY PLEASURES.

We might ask the statesman, and, as we wished him a happy new year, Lord Dundas would answer, "It had need to be happier than the last, for I never knew one happy day in it." We might ask the successful lawyer, and the wariest, luckiest, most self-complacent, of them all, would answer, as Lord Eldon was pri-

vately recording when the whole bar envied the Chancellor; "A few weeks will send me to dear Encomb, as a short resting-place between vexation and the grave." We might say to the golden millionaire, "You must be a happy man, Mr. Rothschild!" "Happy! me happy! What! happy, when just as you are going to dine you have a letter in your hand, saying, 'If you do not send me £500, I will blow your brains out?' Happy! when you have to sleep with pistols at your pillow!" We might ask the clever artist, (David Scott,) and our gifted countryman would answer, of whose latter days a brother writes, "In the studio, all the pictures seemed to stand up like enemies to receive me." This joy in labour, this desire for fame. What have they done for him? The walls of this gaunt sounding place, the frames, even some of the canvasses, are furred with damp. In the little library where he painted last, was the word "Nepenthe" written interrogatively with white chalk on the wall. We might ask the world-famed warrior, and get for an answer the "Miserere" of the Emperor Monk, or the sigh of a broken heart from St. Helena. We might ask the brilliant courtier, and Lord Chesterfield would tell us, "I have enjoyed all the pleasures of the world, and I do not regret their loss. I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decorations, to the astonishment of an ignorant audience." We might ask the dazzling wit, and faint with a glut of glory, yet disgusted with the creatures who adored him, Voltaire would condense the essence of his existence into one word, "Ennui."

And we might ask the world's poet, and we should be answered with an imprecation by that splendid genius, who, "Drank every cup of joy, heard every trump of fame; drank early, deeply drank; drank draughts that might have quenched common millions; then died of thirst, because there was no more to drink."

DR. HAMILTON.

Regent Square.

ORIGINAL SIMILITUDES.

DIVINE PROMISES.

No music is half so sweet, no eloquence is near so charming, no picture is at all so attractive, as the precious promises given to us by the Faithful and True Witness. Like the Aurora Borealis shining on the frosty and sombre sky, tinging it with beautiful colours, and relieving it with brilliant rays, the promises of the Gospel shine, in tints of light and smiles of love, on the cold and gloomy night of trouble, cheering the heart of every child of God with delightful tokens of the presence and the kindness of his Heavenly Father.

P. J. WRIGHT.

DIVINE INTERPOSITION.

At the battle of Solferino, a dreadful storm burst on the contending hosts. Black clouds gathered, red lightnings flashed, loud thunders roared, fierce winds blew, heavy rain fell, and fire mingled with hail ran along the ground, rebuking the murderous violence of men, and staying their slaughtering strife. Like this awful thunder storm, a terrible tem-

pest of calamity and woe, dark with the frown of God, flashing with the anger of God, and resounding with the voice of God, when huge follies and foul passions meet and mingle in destruc-

tive conflict, beats upon sinners of mankind, denouncing their madness, chastising their wickedness, and making them stand in awe before their Maker.

IBID.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE THEOLOGY OF GEOLOGISTS, as Exemplified in the Cases of the Late HUGH MILLER, and Others. By WILLIAM GILLESPIE. Edinburgh: Adam and Charles Black.

THIS pamphlet is a protest of abstract thought against crude theologic theories based on geologic phenomena. According to the doctrine of geologists, death existed amongst the Pre-Adamite animals, and not death only, but death with torture. This Mr. Gillespie does not deny. But how reconcile it with the acknowledged benevolence of the Creator? Sometimes Hugh Miller seems inclined to imply a difference between the God of the Old and the God of the New Testament, attributing the perplexing zoologic facts to the former. At others, he shuts the objector's mouth with the first principle, that "whatever is, is right." "Nay, but O man, who art thou that repliest against God?" The author of the present pamphlet considers that Geology is transcending her strict province, which is merely one of phenomenal facts, when she says that carnivorous animals were the immediate work of the Creator. To solve the moral problems arising out of such phenomena is the function of the theologian. The theologian says, Nothing but good can proceed immediately from God. To inflict death with torture is not good. There must therefore be supposed the intervention of creaturely agency. But of creaturely natures, capable of putting forth the necessary deteriorating influence, we know of only two—sinning men, and sinning angels. The former being excluded *ex hypothesi*, we must have recourse to the latter. Death with torture in the Pre-Adamite geologic periods was the work of Satanic agency. Do not smile, reader, ere you have perused these powerful tracts of an accomplished and vigorous thinker.

LECTURES ON THE SCRIPTURE DOCTRINE OF SACRIFICE. By the Rev. WILLIAM SCOTT. Parts III & IV. Glasgow: George Wilson.—REDEMPTION THROUGH THE LIFTING UP OF THE SON OF MAN. A Sermon preached in St. John's Chapel. By the Rev. CHARLES PRITCHARD, M.A., F.R.S. London: Bosworth and Harrison.

FROM the present discussion of which the vital question of sacrifice is the subject, we anticipate much good. The teaching of the Church thereupon may possibly be purged from much of human leaven, and the simple doctrine of Scripture emerge for the chastened intellect and the devout heart. Without subscribing to all Mr. SCOTT's conclusions, we are bound to say, that he appears to us to have left behind much that is objectionable, and to be on the road to much truth.

The second of the above is a very short Sermon on a nearly related topic, and is conceived, we think, in the right spirit both of science and devoutness.

THE BIBLE-READER'S JOURNAL: a Medium of Scripture Exposition, Christian Inter-communication, and Biblical Research. Published Monthly. Numbers 1—6. London: Morgan and Chase. William Yapp. J. F. Shaw, &c.

THIS is a periodical from which we are disposed to augur much good. The idea is excellent, and after some experience in the discharge of his difficult and responsible work, we trust that the Editor will render it instrumental of the service which its general nature adapts it to render, and which is greatly required by the Churches. If the bastard doctrines of the day are ever to be destroyed, it will be by "the sword of the Spirit;" if the Church is ever to be purified and renovated, it must be by bathing in the inexhaustible and ever fresh fountain of the Bible. We beg respectfully and earnestly to counsel the Editor to draw the rein rather more tightly in the department of Answers to Queries. Liberty is a good thing, but it may run to seed, and we really do not see the necessity of printing the fancies of every uninstructed correspondent.

THE FAMILY TREASURY OF SABBATH READING. Edited by the Rev. ANDREW CAMERON. January to June. London: Thomas Nelson and Sons. This is, on the whole, a very excellent Monthly Magazine of Scripture information, of truthful and practical doctrine, and is well adapted for its aim. It were still better if thoroughly freed of Calvinian tendencies, and made carefully to conform to the spirit of the Bible.—THE CHRISTIAN GUEST. A Family Magazine for Leisure Hours and Sundays. Parts I.—III. Edinburgh: Strahan and Co. A smaller publication greatly resembling the preceding. Our remarks

will apply here also, and perhaps the last of them more especially.—**THE WORDS SHE WROTE; OR, THE BLOOD-STAINED LEAF.** By the Rev. B. L. WITTS, M.A. London: Wertheim, Macintosh and Hunt. We cordially commend this beautiful and truly Christian narrative of facts, as fitted for wide circulation, and likely to render noble service.

—**THE LEGACY OF AN OCTOGENARIAN PASTOR IN THE ANGLICAN CHURCH.** By JOHN RILAND, M.A. London: Hamilton, Adams and Co. A discourse worthy of respect for the twofold reason of the venerableness of the author, and the spirit of wise charity and liberality which it breathes. We earnestly commend it to the careful attention of all Anglican priests.—**OUTLINE OF NEW TESTAMENT CHURCH PRINCIPLES.** Compiled by the Rev. ALEXANDER KING. London: Judd and Glass. A successful and useful attempt at the exposition and defence of the peculiar principles of Independents as Scriptural and Catholic. Not only do the author's assertions rely on numerous texts of Scripture, but many important admissions to the like effect are adduced from standard divines of various communions.—**BEWARE OF THE MASS!** Lectures on the False Doctrines of the Romish Altar. By the Rev. J. ALDWELL J. NICHOLSON, M.A. London: Wertheim, Macintosh and Hunt. England's greatness is owing to her Protestantism, and we can conceive no nation and no individual in these days attaining to greatness without Protestantism. But what is Protestantism? A certain set of dogmas, maintained by a zeal oblivious of courtesy, against another set? An establishment, doing its best to hold its own against aggression? Far be it! Protestantism, as we understood it, corresponds in religion to civil liberty in politics. It is the principle which would remove all oracular popes from between the responsible individual and his God, and leave him free to arrive at and to confess his faith; the principle which would knock from their thrones all popes—old and young, large and petty—over communities and leave them free. Is this the Protestantism meant by our Author? If so, then on his side shall be our warmest heart, and our loudest cry of No Popery! But we fear it is not.—**A FEW WORDS ON A NIGHT SCHOOL,** by one who has tried it. Oxford: Shrimpton. These few words are practical and will be found well worthy of the consideration of those who are thinking to attempt the kind of service in question.

—**HANDY BOOK ON THE LAW OF PRIVATE TRADING PARTNERSHIP.** By JAMES WALTER SMITH, Esq., LL.D. London: Effingham Wilson. A very valuable exposition of an important and difficult subject, which every one whom it concerns should master. In the present state of English law, we are compelled, as legal laymen, to rely on professional authoritative statement, which we thankfully accept, carefully study, and reduce, when necessary, to practice.

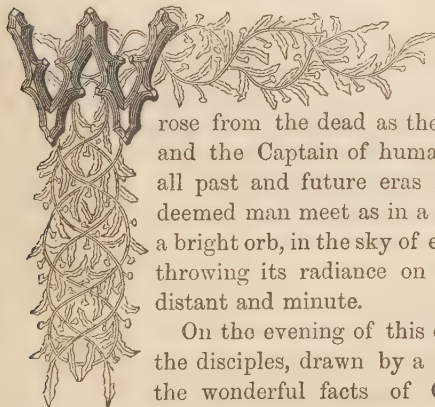


A HOMILY

ON

The Honest Sceptic, and How to Treat Him.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side : and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me,” &c.—John xx., 24—29.



WONDERFUL day was that on which the Great Mediator

rose from the dead as the conqueror of death and the Captain of human salvation. In it all past and future eras in the annals of redeemed man meet as in a central epoch. It is a bright orb, in the sky of earth's moral history, throwing its radiance on all events, however distant and minute.

On the evening of this ever-memorable day, the disciples, drawn by a common interest in the wonderful facts of Christ's history, assembled together, probably for conference and devotion. “The doors were shut,”—for they were afraid of the Jews.

They knew that the men who had imbrued their hands in their master's blood, would not hesitate to inflict agony and death on them. Whilst in this room Jesus appears to them. No iron doors, no granite walls, no massive bolts can exclude Him from His people. "He stood in the midst, and said, Peace be unto you." To assure them that He was not a spectre, but the same veritable Jesus that two days before was nailed to the accursed tree, He shows to them the hands through which the rugged nails were driven, and the side into which the heartless soldier plunged the spear. The fear of the disciples departed, their faith was established, and they "were glad when they saw the Lord." Christ repeats His benediction, gives to them their commission, and qualifies them to discharge it by breathing on them the inspiring influences of Heaven.

There were two disciples absent from this remarkable meeting, Judas and Thomas. Poor Judas could not be there; he had gone "to his own place" of retribution, he had done with such meetings for ever—he was somewhere in eternity in the iron grasp of avenging justice. Alas! Judas, no more Christian conferences and godly devotions for thee!

But where was Thomas? Was he unacquainted with the hour or place of meeting? Did he flee too far off at the crucifixion to be able to attend? Or, had he other engagements which precluded the possibility of his joining his brethren on this occasion? It is idle to speculate about the causes; all we know is, that he was not present. Whether his absence was unavoidable or otherwise is not stated.

Sometime in the course of that week, perhaps immediately after the meeting had broken up, the disciples met Thomas and told him that they had "seen the Lord." But he could not believe their statement, and he candidly told them so. "Except," said he, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Whilst there is an energy in this man's scepticism rather

startling, there is a manly outspokenness about it which one is disposed to admire.

Eight days roll by, the second "Lord's day" dawns, and the disciples meet again. Thomas is present now. The doors are shut as before; Christ appears; after pronouncing His benediction, He singles out Thomas, and says to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." Such is the wonderfully suggestive incident before us.

An *interesting religious sceptic*, an *exemplary religious guide*, and a *super-eminent religious faith*, are the three prominent objects in this narrative. They stand out in bold relief and commanding attitude on the canvass of this fragment of evangelical history. They are not characters foreign to our times and spheres, at which we have to gaze with a little curiosity and then pass on; in them, we, the men of this age, and of this island, have a vital interest; they demand, and will repay our deepest and devoutest study. Let us then bestow some earnest attention on each separately. We have here:—

I. AN INTERESTING RELIGIOUS SCEPTIC. An interesting religious sceptic! What an abuse of language—what a profanity of sentiment! A sceptic! his name should be mentioned with abhorrence, he should be shunned as a leper, denounced as a criminal; at his head the faithful of all Christian sects should hurl their severest fulminations! Such, probably, will be the utterance of those pious dogmatists who have reached a blessed certitude in all departments of theological enquiry. Albeit we cannot but regard *doubters* like this Thomas, as characters of peculiar interest.

There are certain features in this scepticism of Thomas that mark it off from the conventional and common scepticism of mankind.

First: *The scepticism of Thomas was negative not positive.* Thomas did not put himself in antagonism to the fact

announced, and meet it with a dogmatic and positive denial. He did not echo the everlasting no that thunders evermore in the infidel world; all he said was, I cannot believe it without more evidence. He did not manifest any affinity of feeling with that presumptuous herd of mortals who arrogantly proclaim gospel facts impossibilities, gospel doctrines absurdities, and gospel believers brainless fanatics, or cunning knaves. Had he fully expressed his feelings he might have said,—I do not deny its possibility, this would be to arrogate to myself infinite intelligence; nor do I impeach the veracity of you, my brother disciples; all that I say is, that such is the character of my intellect that I cannot believe such a strange and unheard-of fact on your unsupported testimony.

Secondly: *The scepticism of Thomas was intellectual, not moral.* The wish is often the father to the thought—the creed the offspring of the heart; but it was not so here. There is evidence that his love to Christ was fervid and forceful. About three months before this, when Lazarus lay dead, Christ said to His disciples, “I go, that I may awake him out of his sleep,”—Thomas, being present, said,—“Let us go that we may die with him.” A noble burst of generous feeling this, indicative of his strong attachment to Christ. His heart then, we may presume, was in favor of the fact. Only too glad we may suppose would he be to welcome the beloved dead to life again. The difficulty was purely intellectual. The circumstance of a dead man coming to life, rising from a grave on which a large stone had been placed, and firmly sealed; a grave sedulously guarded too by the Roman soldiers, was altogether so stupendous and unique that his intellect could not yield it credence without extraordinary evidence. In this too, his scepticism differed widely from the general scepticism of mankind. Men’s difficulties in believing now are not so much intellectual as moral.

Thirdly: *The scepticism of Thomas was frank, not underhanded.* To whom did Thomas avow his unbelief? To the sordid worldlings who felt no interest in those things—to the sneering infidel who would readily nurse his doubts into

atheism? Or, to Scribes and Pharisees who would be only too delighted at the indications of his apostacy from this new and odious faith? No, to the ten men who told the fact, he avowed his unbelief; like an honest man he expressed his disbelief in the face of the believers. Let modern sceptics imitate his example in this. Let them be ingenuous and manly in their deportment; let them, instead of appealing to the thoughtless crowd, and seeking to work insiduously their infidel notions by jeers and jokes, inuendoes and tales, into the minds of the unreflecting multitude, go at once to the Church, to the men that believe, and say openly and respectfully, as did Thomas, We cannot believe in the doctrines you offer unless you give us more evidence. This would be manly and honest, and this might serve the common cause of truth and the common interest of our race.

Fourthly: *The scepticism of Thomas was convincible, not obstinate.* There are some men so inveterate in their prejudices that no amount of evidence will modify their opinions. You may as well argue with granite as with them; as well endeavour to remove Snowdon from its rocky foundations as to uproot old notions from their brain. Such was not Thomas. After he first avowed his unbelief, did he seek, as is generally the case with sceptics, every possible means to establish himself in his infidel view? Nay, did he even avoid opportunities for obtaining evidence that should shake him in his foregone conclusions? The reverse of all this is the fact. He remained open to conviction, he sought new evidence. "Eight days" after he declared his scepticism, we find him with the disciples, no doubt in search of sufficient proof to convince him that Christ had risen from the dead. It is not improbable that he spent the whole of the intervening week in the same earnest endeavor. He was an honest doubter; and honest doubt is active—active, because it is a law of mind to seek certitude.

Such, then, was the scepticism of Thomas—it was negative, not positive, intellectual, not moral, ingenuous, not mean, convincible, not obstinate. Such scepticism stands in striking

contrast to that impertinent dogmatism, moral grossness, underhanded obliqueness, and stolid obstinacy, which mark too many of the sceptics of this age. I confess to a kind of sympathy with the scepticism of Thomas's type. It indicates intellect of the higher species, honesty of heart, activity of thought, and often an agony of feeling. I have more faith in the virtue, more hope in the destiny of such scepticism than I have faith in the virtue, or hope in the destiny of mere traditional faith. Honest scepticism is better than technical sainthood.

Another far more interesting object which we have in this narrative is :—

II. AN EXEMPLARY RELIGIOUS GUIDE. We have here detailed the method in which Jesus, the Heavenly Guide of mortals, dealt with this poor sceptic. How does He act towards him? Does He denounce him as a heretic and expel him from the circle of His disciples? Does He treat him even with cold indifference, which to sensitive natures would even be worse than actual severity? No. How then? Let the ministers, who fulminate from the pulpit denunciations against all who cannot subscribe to their tenets; let the sectarians who with self-complacency consign to perdition all beyond the pale of their little church, mark well the conduct of Christ towards this Thomas. Eight days after Thomas had avowed his scepticism, Christ finds him out, enters the room where he was with his brother disciples, fastens His loving looks upon him, singles him out, and says,—“Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing.” Three things are observable here :—

First: *The direct specialty of His merciful treatment.* He dealt with Thomas personally. He did not address some general remarks bearing on the subject of doubt, to the whole company, leaving Thomas to apply them if he would to his own individual case. He deals directly with him. He knew the highly critical state of his mind; He saw that the

man was on the margin of the cold, dark, chaotic, world of infidelity, and that he required prompt and special attention or he would be irrevocably gone. Men in this doubting state require special treatment—the case is special. The bulk of mankind are either too weak or too indolent in soul, ever to get into a state of doubting; credulity is their weakness and their bane. The doubter therefore requires what Christ gave Thomas,—special attention.

Secondly: *The exquisite considerateness of His merciful treatment.* The request of Thomas was objectionable on many grounds: there was an indelicacy of feeling, and a presumptuous extravagance about it, more or less revolting to our finer sensibilities. Nor can we see that the request went for anything like rational and conclusive evidence. He might touch the wounds, and the fact of Christ's identity would remain open to debate. Still though the request is thus open to objection, Christ with exquisite considerateness condescends to grant it. He might have reproved him with severity for venturing such a demand; but instead of allowing a word of reproach to escape His lips, He at once, and lovingly, accedes:—"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Thirdly: *The moral influence of His merciful treatment.* What was the effect this produced upon the heart of Thomas? He answered and said, "My Lord and my God;" or, The Lord of me and the God of me. As if he had said, I am more than convinced, more than satisfied; I am subdued by thy merciful condescension, I am won by the majesty of thy love. It was not, I trow, the mere touch of the wounds that produced this sublime effect upon his soul; it was the moral royalty of His merciful treatment. It is the spirit not the letter of your argument that will overcome scepticism. Far enough am I from disparaging the efforts of your Paleys, your Butlers, and your Lardners; but I believe that he whose life and words are inspired with the benign spirit of Christianity, though he may have no logic and no learning,

will do more to subdue scepticism than your most cogent argumentations or your most eloquent appeals.

Mark well then, my brothers, Christ's method of treating scepticism, and take heed to the fact that in this respect He has left us an example that we should follow in His steps. But how has the Church acted towards sceptics? Has it treated them with tender consideration, singled them out, as Christ did Thomas, for special acts of kindness suited to touch their hearts, the seat of the disease? The volumes of history that lie about me unite in one emphatic no. History tells us, that for many ages the Church branded honest doubters as heretics, delivered them to the bloody inquisitors, and consigned them to the fiendish horrors of martyrdom. But how in our own times are they treated? In theological controversy their opinions are often caricatured, their motives often impugned, and their feelings often wounded, by a language coarse and contemptuous, and a spirit imperious in insolence and menace. Take some modern Churches: let one of the members be known to doubt the truth of certain of the statements that fall from the pulpit, or certain of the tenets held by the community, and that man shall be looked upon with cold suspicion, if not with pious horror. He may be signally honest, generous, devout; yet because he has some doubts, which he is manly enough to state, he shall, if not dismissed from the fellowship, be simply allowed the formalities of toleration. Selfishness and sleepiness, ignorance and vulgarity, shall be tolerated in a Church member rather than honest doubting. When will pastors and deacons of Churches treat earnest doubters in the spirit of Christ? When will theological tutors have that moral majesty that shall win the confidence of the young student whose intellect is active enough to doubt, and who is honest enough in heart to declare the failings of his faith?

The other interesting object in this narrative is:—

III. A SUPER-EMINENT RELIGIOUS FAITH. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast

believed : blessed are they that have not seen, and yet have believed." These words imply two facts :—

First : *That it is possible for those who have never seen Christ to believe in Him.* Wherever His Gospel goes, there goes evidence sufficient to produce faith without any personal manifestation of Christ whatever. There is (1) The testimony of competent witnesses. A competent witness is one who has sufficient knowledge of the fact whereof he affirms, and a truthfulness of principle that would guard from any temptation to deceive. The declaration of such a witness I cannot but receive. Society could not go on, could not exist, were men to repudiate such testimony. Now, are not the Gospel witnesses pre-eminently of this class? Had not the apostles every opportunity of thoroughly knowing those facts of Christ's history which they propounded? Had they any possible motive to deceive? On the contrary were not their inducements to deny the facts far stronger than those to declare them? There is (2) The testimony of our consciousness. There is such a congruity between the doctrines of the Gospel and the intuitive beliefs of mankind, between the provisions of the Gospel and the deep-felt wants of mankind, that it comes with a self-evidencing power. It commends itself to "every man's conscience" in the sight of God. On this ground rather than any other, I imagine it is generally believed. Consult the great body of believers on the question, and they would say what the Samaritans of old avowed, "Now, we believe not because of thy saying, but because we have *heard him ourselves.*"

Thank God it is possible to believe without seeing. In ordinary matters we are doing so every day. "Faith is the evidence of things not seen." The illustrious believers, whom Paul celebrates in the eleventh chap. of the Hebrews, believed without seeing. Abraham believed in a city he never saw. Noah, in a deluge, long years before the windows of heaven were opened and the floodgates of the great deep broken up. Ever since the departure of Christ from this material sphere of being, the language of the Church has been—"Whom having not seen we love, in whom though now we see him

not, yet believing, we rejoice with joy unspeakable and full of glory."

The other fact implied in these words is:—

Secondly: *That those who believe in Him, without seeing, are peculiarly blessed.* "Blessed are they that have not seen, and yet have believed." We are apt to think that the contemporaries of Christ, that the apostles who saw Him, heard Him, touched Him, were privileged above all the rest of the human family. This is a delusion. The unseeing believer is the most signally blessed. Why? For the following reasons:—*Faith without sight is more praiseworthy than faith by sight.* There are some I know who deny all moral character to faith; they say, that man is no more accountable for his belief than he is for the color of his skin. This I admit to be true of a certain kind of faith. There are two very different kinds of belief; the one *voluntary* the other *involuntary*. The one comes by a proper enquiry into evidence, and the other springs up irresistibly whenever a fact is visible to the senses, or a proposition is feelingly truthful to the mind. The evidence both of the bodily senses and the mental intuitions renders faith involuntary, and takes away from it therefore all moral merit. For such faith, we say, man is not responsible. But the *voluntary* is a very different thing. This depends upon a man's agency. There is a universe of facts that lies beyond the realm of my senses and that transcends all my *a priori* ideas. Belief in those facts—and it may be shown that the belief is indispensable to our well-being—requires evidence, and the evidence requires careful, honest, and earnest investigation. Man may examine evidence or he may not; he may examine it in a right or a wrong way. Here then is the responsibility. This voluntary faith has a moral character. Why do men not believe in Christ? It cannot be said for the want of evidence—for as a fact there is evidence that has satisfied millions, and will satisfy millions more—but because that evidence is either entirely neglected, or if examined,—examined improperly. Now the faith of Thomas sprang from the sense, and had in itself but little if

any moral merit. "Blessed therefore are they that have not seen, and yet have believed."

Faith without sight is frequently more accurate than faith by sight. The senses are deceptive, the eye especially makes great mistakes ; "Things are not what they seem ;" nature is not what it seems ; men are not what they seem. The eye would have us believe that the heavenly bodies are but lamps of various sizes hung up in the heavens ; that the earth beneath our feet is the largest object brought within our notice, and that it sits like a queen in the midst of the system, serene and motionless, while all the heavenly luminaries like attendant angels pass round it, ministering evermore to the requirements of its life, and to the brightness and beauty of its forms. In all this the eye deceives ; and in a thousand other minor matters it is busy with its delusions. Reason collects evidence and corrects those mistakes ; it weighs the heavenly bodies and tells their density to a grain, it measures them and tells their dimensions to an inch. It calculates their velocity with the utmost accuracy. Reason has evidences on which to build a faith of unquestionable truthfulness.

Faith without sight is more ennobling than faith by sight. It involves a higher exercise of mind. Whatever tends to stimulate and work the mental faculties is good. Faith founded on rational evidence implies and demands this mental action. Sensuous faith does not require this ; the mind may sleep while it comes and remains. The history of the apostles furnishes a striking illustration of this. How morally weak, because mentally inactive, were their minds, during their personal connexion with Christ ! Their faith in Him was more or less the faith of *sight*. Hence how weak and timid they were. Peter had not power to avow Him, none of the disciples had force enough to stand by Him in His dying hour. "They forsook him and fled." But after His ascension, when they are thrown upon themselves, and upon rational evidence, how giantly strong they become in a few days. They make the Sanhedrim tremble, they brave the most terrible powers of opposition, they turn the

world upside down. It ensures a higher mode of life. Were our faith in Christ to be merely built upon the senses, I can scarcely see how it could raise the mind from its present earthly and material state. Indeed, faith founded on the senses must confine the soul more or less to the sensuous department of life. Hence as a fact, the disciples so long as their faith rested on this ground, had the most material notions of the Saviour. On the contrary the faith that comes without seeing, that depends upon evidence requiring an examination that brings us in contact often with the most stirring facts, the most glorious principles, and the most quickening spirits, transports us beyond the realm of sense, and introduces us into the world of spiritual forces:—the things not seen and not temporal, but unseen and eternal. Moreover, it gives a wider sphere of being. The man whose faith is bounded by the evidence of his senses must have but a very narrow world. With the places he has not actually seen, he will have no interest, no connexion. The stupendous systems that roll away in the boundless districts of space, and the mighty principalities of spirits that populate those systems, will be nothing to him. Nay, life which is invisible, mind which is invisible, God who is invisible, will be nothing to him, if he believes only what he sees.

From all this it is clear that especially “blessed are they that have not seen, and yet have believed.”

In conclusion, the subject serves several important purposes:—

First: *It suggests an incidental argument in favor of Christianity.* The fact that there was such a man as Thomas amongst the disciples, who could not believe without extraordinary evidence, and who manfully avowed his belief before the whole, plainly shows that there was no *collusion* between these witnesses of Christ; and that they were not a body of superstitious and credulous men.

Secondly: *The superiority of our advantages over those of the contemporaries of Christ.* In certain sentimental moods we are disposed to say, Would that we had lived in the days

of Christ, and enjoyed the privileges of His disciples. Would that we had gone with Him on some of His journeys! walked with Him the shores of Galilee, sailed with Him over the sea of Tiberias, sat down with Him on the mountain brow, entered with Him the villages and cities which He visited! Would that we had heard Him preach, and witnessed the wonderful things He suffered and wrought! Ah! this is not only useless wishing, but unwise. It is *better* to be where you are. "We have a more sure word of testimony, unto which ye do well to take heed."

Thirdly: *The duty of the Church in relation to doubters.* Who are the men in the Church that are most severe with doubters? Not the men who have the most intelligent, earnest, practical, faith in Christ; but the men whose faith is either traditional, and therefore arrogant and blustering; or superstitious, and therefore moody, whining, and shaken with every breeze of doctrine. These in every age have been the fierce denouncers and the heartless persecutors of souls struggling with doubt. If we would be true to our profession, as disciples of Christ, we must imitate His example in His conduct with doubters. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Let not this weak unknowing hand
Presume Thy bolts to throw,
And deal damnation, round the land,
On each I judge Thy foe.
If I am right, Thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

Fourthly: *The relation to Christ which it is the supreme interest of humanity to seek.* It is that which Thomas expressed, when he exclaimed, "My Lord, and my God." This man's faith reached the highest point. It was more than a satisfaction with the fact of Christ's resurrection, more than a trust

in His Divine Person, more even than a confidence in His personal relation to Him : it was a loving and loyal surrender of his being to Him. "My Lord, and my God!" I am entirely thine;—my intellect, my affections, my powers, my energies, my all, are thine. Thou art mine;—mine to guide me in difficulties, guard me in dangers, supply me with all I need through all the coming ages of being.

This is the blessed transcendentalism :—a loving self-abandonment to Christ ; a moral-absorption in Him.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FIFTY-THIRD :—Matt. xvi. 5—12.

SUBJECT :—"*Beware of the Leaven,*" &c.—*Spiritual Caution, &c.*

IN reading this passage and its connexion, three things strike our attention with remarkable force. A brief mention of these things may serve as a suitable introduction to the main subjects which the passage contains, and which it will be our special purpose to develop on this occasion.

First : *We are struck with the display of a terrible kind of displeasure.* Christ was now on board a little skiff, sailing away from the shore where lived those Pharisees and Sadducees who had just tempted Him, by requesting that "he would show them a sign from heaven." Having denounced their conduct, it is said, "he left them and departed." He stepped on board the vessel, and left them, as an incorrigible set of

hypocrites and blasphemers. Who can tell His feeling? It is said, in Mark, that "he sighed deeply in spirit." It was the sigh of love, as it passes into righteous indignation. "He left them and departed!" What a catastrophe for the men He thus left! The principle that Paul inculcated, Christ now acted upon:—"A man that is an heretic," said the apostle, "after the first and second admonition reject, knowing that he that is such, is subverted and sins, being condemned of himself." We call the displeasure, which Christ now manifests, *terrible*, because it is the displeasure of Infinite love, and because it shuts out all hope for the recovery of the objects. The indignation of irascible natures is nothing, nor is the indignation of malign natures anything, compared with the indignation of benevolent spirits. Love in wrath is oil in flames.

Secondly: *We are struck with the power of great subjects to drown minor ones in the human mind.* The disciples who had gone on board the vessel with Christ were, it would seem, so taken up with the thoughts that Christ had addressed to the Pharisees and Sadducees, as well, perhaps, as with the absorbing ideas suggested by His leaving them, that they had forgotten to make the necessary temporal provision for their voyage. "And when his disciples were come to the other side, they had forgotten to take bread." Mark says, "They had not taken more than one loaf." It is well to see great souls absorbed in great subjects; but it is not well to see them neglect even the minor matters of life: and yet to this we are disposed from the very infirmity of our nature. Man is prone to two extremes; either to exaggerate the spiritual to the neglect of the material—as in the case of the mystics—or to exaggerate the material to the neglect of the spiritual, which is alas the case with the great bulk of mankind.

Thirdly: *We are struck with the readiness of Christ to seize the passing thoughts in the minds of His hearers for the purpose of spiritual impression.* The disciples as soon as they discovered their neglect began to feel anxious. Their minds were now taken up with "bread." Christ, knowing their thoughts, virtually says to them, "Do not be anxious about

material bread, take care of the leavened spirit of the men I have just denounced and from whom I have just parted." "Take heed and beware of the leaven of the Pharisees and the Sadducees;" that is, beware of the corrupting influence of their doctrines, and their spirit, which like leaven though it works secretly and silently, still works with effective force. Thus Christ here as everywhere seizes the passing idea of His hearers in order to make a spiritual impression on their hearts.

In this paragraph we discover three great spiritual evils—a corrupt social influence, an infirm religious faith, and an obtuse spiritual vision. Christ, in giving His disciples a distinct and emphatic caution against the first, charges them at the same time with being the subjects of the other two.

As these evils were not confined to the disciples in Christ's day, but are common to all ages, and are in close association with us all, we shall devote this article to an endeavor to develop with the greatest brevity their baneful character.

I. HERE WE HAVE A CORRUPT SOCIAL INFLUENCE. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and the Sadducees." In the New Testament both good and bad doctrine are spoken of as leaven, which silently diffuses itself throughout the mass in which it is placed. "Know ye not that a little leaven, leaveneth the whole lump?"

Paul urges the Corinthian Church "to purge out the old leaven" of corrupt sentiment and thought. Superstition and pious pretence constituted the leaven of the Pharisees; infidelity and pride that of the Sadducees, who denied the doctrine of Providence and of a future state, both of body and soul. The warning of our Saviour suggests:—

First : *That spiritual evil in society has a leavenous tendency.* It works in society as leaven works in the mass of meal in which it is deposited,—progressively, permeating the whole, and transformingly, transmuting the whole to its own character.

The warning of Christ suggests :—

Secondly: *That spiritual evil in society may influence us unconsciously.* It is a fact as solemn as it is obvious, that our tastes, ideas, habits, manners, are always modified, and sometimes completely fashioned, by the society in which we live. The man, in whose company we have been living, often leaves his spirit upon us, and it often requires a resolute effort of our own manhood to shake that spirit off. How often do we find ourselves in possession of other men's thoughts and using other men's words and even tones. Hence the necessity of the caution given by Christ. "Take heed and beware," &c.

II. HERE WE HAVE AN INFIRM RELIGIOUS FAITH. "And they reasoned among themselves, saying, It is because we have taken no bread: which when Jesus perceived, he said unto them, O ye of little faith, Why reason ye among yourselves because ye have brought no bread?" It would seem from this that the disciples misconstrued the meaning of Christ. They seemed to think that His caution meant that they were not to take bread of the Pharisees, and hence they "reasoned amongst themselves, saying, It is because we have taken no bread."

First: *Secular anxiety is a symptom of the infirmity of faith.* Had the disciples possessed an unshaken trustfulness in the power and kindness of Christ who was with them, they would have experienced no solicitude on account of the want of provision. On the contrary they would have felt that having Him they had everything they required. Anxiety about secular circumstances, about the success of our worldly plans, about our temporal morrow, about provision for ourselves in old age, for our children when we are gone, evermore betrays a lack of confidence in the Fatherly providence of that God who clothes the lilies of the field and feeds the fowls of the air. "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, Shall he not much more clothe you, O ye of little faith?"

Secondly: *Memories of past mercies are means by which to strengthen faith.* "Do ye not yet understand, neither remember

the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" Had they kept this in memory they would not have had a particle of solicitude about their being unprovided with bread. They would have felt that having with them Him, who had wrought such marvels of mercy on their behalf before, and who could do so again at any moment He pleased, they were well provided for. Reminiscences of past mercies are amongst the best means to re-invigorate a failing faith. David felt this; his confidence in God at one time was sinking fast, but he bethought himself,—he recollected past mercies, and he was strong in faith again. Hear his experience. "And I said, this is my infirmity: but I will remember the years of the right hand of the Most High, I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also on thy works and talk of thy doings."

III. HERE WE HAVE AN OBTUSE SPIRITUAL PERCEPTION. The disciples misunderstood His reference to the "leaven;" they thought that He alluded to the material bread with which they had forgotten to provide for themselves. They reasoned amongst themselves, saying, "It is because we have taken no bread." But Jesus, after first reproving them for their want of faith, next reproves them for their *obtuseness*:—"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" A thought is here suggested worthy of notice, namely:—*That this spiritual obtuseness arose from the secularity of their thoughts.* Why did they misunderstand Christ? The answer is clear. Because their minds were taken up with thoughts concerning their natural bread. This is ever the case. Men look at subjects through the medium of their own ideas and feelings at the time. The particular mental state, in which a man is when a subject is presented to him, acts as a kind of mirror to reflect that subject to his vision. Hence it is that secular minds must ever misinterpret spiritual

doctrines. The carnal mind discerneth not the things of the spirit. This principle is capable of indefinite illustration, accounts for all errors in religion, and should act as a motive for us to endeavor to clear our minds from all material thoughts when we essay to study God's Holy Word.

Germs of Thought.

SUBJECT :—*Sin Mirrored in Fire.*

“For wickedness burneth as the fire : it shall devour the briars and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.”—Isaiah ix. 18.

Analysis of Homily the Three Hundred and Ninetieth.

To the devout thinker material nature is a grand and significant parable. Spiritual facts and truths he sees everywhere reflected in its face as in a burnished mirror. He sees Wisdom, the Heavenly trainer of his being, pointing to the ten thousand objects that lie about him, and saying,—“The kingdom of heaven is like unto” this :—this sun, this sea, this field, this forest, this mountain, this valley, this flowing river, this breathing air, these lilies of the valley, and these golden ears of corn, &c.

Thus the inspired writers viewed material nature, and hence the Bible is full of the figurative and analogic. This makes this Old Book so exquisitely simple, so everlastingly fresh, so universally attractive. The text is an example of the truth of these remarks. Here, sin is spoken of under the image of “fire.” It will be our purpose now, with the utmost brevity, to notice a few of such salient points of resemblance as will justify the comparison.

I. SIN IS LIKE FIRE IN THE FORMS IN WHICH IT EXISTS. Fire is found to exist in two states,—the *insensibly latent*, and the *sensibly active*. In an insensible state, heat is everywhere.

It is in the dust beneath your feet, and in the air you breathe. It is in the sea, and in the sky. And even in solid masses of ice it is to be found. Sir Humphrey Davy, it is said, quickly melted pieces of ice by rubbing them together in a room cooled below the freezing point. It is so with sin. It is found in every part of the human world; it sleeps perhaps even in the most innocent of our kind. All it wants is the contact of some tempting circumstance to bring it out into an active flame. The virtue of some men is but vice sleeping. There are combustibles within, which have only to be brought out by some sparks of temptation in order to flame like Etna. As savages light their fire by rubbing two pieces of wood together, so men stir up the latent fires of depravity by mutual contact. There is sufficient latent fire around us to burn up the globe, and there is sufficient latent sin in humanity to turn earth into hell. But fire is *active* as well as latent. In its active state you see it flaming on your hearths, illuminating your cities, working your manufactures, propelling your fleets, drawing your carriages, flashing in the lightning and thundering in the earthquake. Sin is terribly active in our world, active in every department of life:—in commerce, in politics, and religion. To use the language of the text, "It mounts up like the lifting up of smoke:—the smoke of this fire of sin pollutes and darkens every sphere of life."

II. SIN IS LIKE FIRE IN ITS TENDENCY TO SPREAD ITSELF. What a great fire a little spark will kindle; How it will leap from room to room, from house to house, from street to street, until it enwraps a whole city in flames. Fire is essentially diffusive: so is sin. One unholy thought in an individual will set his whole soul on fire; one wrong action in a family will burn through all its members; one crime in a nation may set kingdoms in flames. The sin of one man away in the East, some sixty centuries ago, has fired the moral blood of all succeeding generations. How true it is that "One sinner destroyeth much good."

III. SIN IS LIKE FIRE IN ITS POWER OF CHANGING EVERYTHING TO ITS OWN NATURE. Whatever object fire takes hold of it turns into its own essence—Coal, wood, iron, silver, gold;—it makes fire of everything it touches. It is thus with sin: it turns everything into its own kind—even the choicest blessings: of heaven it perverts. The principles of alcohol, merchandize, government, aggression, are in themselves blessings, but sin has made them curses. It has turned alcohol into intemperance, merchandize into fraud, government into tyranny, aggression into the demon of war. When Archimedes, to gratify his vengeance on the Romans, brought down the genial rays of heaven by his magic glass to burn up their ships, he only dramatized the universal fact that sin ever strives to turn the greatest blessing to the greatest curse.

IV. SIN IS LIKE FIRE IN ITS REPELLING ENERGY. Philosophers tell us that fire is that principle in nature which counteracts attraction, and keeps the various particles of matter at their proper distance. It is that repulsive force which prevents atoms from coming into close contact, and sometimes drives them far apart. It turns the solid bodies into liquids and liquids into vapors. Apply fire to the compact tree, and it will break it into a million atoms, and send these atoms abroad on the wide fields of air. Were it not for heat all parts of the universe would rush together into one solid mass whose parts would press together in closer contact than the heaviest stone. Sin is a repulsive principle. It separates man from man, family from family, nation from nation—all from God!

V. SIN IS LIKE FIRE IN ITS DEVOURING CAPABILITY. The most gorgeous palaces, the most splendid temples, the finest collections of paintings, the most classic forms of sculpture, the flame can reduce to heaps of smouldering rubbish. It has often done so, and so it will again. Sin is a devouring element; it consumes something far more valuable than the most beautiful forms of material nature, or the most exquisite productions of human art—it consumes *man*. You cannot walk the

streets of this London, or of any other great city, without meeting men whose bodies are being consumed by sin. You meet walking temples in flames—human bodies blotched, scorched, dried up, by the fires of lusts that burn within. But this is not all—this is not the worst. Sin devours the *soul*. It dries up its fountain of divine feeling, it sears its conscience, it withers its intellect, it blasts its prospects and its hopes. It reduces the soul to a moral charcoal. “The wages of sin is death.”

VI. SIN IS LIKE FIRE IN ITS POWER TO INFLICT PAIN. There is no element in nature capable of inflicting more suffering on the body than fire. The malignant natures of the bloody persecutors in past ages could not conceive any instrument of torture greater than this. But sin can inflict greater suffering: the fires of remorse are a thousand times more painful than the flames that enwrap the martyrs. “A wounded spirit who can bear?” The fire of sin in the soul will “burn to the lowest hell.” Ask Cain, Belshazzar, Judas, concerning the intensity of moral suffering. Each to your question will exclaim in agonizing tones,—

“Me miserable! which way shall I fly,
Infinite wrath, and infinite despair,
Which way I fly is hell; *myself* am hell!”

VII. SIN IS LIKE FIRE IN ITS SUSCEPTIBILITY OF BEING EXTINGUISHED. You have seen a raging fire go out from one or two causes; either because it has consumed the body on which it fed and reduced it to ashes, or because of the application of some quenching force. The fire of sin will never go out for the former reason—the object on which it feeds is indestructible: if it is ever to be destroyed, it must be extinguished by some outward force. Thank God! there is a moral element on earth to put out sin; the river of mediatorial influences that rolls from the throne of God has quenched the fire of sin in the case of millions, and is as efficacious to do so now as ever.

SUBJECT :—*The Fiery Furnace ; or, True Principle Exemplified.*

“Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up,” &c.—Dan. iii., 16, 17, 18—25.

Analysis of Homily the Three Hundred and Ninety-first.

MAN is a worshipper. If there were no God before whose shrine he could bend his knees, he would make himself an object of worship. We have a remarkable instance of this in the narrative before us. Though the gorgeous temples at Babylon were crowded with all kinds of images, Nebuchadnezzar caused another of immense size and splendor to be added to their number. Here we have an account of the inauguration of that costly idol ; especially of an incident of great importance which occurred on that occasion—namely, the avowed nonconformity of three young and pious Hebrews.

What was the design of the Babylonian despot in the erection of this colossal image? Two different answers might be given to this question. It was intended either as an expression of his gratitude to the deity whom he imagined had so greatly prospered him on the battle-field, or as a representation of himself under the title of the long-expected “Divine Son,” or universal sovereign of the world. We adopt the latter idea. The fact that he summoned all the great officers of the empire to be present at its inauguration is a clear proof that this was not an ordinary idol. It is not probable that he would thus have ordered all the officers from their labors and posts of duty merely to add to the magnificence and splendor of an ordinary scene. The proud monarch had something of far greater importance in view ;

he wished to secure for himself the homage of his chief officers, and through them that of his numerous subjects.

Then, the terrible punishment threatened upon disobedience to the royal mandate, is a further proof of the great importance the Babylonian despot attached to this ceremony. Though accustomed to receive implicit obedience, it is evident that on this occasion he expected that some of his people might dare resist his orders, and decline to bow the knee to his "golden image." This threat was in perfect keeping with the despotism of Chaldea, and the spirit of that benighted age. It was an impious attempt at enforcing uniformity in religion by the strong arm of the civil power. It contained the very essence of all religious persecution. But in spite of the severity of the threat, the three Hebrews were found true to their principles, and dared to oppose the king's impiety. How could they pay homage to an idol? Every principle of their religion, every feeling of their heart, revolted against the very thought. The honor due to their God they will not lavish on their monarch. Their choice being thus made, the terrible threat was soon executed. The strongest men in the army were ordered to bind and cast them into the awful furnace. But, O the mighty power of their religion! Though the heat was so intense as to melt their iron chains, it had no injurious effect upon themselves. In the fiery furnace they were safe; they could stand upright, they could walk, they could converse with one another, and above all they had the presence and fellowship of the God whom they so faithfully served and worshipped. The enraged monarch who had anxiously watched all this, at last, trembling with excitement, cried out, "Did not we cast three men bound into the midst of the fire?" "True, O king."—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

What idea did Nebuchadnezzar attach to this FOURTH person? We believe he viewed him as the long-expected "Divine Son" of the ancients, whose very title he had that day

impiously assumed. The upright conduct of Shadrach, Meshach, and Abednego became instrumental in defeating the tyrant's blasphemous plan ; and he is thus forced to acknowledge another, as the "Son of God."

Here we see *true principle exemplified*—here we behold true principle severely tested, nobly maintained, and ultimately triumphant.

I. TRUE PRINCIPLE SEVERELY TESTED. Every principle will sooner or later be tried. There is a fiery furnace that will test the principles and motives of every heart. The test in the case of the young Hebrews was peculiarly severe:—

First : *They had to oppose the will of a powerful benefactor.* Though a cruel despot, Nebuchadnezzar had generously befriended these three exiled Hebrews. Though virtually slaves, he had raised them into important offices in the realm ; he had placed them "over the affairs of the province of Babylon." They of all men ought to show him their deep gratitude. Did they not owe everything—their position, their influence, yea, their very lives, to his generosity ; they deeply felt this ; they knew they would be considered ungrateful ; the thought pained their hearts. But a feeling of gratitude must give way to a sense of duty, they would have been glad to please their sovereign, but they dare not displease their God. In too many instances man and not God, the world and not religion, receives the first consideration ; expediency and not principle governs the heart and shapes the conduct. It requires courage to say no to the behest of a benefactor.

Secondly : *They had to incur the odium of an excited public.* It is not pleasant to be an object of scorn and ridicule ; we naturally look for approbation and sympathy. But, none in that vast and gorgeous assemblage sympathized with the sentiments of the young Hebrews. No one had a conscience too tender to worship the huge image. No sooner was the signal given, than all that vast crowd of courtiers, princes, and governors of provinces, fell down and paid the commanded homage. These three young men alone stood erect. What a

position to be in! Every eye was fixed upon them; they were jeered, ridiculed, and treated with the bitterest scorn. It required some courage to withstand all this. It is not an easy thing to stand erect in the hour of danger, and "to assert the rights of conscience and of God, in the midst of a rabble carried away by excitement and by sin." But it is not impossible. The enlightened and earnest Christian has courage to appear, like Elijah, *alone*, the advocate of true principles.

Thirdly: *They had to forfeit the honors and emoluments of office.* Worldly policy would have stepped forward and reasoned, thus: "Why relinquish such lucrative situations? Why forfeit your exalted positions? Why not for this once conform to the new religion of your sovereign? While you bow the knee to the image, you may *curse* it in your hearts; and you know that on the *heart* God looks." Such reasoning as this would have laid many prostrate before the idol; but it had no weight with Shadrach, Meshach, and Abednego. Their minds were made up; their principles they would not betray; their God they would not offend. "The reproach of Christ is greater riches than the treasures in Egypt."

Fourthly: *They had to meet death in one of its most terrible forms.* Death in itself is never pleasant; but a violent death is peculiarly terrible. Such death stared these young men in the face. Either idolatry or the terrible fiery furnace was now to be their choice. Which will they choose? The test is awfully severe. Human nature trembles at the very thought of it. "O Shadrach, Meshach, and Abednego, think what you are doing. If you do not value the smiles of royalty, the applause of the public, and the wealth and honor of your worldly position, think of the terribly heated furnace—have mercy on yourselves." But even this ghastly form of death fills them with no terror; the red circling flames are to them objects of no alarm; nothing can induce them to sacrifice their principle and offend their God.

Here we observe:—

II. TRUE PRINCIPLE NOBLY MAINTAINED. What answer did they give to the enraged monarch? "Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are careful not to answer thee in this matter." In all matters relating to the welfare of the state they would have cheerfully complied with his wishes; but in the matter of the golden image he was wrong, and they *could* not obey his command. We notice:—

First: *Their calm demeanour.* Though the tyrant raged, they maintained perfect calmness. Do we not see here a mark of true greatness? How calm and courteous was their reply to the king! "We are not careful to answer thee in this matter." They were ready to obey all his *just* demands; but they could not give him the homage due to their Maker. Yet their disobedience was not the result of a blind impulsive zeal, but of calm prayerful deliberation. They had carefully examined the royal mandate; they understood its terrible meaning; and when summoned to the tyrant's presence, they betrayed no fear: serene calmness filled their bosoms, and lighted up their countenances. True godliness possesses sweet sustaining power.

Secondly: *Their strong faith.* Their language was the language of faith; the language of a pious heart firmly confiding in the faithfulness of Heaven. Their faith took hold of two things. The *power* of God: "Our God is *able* to deliver us from the burning fiery furnace." And also his *willingness*: "And he *will* deliver us out of thine hand, O king." These two elements form the basis of true faith. You confide in that person because you believe him to be both able and willing to befriend you. The want of either of these elements would impair your trust. Our glorious Redeemer is mighty to save—"He saves to the uttermost"; and no trusting soul has ever been disappointed in Him. "He *will* deliver us."

Thirdly: *Their inflexible determination.* "But if not, we will not serve thy gods, nor worship the golden image." "If in His infinite wisdom our merciful God should not interpose on our behalf in this hour of trial, yet our confidence in

Him will be none the less : if we are not permitted to honor Him by our lives, we are resolved to honor Him by our death." This was a noble resolve, and it is ever of vital importance in religion. Its possession will enable you to meet with calmness the stern realities of life, to say "no" to every sinful suggestion, and to rejoice in your Saviour even in the prospect of death. Here we observe :—

III. TRUE PRINCIPLE ULTIMATELY TRIUMPHANT. Several very important points were gained by this glorious triumph of true principle.

First : *The impious ambition of the monarch was checked.* Nebuchadnezzar was resolved to be esteemed as the long-expected "Divine Son," and to receive, as such, divine homage ; but when his highest ambition was on the eve of being realized, he was bitterly disappointed, the cup of glory was dashed from his lips, and he was forced to acknowledge the friend and protector of the Hebrews as the "Divine Son." "And the form of the fourth is like the Son of God."

Secondly : *The living personality of the "Divine Son" was established.* The deities of the Gentiles were the creations of their own fancy. Nebuchadnezzar had probably no faith in them. But the person whom he saw in the "fiery furnace" was not a *myth*, but a real living person. The king observed His form, saw the living expressions of His visage, and witnessed Him walking backward and forward in the furnace. The God of Shadrach and his companions was a living person, not an imaginary object. We worship not an idea, but a God who has a heart to love us, and an arm to save us.

Thirdly : *The faith of the weak and the wavering was confirmed.* Had their bitter affliction almost driven the poor Hebrew captives into despair ? The occurrence on the plain of Dura would revive their hope, and fill them with wonder and gratitude. Many a disconsolate exile would be greatly encouraged, his faith strengthened, and the expiring embers of his religious love fanned into a flame. Yes! they could

after this trust in God. The merciful dealings of Heaven towards a brother in distress fill us with hope and gladness.

Fourthly. *The welfare of the captive Jews was effectually promoted.* The great officers of the provinces could not soon forget the "fiery furnace." On their return to their respective homes, they would tell, not of the size and splendor of the image, the glory and pomp of the scene, and the honor and greatness of their monarch, but of the conduct of the three Hebrews, the mysterious vision, and the miraculous deliverance. Their treatment of the exiles would be more humane and generous; and they would naturally infer that the people whose God would thus interpose on their behalf were not to be despised.

Fifthly: *The honor of the true God was greatly enhanced.* Dark in the extreme were the prospects of true religion on that memorable morning. The powerful despot of Babylon sets himself up as an object of worship. He assumes the priority among the gods:—"Who is that God that shall deliver you out of my hands?" He has all the empire with him. Three young strangers only dare resist his impiety. But this midnight gloom ushered a glorious morning. The Son of God descends into the flames; the furious element is instantly curbed; the furnace becomes the scene of miraculous interposition; the faithful are saved; and the wonderful event is officially proclaimed. The true God is greatly honored.

How valuable is vital godliness! It possesses a sustaining power. It brings down upon the soul the richest blessing of God. Be faithful to it. Let its living principles be exemplified in your life.

J. H. HUGHES.

SUBJECT :—*The Scape-Goat.*

“But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”—Leviticus xvi. 10.

Analysis of Homily the Three Hundred and Ninety-second.

IN the public services of God's house, there must ever be manifested great reverence on the part of the worshippers. “Let us have grace whereby we may serve God with reverence and godly fear.”

The sin of Nadab and Abihu on the present occasion was *irreverence*—offering strange fire. Previous to this offence, it would appear that the *most holy place* might be entered daily. To prevent irreverence and all will-worship, and to increase solemnity, it was ordained that the Holy of Holies should be entered once a year only. In this chapter we have an account of the mode of entrance.

We learn from the 11th, 12th, 13th, and 14th verses, that Aaron in the first instance offers a bullock as a sin-offering for himself and his house ; this being done, he takes a censer full of burning coals, with fragrant incense, and goes within the veil, &c., &c. Having made an atonement for himself and his own household, he takes two goats as a sin-offering, for the children of Israel, and presents them before the Lord at the door of the tabernacle. Verses 8th, 9th, 10th. “And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. The word here rendered scapegoat is Azazel. Lots are cast, not which goat shall live, or which goat shall die ; but what goat shall belong to Jehovah, and what goat shall belong to Azazel, or be sent to Azazel. There is evidently a contrast between Jehovah and Azazel—What goat for the Lord, and what goat for His antagonist ? Azazel is one of the names which the Jews have ever given to the devil. See book of Enoch, &c. Azazel is also the Arabic word for Satan. Its meaning is *separated*,

abdicated. Satan is the apostate from God, the being that is entirely separated from God.

The two goats are symbolical of Christ's death and Christ's triumph. One goat could not have represented both, unless an annual miracle had been performed in the resurrection of the dead goat. The living goat is sent to Satan, presented to him, not as a sacrifice, but as an answer to all his accusations, and as a triumph over his power; as a proof that he cannot hurt or injure those who have been pardoned and accepted.

From Scripture one would gather that the wilderness, or the air, constituted the domain of Satan. In the wilderness, an absolved goat triumphs over him; in the air, a living bird, dipped in the blood of another, triumphs over Satan; the angel's vial that is poured out into the air puts an end to sin in the world.

In the third chapter of Zechariah, Jehovah, Joshua, the High Priest, and Satan, appear in vision to the prophet. The High Priest appears before the Lord, not with a robe of purity, according to the law, but laden with his own sins, and those of the people. This is denoted by the filthy garments. Here Satan assails Joshua, but he is completely baffled in his attempts. Joshua and his people are forgiven. "Let the filthy garments be taken away."

The presentation of Christ and His people to Satan would appear to be a doctrine of Scripture.

The Lord Jesus Christ was baptized in Jordan—He presented Himself to God. "Lo! I come to do thy will." By His baptism He was manifested to Israel. After His public baptism, What were the first works in which he was engaged.—Preaching? No. Working miracles? No. According to one Evangelist He was led by the Spirit, and according to another He was driven into the wilderness, to be tempted by Azazel. (Satan.) Goliath of Gath challenged the hosts of Israel—"Give me a man that may fight with me." And Satan, during four thousand years had challenged the world, Give me a man with whom I may fight. And such a man was at last found in the person of "the man Christ Jesus."

“And he went into the wilderness,” not to pacify him, not to treat with him, not to yield to him, but to resist him, and conquer all his temptations. Christ conquered Satan in the wilderness, in Gethsemane, on the Cross, and in the Grave!

Job is another instance. Satan maintained that if Job was deprived of all his possessions, he would curse God; Job never did this, although at times he spoke most unadvisedly with his lips. “Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not.” For a moment, Peter’s faith failed. He did fall suddenly, but he suddenly rose. “Rejoice not against me, O mine enemy.” I might refer to David and Paul.

But why should God’s people be thus tempted and tried?—

I. TO BRING ALL THEIR PRINCIPLES AND GRACES TO THE TEST. What should we have known of Abraham’s faith had not that faith been tried in a variety of ways? What of the meekness of Moses, had not that meekness been tested in the wilderness? What of the patience of Job, had not Satan tempted and tried him? “Blessed is the man who endureth temptation.”

II. TO MANIFEST THE DIFFERENCE BETWEEN CHRISTIANS AND OTHER PEOPLE. Satan may successfully tempt a Demas or a Judas, &c., but he cannot successfully tempt a Peter or a James, a Paul, a Joseph, or a John.

III. TO SHOW THAT IT IS NOT IMPOSSIBLE TO CONQUER OUR GREATEST FOE.

When drawn or led by the Spirit to Azazel, may we never yield, but always resist and conquer! Most in our day yield to Azazel. There are many, many promises to those who “overcome.” We conquer in the name of Christ. “To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

J. ROBERTSON, M.A.

SUBJECT :—*No Neutrality in Religion.*

“He that is not with me is against me; and he that gathereth not with me scattereth abroad.”—Matt. xii. 30.

Analysis of Homily the Three Hundred and Ninety-third.

THE earliest, bitterest, and most constant, of Christ's enemies, were the Pharisees. Religiously proud, formal, and hypocritical to the last degree, it is not surprising that they were the unrelenting persecutors of Him who taught the truth in its simplicity, exemplified it in its beauty, proclaimed the spiritual kingdom of God, and openly denounced them as “blind guides and hypocrites.” They watched Him with eyes full of malice, spake against Him with tongues full of venom, and at last reddened their hands with His innocent blood. Now they who are in antagonism to truth, are in a false position. “*Magna est veritas, et prevalebit;*” and the day of its triumph is that of their downfall. This is in some measure illustrated by the context. There was brought to Jesus “one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.” This indubitable miracle amazed “all the people,” and with one earnest voice they asked, “Is not this the son of David?” What will the Pharisees do now? Speak they must, or silence gives consent. Unable to deny that supernatural power had been exerted, and resolved not to allow Christ's royalty, they coin and issue a diabolical lie: “They said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.” With two irresistible arguments, Jesus repels their blasphemy. He reasons thus:—If I cast out devils by the power of *the* devil, he is contending against himself, which is inconceivable. Besides, my disciples, who are, in a sense, your children, cast out devils; ask them if they are leagued with Satan, and their indignant no shall judge you. Having crushed the Pharisees with the sheer weight of their own objection, our Lord affirms that, with regard to the stupendous

conflict waged between truth and error, holiness and sin, heaven and hell, no man can be neuter ; that we all are inevitably identified with one or other of these interests : with Christ and against Satan, or with Satan and against Christ. Viewing the miracle in question in these two lights—first, as a sign of that mighty spiritual war on which Immanuel has entered, and second, as a pledge of the complete victory which He will ultimately achieve over all His enemies, how well-timed is this solemn word,—“He that is not with me,” &c.

Two lines of thought open up before us : I shall show :—

I. WHO ARE ALLIED WITH CHRIST. There is a fearfully large class of persons who are manifestly and avowedly *not* with Him ;—their attitude is unequivocally hostile. Probably, they would not relish being pushed with the inevitable consequence, that they are, therefore, with Satan ; but they do not hesitate to say that a religious life is not to their taste, that they are unprepared to renounce “the pleasures of sin,” and to bow their necks to the yoke of God’s anointed. Alas ! their name is Legion.

Turning from these, the professed enemies of the Son of God, we confront another class, equally large, and whose position is yet more dangerous. Orthodox, according to best authorities, in their beliefs, scrupulous in their observance of religious ordinances, conscientious in the practice of a secular morality, and favorable to the enterprizes of Christian zeal, they imagine that nothing more is required at their hands, and would bitterly resent being accused of enmity against the Cross. Behold the true Pharisee ! Religious formalism is slaying its ten thousands. Men are mistaking the chaff for the wheat ; because of “blind guides and hypocrites,” they are forgetting that “the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” There may be very much in a man’s character that is estimable and loveable while yet he lacks the one essential thing without which “he is nothing.”

Then let the formalist stand aside, for he is not with Christ. I will now make two remarks in positive delineation of the character of those who are with Him.

First : *They are delivered from the power of Satan.* There is a certain dominion which he has acquired over humanity. What an appalling proof of this was furnished by those miserable beings whose very bodies were afflicted with Satanic influence ! In this chapter Christ admits that Satan has a "kingdom," and likens him to a "strong man armed," in possession of a house and its goods ; he is elsewhere pronounced to be "the god of this world," "the prince of the power of the air," and "the Spirit that now worketh in the children of disobedience." All this is strongly declarative of the ascendancy which he has obtained over the human soul. The teachings of Scripture, and the facts of the case are as one ; every man, not emancipated by the glorious Gospel, is led captive by the devil at his will. I do not say that he rules over men in the exercise of an irresistible objective power ; No, he cannot compel the worst sinner to commit a single sin ; he can tempt only ; but inasmuch as the heart is corrupt, he does not tempt in vain. Human depravity is the fulcrum of Satan's power, and the strength of sin is the measure of his dominion. But God's love is mightier than the devil's malice. "The seed of the woman has bruised the serpent's head." "For this purpose was the Son of God manifested," &c. (1 John iii. 8.) His death was a death-blow to "the power of darkness;" for it atoned for man's sin, and procured the gift of the omnipotent Spirit.

Still, we are not saved as a necessary consequence of mediation ; salvation is a subjective work, and one in which the human will is concerned. How well the whole process is described in the commission received by Saul of Tarsus, as he stood up, blind and penitent, amid the insufferable glory of the Damascus road ! "I send thee to open their eyes," &c. (Acts xxvi. 17, 18.) Wondrous change ! The ransomed sons of God. We give "thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in

light: who hath delivered us from the power of darkness," &c. (Col. i. 12, 13.)

Secondly: *They are in co-operation with Christ.* This thought is expressed in the last clause of the text, which alludes to the harvest-field, where he who does not help, unavoidably hinders. The field is the world; of the harvest Christ is Lord; all His servants are laborers therein; "and he that reapeth receiveth wages," &c. (John iv. 36.) Now the work of Christ is the destruction of sin out of men's souls; and, therefore, this co-operation relates (1) *To the accomplishment of our personal salvation.* The deliverance from Satan's domination, already considered, does not comprehend the complete purification of the heart;—and yet, that is the great purpose of the Gospel. The Redeemer gave Himself for us, that He might "redeem us from all iniquity"; and if we thoroughly sympathize with Him, we shall not be at ease so long as the foul "prince of this world" hath anything in us. Goodness is the measure of usefulness. To do good we must *be* good. The holiest binds the heaviest sheaf, and takes the largest wage. (2) *To the salvation of our fellows.* Experimental Christianity is irrepressibly communicative; it charges the heart with unmingled benevolence towards all men; it is that charity of God "which seeketh not her own," but is ever outgoing in holy activities for the good of others. Christ finds Andrew and Philip; forthwith Andrew finds Simon, and Philip finds Nathaniel. One conversion is, or ought to be, the first of a series. Do you seek a proof of alliance with Christ? Tell me, What are you *doing*? What is the aim of your life? Is it the acquisition of knowledge? the accumulation of wealth? the gratification of your affections? To be His, and be worldly, selfish, or indolent, is impossible. If our hearts beat for Him, our hands will gather with Him. And he that cannot ply the sickle will bind the sheaves, and he who cannot bind the sheaves will glean the stray ears:—but none may stand "idle all the day."

In passing, it is proper to allude to those who are, as it were, *in transitu*. Not yet in the enjoyment of "the glorious

liberty of the children of God ;" their hearts are gone from Satan ; they abhor his service and loathe his wages. One act of faith, and they are clean escaped out of the snare of the devil ! Believe, my contrite brother, and thou art free, and joined to the blood-sprinkled host who uplift the standard of the Cross ! Leap up, thy bands are sundered ; go forth, the prison doors are open wide ; grasp sword and shield ; hurl defiance at thy foes, and henceforth fight the battles of the Lord !

II. ALL NOT THUS WITH CHRIST ARE OF NECESSITY AGAINST HIM. In proof of this position I observe :—

First : *That man's natural state is one of antagonism to God.* Do we enter the world with neutral characters ? Are the tablets of the soul blanks whereon we may write what we will of good or evil ? Could we read the heart in the earliest stages of responsible life, we should trace these fearful words—"Enmity against God." "We go astray from the womb speaking lies." Sin is not simply a negation, the mere absence of goodness ; for a real substantive existence must be assignable to a principle which can war, and that successfully, against its opposite. The sinful are not only without God ; they also fight against Him ; and this inevitably. Shall it then be said, Wherein is the sinner culpable ? In reply, it is enough to point to the Cross. "As by one man's disobedience," &c. (Rom. v. 19.) "God was in Christ," &c. (2 Cor. v. 20, 21.) Sinner ! It is your worst offence, your most intense expression of antagonism to God, your loudest protestation of friendship with Satan, that you "resist the Holy Ghost," and live in sight of the Cross, without loving Him who bleeds for thee thereon.

Secondly : *That it is a necessity of man's nature to influence for good or evil all with whom he may associate.* Man is social. The Creator has implanted in us a desire for the society of our kind, and from the gratification of this instinct flows much of human happiness. But we are *impressible*, as well as social, beings ; and we cannot come into contact with each

other, without exercising a mutual influence, morally beneficial or injurious. Now the character of a person's influence will correspond with the state of his heart ;—for as is the heart so is the life. “A good man out of the good treasure,” &c. (Matt. xii. 35.) Hence the righteous are “the salt of the earth ;” “but one sinner destroyeth much good.” We cannot limit the effects of our conduct to ourselves. It is easy to cast the seed into the furrows that lie open on either hand, but who can say whereunto it will grow? O the influence of the strong in mind, the large of heart, the high in rank, the wealthy in estate ; of pastors, of parents, of friends, and I will add, with emphasis, of authors! We see many and great effects now, but we shall be astounded by the revelations of eternity. The good man shall hear of his good influence in the heavenly world ; and the bad man of his bad influence amid the scenes of retribution. How awfully suggestive is the last request of the rich man :—“Send Lazarus to my father's house ; for I have five brethren, lest they also come into this place of torment.” Brothers! we are blessing or cursing the world ; we are heaven-lit stars piercing the “gross darkness” that covers men's souls, and indicating the central source of bliss ; or dark clouds, big with curse, shutting out the sweet light of life, and causing men to wander into error, to fall into sin, and, it may be, to stumble headlong into everlasting ruin. Then, well might Christ say, “He that is not with me,” &c.

Thirdly : *That our allegiance is Christ's righteous and inalienable due.* He is of royal dignity, and therefore sustains to us relations out of which come vast, solemn, and eternal, claims. He is the Creator and Sustainer of our being ; above all, He is our Redeemer, and by the shedding of His blood, has acquired a new right to all we are and have. “Ye are not your own,” &c. (1 Cor. vi. 19.) Who among us can stand aloof from a suffering Christ and the great work which He has undertaken, and be guiltless? Neutrality (so called) is robbery, it is foulest rebellion, it is basest ingratitude, it is the damning sin. “Curse ye Meroz,” said the Angel of the

Lord, "curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty."

Friends of Jesus! be of good courage. True, principalities and powers are against you, but God and truth, and the holy universe, are for you. The issue is not uncertain; the victory of Christ has made victory sure to every faithful soul. Then, up to the high places of the battle-field; urge ye where the strife is hottest; strike where the foe is strongest, and dying, live for ever!

Enemies of Jesus! beware. In vain you fight against Him; "for he must reign until all enemies are put under His feet." Be wise betimes. Have done with sin; break with Satan; put up your swords; is it not enough that they have pierced the heart of Infinite Love? The hour of retribution is stealing on apace, and then.....! who shall speak of such things? The battle is hot, but in the midst of the strife mercy pleads with you. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Hastings.

H. C. H.

SUBJECT :—*Man's Work and his Certain Reward.*

"Be not deceived; God is not mocked, &c."—Gal. vi. 7, 8.

Analysis of Homily the Three Hundred and Ninety-fourth.

IN the text we have :—

First :—*A timely caution.* "Be not deceived—for God is not mocked." One thing will for ever render this impossible, viz., *the Divine Omniscience.* Of all the dupes of Satan none are more fearfully deceived than they who think to deceive God. Secondly : *A great principle stated.* "Whatsoever a man soweth, that shall he also reap." *That which is manifestly true in nature is not less so in morals.* Thirdly : We have this principle spoken of, in its application to the great fact of man's probation. "*He that soweth,*" &c.

The work of man is spoken of under two distinct features.

I. THAT OF SOWING TO THE FLESH. This we understand to imply all those works which *principally relate to the flesh.*

Of what classes of mankind may it be said they "sow to the flesh?" Of wicked men in general it may be said; but, especially we observe,—First: *The men who spend all their time and wealth in seeking for pleasure, "sow to the flesh."* More than half of the men around us are *monomaniacs* on this very subject. They are *morally mad*, with an *insatiable thirst for pleasure*—the gratification of carnal passion. "The lust of the eye, the lust of the flesh, and the pride of life," are one of the most *deadly and dangerous*, because the most *pleasing*, of all the spells by which the god of this world has bound the spirits of our fellows. Secondly: *The men who spend all their talents and energies in acquiring worldly wealth, "sow to the flesh."* We think there is no more speedy method of drying the fountain of the human spirit, and of destroying its spiritual fertility, than by the cultivation of the *love of gold*. Whenever this has hold upon a person's heart, it will be sure, like a cankerworm at the root of a lovely tree, *effectually and speedily to destroy every vestige of life and beauty*. Thirdly: *The men who satisfy themselves with the acquirement of mere earthly knowledge, "sow to the flesh."* Far be it from us to undervalue even *this world's wisdom*; but we contend, that, *unless it is sanctified to some good purpose, and thus made subservient to the soul's undying interest, it is entirely worthless*;—it is indeed, "*vanity of vanities and vexation of spirit.*" These all "*sow to the flesh,*" and must "*reap corruption.*" Why? Because (1) in a short time *the corruption of death and the grave will put an end to most of what they have toiled to accomplish on earth*; and, (2) that which survives the wreck of mortality will only make them feel more keenly than otherwise they could have felt, *the agonies of spiritual corruption for ever.*

What anguish must fill the spirit of the lost to think,—
"Once I had all the opportunities, influences, and helps, of

the Gospel and the spirit at my disposal, and was surrounded by everything necessary to promote my spiritual well-being; but my own misuse of *these* has proved *the means of my undoing for ever!*"

II. THAT OF SOWING TO THE SPIRIT. By this we understand not only the following of the spirit's guidance, &c., but also the improvement of all the privileges for personal advancement in piety, and for social usefulness, that surround us. Hence we observe,—First: *They sow to the spirit, who yield their heart a "willing sacrifice to God."* Secondly: *They sow to the spirit who consecrate their substance to God.* Thirdly: *They sow to the spirit who devote themselves with all their energies to the service of God. &c. These all sow to the spirit.* Why? Because they enter into sympathy with the strongest elements, laws and forces, of the spiritual universe; and thus, "When this mortal shall have put on immortality," &c.; when the natural shall have been superseded by the spiritual, then, in the *harvest of Eternity*, they shall reap an *incomparable reward for all their toils.* And observe, the harvest will not only be the same in *quality* as the seed sown, but also in *quantity* it will be in *proportion* to the same. "He that soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully."

My fellow traveller to Eternity! How art thou spending thy *seed-time*? Is the soil of thy heart being cultivated aright? Are the influences which ever surround thee being improved constantly? And above all, art thou sowing *good seed* which shall "bring forth fruit unto eternal life"? If not, let me say, Winter, bleak, black and blasting, will just now overtake thee; and pining in spiritual barrenness or *reaping corruption's unsatisfying portion*, thou must lament thy folly for ever—saying, "The harvest is past," &c.

Louth.

S. B.

SUBJECT :—*Aaron; or the Disturbing and Tranquilizing Influences of Life.*

“And Aaron held his peace.”—Lev. x. 3.

Analysis of Homily the Three Hundred and Ninety-fifth.

THE little piece of Hebrew history with which these words stand connected is deeply impressive and may be soon told :—Aaron has two sons, Nadab and Abihu, both of whom assume the solemn office of ministering “as priests before the Most High.” In the exercise of this, the most sacred and serious of all human functions, they perpetrated an offence which brought upon them a most signal and terrible display of Divine displeasure. Proudly inflated with the high honours of their new avocation, they hastened precipitantly without the proper orders, to burn incense before the Lord, and that with “strange fire”—fire divinely prohibited for the sacred purpose. For this, they were visited on the spot with the righteous retribution of Heaven ;—“And there went out fire from the Lord and devoured them, and they died before the Lord.” A truly terrible lesson was this to all the officers of the Jewish Church, aye, and to all who in every age and clime aspire to officiate in the House of the Lord—a lesson, showing the necessity of reverent obedience in all our approaches to Him. In the fire that smote and consumed those young men, the truth flashes on our souls, that God is “to be held in reverence of all that are round about Him :” that we are to keep our feet when we go “to the House of God, and be more ready to hear than to offer the sacrifice of fools.” What must Aaron, the loving father of these two young men, have felt when he saw them thus smitten by the fiery bolt of insulted justice ! Did he in the anguish of his heart rave in mad rebellion against High Heaven ? No. Did he even indulge in frantic grief, refusing, like Rachael, to be comforted ? No. He controlled the surges of his heart, “in

patience he possessed his soul," he uttered no murmuring word,—“He held his peace.”

The language of the text suggests to us two subjects for thought,—the *disturbing*, and the *tranquilizing influences of human life*.

I. THE DISTURBING INFLUENCES OF HUMAN LIFE. A disturbing force is as obviously implied in the expression, as it is clearly revealed in the context. Had there been nothing in Aaron's circumstances provocative of murmur and complaint, there would be no meaning in the expression, “He held his peace.”

There is much of the *disturbing element* in human life. Unbroken equanimity of soul on earth is scarcely, if ever, to be found. Rarely passes there a day over any man, without some adverse breeze sweeping over his spirit, raising the sea of thought and feeling into rough waves, if not into stormy billows. Outward providence to the human soul is something like the wind on the lake, ever rippling its surface and often stirring its depths. In holy worlds pure spirits glide through the wave of life without one unpropitious gust; their sea is a sea of glass, smooth and clear, reflecting evermore the moral glories of the upper Heavens. But not so with human life. There are numerous forces ever agitating our poor hearts:—*physical sufferings, secular anxieties, social grievances, moral remorse, heart bereavements*, are amongst the disturbing elements of our mortal life. To the last of these Aaron was now the victim. Let us strive by a little analysis, for a short moment, to estimate the magnitude of his present trial.

First: *He had lost two sons*. To a loving father, the loss of *one* son is a terrible calamity. It has often broken the heart, covered all life with a heavy cloud, shattered the constitution, and brought down the bereaved mourner to the grave while yet in the height of his manhood. But the loss of *two* sons would be a double trial. This was Aaron's.

Secondly: He had lost two sons *after they had reached maturity*. I have seen the strong manly frame of a young father

convulsed, as I have stood by him over the grave of his *infant* boy. But how much greater the trial when the son dies in the vigour and bloom of young manhood ; dies after he has by interchanges of thought, a thousand little offices of love, and many amiable features of character, sent his roots as it were into every part of the father's heart ; dies after he has by years of anxious labor, assiduous attention, and expenditure of much property, been reared and fully trained for the duties of life :—dies just as the father begins to feel that his son will relieve him of many of the anxieties that have pressed upon him through his domestic history, and hopes that he will brighten the evening of his days and smooth his downward path to the grave. To lose *two* such sons at such a period, what a trial ! This was Aaron's.

Thirdly : He had lost two sons, not only after they had reached maturity, but after they had *entered upon the most important and honorable office in life*. Disappointment is no trivial element in the afflictions of men. In proportion to the importance you attach to the object you aim to accomplish, is the agony of disappointment if the end is not reached. What higher position could a pious parent desire for his sons than that they should become ministers of religion ? This was the object we may suppose Aaron devoutly sought, this regulated his educational conduct as a father ; for this he toiled and prayed. He lived to see his sons inaugurated in that most dignified position. He saw his pious aspirations realized, his devout parental ambition gratified. He might have said as he saw them put on the priestly vestments,—Now my highest expectations are realized, my prayers are answered—they will honorably fill my place when I am gone. But scarcely had he witnessed the inauguration, before they were taken away “with a stroke.” What a disappointment !

Fourthly : He had lost two sons not only after they had reached maturity and entered upon the most honorable and important office in life, but *in the most sudden way*. Had they both, soon after they had entered on their office, been seized with some disease which would gradually undermine

their constitutions and bring them to the grave ; had they been for some time confined to their chamber, the subjects of great suffering, Aaron might have gradually brought his mind to expect, and even to desire, their dissolution. Many fond parents have, by witnessing day after day and week after week, the sufferings and weakness of the loved ones, been brought by very love to desire, by death, their deliverance out of their sufferings. But this was not the case of Aaron's bereavement. They were taken away in a moment.

Fifthly : He had lost two sons not only after they had reached the age of maturity, entered upon the most important and honorable position in life, and that too in the most sudden way ; but lost them in such a manner as *afforded him no hope for their future blessedness*. Great, to a godly parent, is the consolation arising from the belief that his departed children have entered the holy and happy state of redeemed spirits. Such consolation, however, was not Aaron's. He must have had the most agonizing apprehensions about their destiny. They were struck down by offended justice, they were scathed by the lightning of Divine indignation. Not a moment allowed for repentance. Bereaved parents measure your trial by Aaron's, and it will seem a trifle.

II. THE TRANQUILISING INFLUENCES OF HUMAN LIFE. "He held his peace." What enabled him to do so under this tremendously exciting event ? Sometimes persons hold their peace from the unutterableness of their emotions. It is said that the man who appeared at the feast "without the wedding garment," was "speechless"; his feelings choked the organs of expression. On the Day of Judgment, we are told, "every mouth shall be stopped." In these cases the silence is forced ; overwhelming emotions paralyze the soul into voicelessness. But, in Aaron's case there is voluntary action. "He held his peace ;" his was the peace of voluntary acquiescence and resignation. What are the influences that thus tranquilize the soul under the action of such disturbing forces ? There are three kinds of calming influences that are resorted to by men

under trial:—*the carnal, the stoical, and the Christian.* Glance for a moment at each of these, in order to see which is the most worthy and which the most fit. The thoughtless worldling under trial betakes himself to the first; he mingles in the circles of the gay, he joins in the revelry of the sensual; he reads the fascinating tale, he sings the comic song, he takes the inebriating cup; and all this to deaden his conscience and to drown his sorrows. But all this is very ineffective; it is a kind of laudanum, it deadens the pain for the hour, but it does not remove its cause. The second is resorted to by the secular philosopher: he endeavors to reason himself into peace from the necessary unavoidableness of the event; he regards the universe as under the iron sway of necessity; no amount of human agency could have prevented what has occurred; to indulge in grief is to the last degree impolitic and self-injurious; his dictum is, "All things come alike to all"—his practical inference is "Let us eat and drink, for to-morrow we die." This is not effective: conscience protests against such logic. The third is resorted to by the Christian disciple; he seeks for consolation in the doctrines and promises of the Gospel. CHRISTIANITY IS THE TRUE TRANQUILIZING FORCE. It contains at least four doctrines that tend to pacify the human spirit under the most trying circumstances of life.

First: *That all who have implicit confidence in Christ, as the mediator, are reconciled to God and delivered from condemnation.* So long as there is a sense of guilt on the conscience, a self compunction, a foreboding future, nothing in the universe can tranquilize. A guilty conscience will stir the sea of the soul into tumult, however calm the outward air, and bright the outward sky. Now, Christianity gives peace to the conscience. "Being justified by faith we have peace with God through our Lord Jesus Christ."

Secondly: *That every disturbing event takes place under the superintendence of God.* The Gospel knows nothing of fortuitousness and chance. It refers all to God. It tells us of our individual history—that "Even the very hairs of our head

are numbered ;" that in the fluctuations of society "He puts down one and sets up another;" that in our dissolution "he changes our countenance and sends us away."

"He sees with equal eye as God of all
A hero perish or a sparrow fall ;
Empires and systems into ruins hurl'd,
And now a bubble burst, and now a world."

Thirdly: *That God has an absolute right to dispose of all things as He thinks fit.* "Who art thou, O man, that repliest against God?" "Has not the potter power over the clay to make one vessel for honour and another for dishonour?" He gave ; and has He not a right to take away?

Fourthly: *That the most painful events to the good are short, and may be rendered subservient to their highest interest.* "Our light afflictions which are but for a moment," &c. "No affliction for the present seemeth joyous," &c. In many ways trials subserve the spiritual interest of the good. They deepen the sense of our individuality by detaching us from society and making us in our sufferings feel our loneliness; they impress us with the unsatisfactoriness of all things pertaining to this material life.

Brothers! here in Christianity are the true tranquilizing influences of life. The calming elements of eternity are here. Herein is "the rest for the people of God." Here David stood when he said—"I was dumb, I opened not my mouth because thou didst it." Here Job stood when he exclaimed, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Here Paul stood, as the loudest thunders of persecution pealed through his heavens, and said with a brave and buoyant heart, "None of these things move me, neither count I my life dear unto me." Here, you and I may stand amidst all the changes and tumults of time as under "the shadow of a great rock in a weary land." Southey has with great poetic beauty described how the calamities of life affect the pious soul:—they are only as clouds passing over the moon, making the queen of night appear more majestic in her march.

“Look yonder at that cloud, which, through the sky
 Sailing alone, doth cross, in her career,
 The rolling moon ! I watched it as it came,
 And deemed the bright opaque would blot her beams.
 But melting like a wreath of snow, it hangs
 In folds of waving silver round, and clothes
 The orb with richer beauties than her own ;
 Then passing leaves her in her light serene.”

SUBJECT :—*The Nearness of God.*

“Though he be not far from every one of us.”—Acts xvii. 27.

Analysis of Homily the Three Hundred and Ninety-sixth.

THERE IS ONE being in the universe who is in a direct, constant, and vital, contact with all existence, however vast or minute, however remote or near. This is a doctrine recognized by universal consciousness, established by all true philosophy, explicitly affirmed, cogently enforced, and variously illustrated, in the glorious Old Bible. In relation to this truth, our race may be divided into five classes :—
 First : *Those who enjoy His presence.* The Psalmist, who said, “When I awake I am still with thee,” may be taken as a representative of this class. Secondly : *Those who are stolidly insensible of His presence.* The unconverted men of Ephesus, referred to by Paul, (Eph. ii. 12.) as being “without God and without hope in the world,” are representatives of this class,—the dominant class of all ages and climes. Thirdly : *Those who are in horrific dread of His presence.* The ungodly spoken of by the Patriarch of Uz, (Job. xxi. 14.) are types of this miserable class. They say unto God, “Depart from us, for we desire not a knowledge of thy ways.” “Depart:”—this is the unceasing cry of hell. Fourthly : *Those who are in earnest search of His presence.* Job, in one period of his history represented this class. Their cry is, “Oh that I knew where I might find him ! that I might come even to his seat !” (Job xxiii. 3.) This class comprehends all

earnest enquirers. Fifthly: *Those who theoretically deny His presence.* This class is represented by those words in which Eliphaz (Job. xxii. 12, 13.) very unjustly included Job. Their language is:—

“Is not God in the height of heaven?
And behold the height of the stars, how high they are.
And thou sayest, How doth God know?
Can he judge through the dark cloud?
Thick clouds are a covering to him and he seeth not;
And he walketh in the circuit of heaven.”

The Deist who denies that God takes any interest in the individual affairs of individual life belongs to this class.

It is needless to say, that the different opinions and feelings of all these classes do not alter, even to the shadow of a shade, the fact, that GOD IS NEAR. The earth sweeps her majestic course around the sun, though all the priests of Catholic Europe deny the fact of her motion. What if some do not believe, their unbelief does not make the truth of God of none effect. Let us then for a moment illustrate this, the grandest and most solemn of all truths. God is *near* in several respects.

I. HE IS LOCALLY NEAR. “Do not I fill heaven and earth?” saith Jehovah. (Jer. xxiii. 24.) Reason replies that if thou art *absolute* in thine existence it must be so—an absolute existent has no relation to time or place. He, not some portion of Him—if such language is admissible—not merely His influence, but He, Himself, in all the glorious completeness of His personality. No metaphysics can explain, no finite thought can comprehend, how He can be equally present in all places at the same time; but the denial of it involves philosophical contradictions, undeifies God, and contravenes the plainest and the sublimest teachings of inspiration. Laboring reason, exhausted and confounded in thy futile endeavors to compass this transcendent truth, come to the Bible—live, and revel in the sublimity of the thought. Man, take up the grand Psalm of unconditioned existence,

and chant it with the truthful, joyous heart of godly love:—

“Thou hast beset me behind and before,
And laid thine hand upon me.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there—
If I make my bed in hell thou art there,” &c.

Among the many practical truths which grow out of the nearness of God, we merely mention three: (1) That all men should live under a constant impression of His presence. (2) That all attempts at secrecy in sin are to the last degree futile and absurd; and, (3) That death can effect no local separation of the soul from God.

II. HE IS RELATIONALLY NEAR. He is the nearest *relation* we have. He is our Sovereign, overruling all things pertaining to us and our history; but He is infinitely *nearer* than that—He is our Father; but He is *nearer* than that—He is our Creator, made every particle and faculty of our being; but He is *nearer* than that—He is our Proprietor, the owner of all we are and have; but He is *nearer* than that—He is our LIFE. We cannot move a muscle, we cannot breathe a breath, we cannot think a thought, we cannot feel an emotion, without Him. He is the energy of our force, the impulse of our activities, the life of our life. In Him “we live, and move, and have our being.” Two truths are inferable from His relational nearness. First: *That the necessity of the atonement cannot be satisfactorily argued, to thinking minds, on the remote relationship of God as the governor of man.* The necessity of the atoning work of Christ I hold with an earnest and growing tenacity; but to argue it on such a basis, is only to awaken doubt in the minds of the thoughtful. Secondly: *That the preservation of man’s perfect freedom of moral action is very wonderful.* Whilst He moves us, we are morally free in moving. The *how* of this, is the problem with which all thoughtful ages have wrestled hard, and to this hour it remains unsolved. Logic, proceeding from the vital connexion of God

with me, demonstrates that I am a mere machine ; but consciousness, which is more powerful than logic, demonstrates to me, from my mode of action, that I am free. I feel that I am free, and no argument can destroy this feeling.

III. HE IS SYMPATHETICALLY NEAR. We are nearer to His heart, than we are to the heart of any other. How close is the heart of a mother to her sweet babe ! All the sympathies of her existence twine around it, and she clasps it to her heart with an energy stronger than death. But we are nearer to the heart of God than the babe to the heart of that mother.

“Can a woman forget her sucking child,
That she should have no compassion on the son of her womb ?
Yea, she may forget,
Yet will I never forget thee.
Behold, I have graven thee upon the palms of my hands ;
Thy walls are continually before me.”

There are three things that show the nearness of His heart to us. First : *His distinguishing goodness in the creation of our existence.* He has given us greater capacities for happiness than He has to any other creatures of which we have any knowledge. There are some beings who have only capacities for sensuous enjoyment, and there are others who have only capacities for mental enjoyment—we have both. We can derive happiness both from the material and spiritual universe. *Sensuous, intellectual, social, and religious,* enjoyments are ours. Secondly : *His wonderful forbearance in the preservation of our existence.* We are rebels against His government as fallen creatures, yet how He forbears. Listen to the language of His heart,—“How shall I give thee up, Ephraim ?” &c. (Hosea ii. 8.) Thirdly : *His infinite mercy in the redemption of our existence.* Here is the climax of love. “God so loved the world,” &c. “God commendeth his love towards us, in that while we were yet sinners Christ died for us.”

Brothers ! in the light of this wonderful theme, *indifferentism, hypocrisy, and ceremonialism*, to the last degree are absurd and vile. Is it true that the heart-searching God is thus near us ? Then our indifference is more anomalous than the conduct of him who lies down to sleep upon the bosom of that volcano which is up-flinging its floods of fire. Is it true that He is thus near us ? Then how preposterous and how wicked are all the attempts at dissembling our conduct before Almighty God. Hypocrites try to see without light, or breathe without air, the effort will be wiser than any attempt you can make to impose upon the all-present, and all-seeing God. Is it true that He is thus near us ? Then ceremonialists, why be so particular about the rituals, the places, and the times, of worship ? “God is a Spirit.”

“ Oh ! tell me mighty mind where art thou ?
 Shall I dive into the deep ? Call to the sun
 Or ask the roaring sea for their Creator ?
 Shall I question loud the thunder,
 If in that the Almighty dwells,
 Or holds He furious storms in straitened reins
 And bids fierce whirlwinds wheel His rapid car ?
 What mean these questions ? trembling, I retract—
 My prostrate soul adores the present God.”

SUBJECT :—*The Growing Urgency of Religion.*

“So much the more as ye see the day approaching.”—Heb. x. 25.

Analysis of Homily the Three Hundred and Ninety-seventh.

THESE words suggest the growing urgency of religion, a subject to which I invite your serious attention.

I. THE NECESSITY OF RELIGION INCREASES AS THE DAY APPROACHES. Man's necessity for some things decreases as he advances in life. Professional knowledge ; facilities for secular advancement, social influence, wealth ; all these become less and less needful for us in proportion as we approximate

to the home appointed for all living. To the dying man they are worth nothing. The reverse of this is the case with religion ; its urgency is growing every moment. First: *Duties become more numerous and complicated as you advance in life, and you need religion to enable you to discharge them.* The son becomes a citizen, a master, a husband, a father, &c. : he enters new relationships, and every relationship has its own duties. Secondly: *Circumstances will become more and more trying as you advance, and you will need religion to enable you rightly to bear them.* Bereavements, afflictions, bodily infirmities, death, are before you.

II. THE OBLIGATIONS TO RELIGION INCREASE AS THE DAY APPROACHES. The amount of our obligations is determined by our mercies and our means. This is Paul's argument,—“I beseech you by the mercies of God,” &c. Now mercies multiply every day. The mercies which the youngest moral agent has received, lay him under an obligation from which no power can release him, to lead a life of godliness. But how is that obligation enhanced as mercies multiply every hour to old age, and to the hour of death ! Sinner, each drop in the rich showers of mercy that are rained upon thee every moment has a voice, and that voice says with imperial emphasis—“Yield yourself unto God.”

III. THE OBSTRUCTIONS TO A RELIGIOUS LIFE INCREASE AS THE DAY APPROACHES. The obstructions are strong from the first, but they augment in their force as you advance. First: *Your insensibility increases.* At first the heart is comparatively tender. It recoils at falsehood, dishonesty, uncleanness, profanity ; it opens its sympathies to the influences of truth as the flower unfolds its petals to the sun. But as time passes it gets “hardened through the deceitfulness of sin.” Secondly: *Your indisposition increases.* The longer the mind continues in a given course, the more indisposed it becomes, by the law of habit, to alter. “Can the Ethiopian change his skin or the leper his spots ?” Thirdly: *Your incapacity increases.* The intellect loses its elasticity, the will its freedom, the soul its moral impulses, the longer you continue. Hence conversions after forty years of age are very

rare : like the scattered grapes on the remotest branches after the vintage is over, there is only one here and there. I have sometimes seen an old withered oak standing with its stiff and leafless branches on the slopes of a woody hill, though the same refreshing rains and genial sunbeams fell on it, as on its thriving neighbors, which were green with renewed youth, and rich in flowing foliage :—it grew not, it gave no signs of life, it was too far gone for genial nature to assist. That old blanched sapless oak is an emblem of the aged sinner. “*So much the more then,*” &c.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The leader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE CONSCIOUS EXISTENCE OF THE DISEMBODIED HUMAN SPIRIT.

REPLICANT. In answer to QUERIST No. 27, pp. 316, 327. 2 Kings, ii. 1, 2. Elijah's *body* as well as spirit—the entire man, was taken to heaven, and this is one of the honored servants of God who appeared in glory on the mount of Transfiguration. Luke ix. 30, 31.—It surely cannot be contended that this furnishes an instance of a *disembodied* human spirit. Moses appeared also, and in the same condition, and we cannot but adopt the hypothesis of the resurrection of his body, unless we conceive that the *glorified body and spirit* of Elijah are in the precisely same condition as the *glorified spirit* of Moses. Luke xxiii. 43. The prayer of the penitent thief was that HE might be remembered by the Lord when he came into his

kingdom ; and the petition was granted. “*Thou shalt be with me in Paradise.*” It is submitted that the *spirit* alone is not the *thou*—the man. That which God breathed into the frame of dust was not Adam, but that body *after God had breathed into it* became the Adam. Where there is total unconsciousness the lapse of ages and millenniums will be to the *individual* but a moment.

Neither is it at all clear that our Lord entered *his kingdom* before his ascension ; for it must be observed that the petition was, *to be remembered in his kingdom*, and that it appears was granted.

In the absence of explicit testimony as to the separate conscious existence of the soul or spirit, it appears to me to be presumptuous to assume it, and especially when it is borne in mind that the promises of God to the believer as to future

blessedness, and the statements that the sinner shall not be a partaker of it, are all made in reference to a time subsequent to the *resurrection of the body*. In Matt. xxv. 31, &c. "When the Son of Man shall sit upon the throne of his glory and all nations shall be gathered before him, he shall separate the sheep from the goats," and *then* (but not before) "the righteous shall enter upon the inheritance of the kingdom, and the wicked shall depart." (See Luke xii. 32—Rom. viii. 17, with James ii. 5. & 1 Peter iv. 5, 9; iii. 9—2 Tim. ii. 12; iv. 8.—Rev. v. 7,—Mark x. 37, with Matt. xx. 20; also, 1 Cor. vi. 9.—Gal. v. 21.—Eph. v. 5, and every passage in which these subjects are referred to.)

The solemn transactions of the Judgment day are virtually ignored by those who represent the soul as being admitted into heaven immediately after death. It is not a little remarkable that nothing is recorded as being said about the heavenly state by Lazarus, nor by the saints who at the resurrection of our Lord rose from the dead, and went into the holy city. And does it not appear to those who advocate the admission of the believer to glory immediately after death, not a little

remarkable, nay unkind, and indeed cruel, to bring back to this world where "man is born to trouble as the sparks fly upwards," those who had actually entered into the joy of their Lord? Kind to Mary and Martha to restore Lazarus to them, but cruel to Lazarus, to cause him to die to the heavenly state and to live again on earth, and to have again to meet the last enemy, death!

The necessary length of these remarks precludes all notice on this occasion of the other passages referred to in the reply to my original questions.—L. C.

Queries to be answered in our next Number.

44.—(Matt. v. 3.) Taking these words literally to what incident in common life do they allude? When and how can salt lose its savor, and who experiences any necessity for throwing salt away on account of its deterioration? P. M. H.

45.—Did the writer of the Epistle to the Hebrews in verse 23 of chap. xii. refer to the heavenly state, or the Church of God on earth, when he told them they were come to the "spirits of just men made perfect?"—E. HALL.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

A TRIBUTE TO THE BIBLE BY ONE WHO DENIES ITS DIVINITY.

The Bible is read of a Sabbath in all the 10,000 pulpits of our land. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into literature, and it colours the talk of the street. The bark of the merchant cannot sail the sea without it. No

ship of war goes to the conflict but the Bible is there. It enters men's closets; mingles in all grief and cheerfulness of life. The aching head finds a softer pillow when the Bible lies underneath. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It

lifts man above himself. The timid man, awaking from his dream of life, looks through the glass of Scripture, and his eye grows bright. He does not fear to stand alone—to tread the way unknown and distant—to take the death-angel by the hand, and bid farewell to wife and babes at home. Men rest on this their dearest hope. It tells them of God, and of His beloved Son; of earthly duties, and of heavenly rest.—THEODORE PARKER.

THE WORLD AS MAN MAKES IT.

The soul spreads its own hue over everything; the shroud or wedding garment of nature is woven in the loom of our own feelings. This universe is the express image and direct counterpart of the souls that dwell in it. Be noble-minded, and all nature replies—"I am divine, the child of God—be thou, too, His child, and noble." Be mean, and all nature dwindles into a contemptible smallness.—F. W. ROBERTSON, M.A.

THE VOICE OF GOD IN NATURE.

"The voice of the Lord is upon the waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; . . . The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness."—Psa. xxix. 2—8.

I. *That nature in all her operations is the expression of the Divine Mind.* It is "the voice of the Lord."

(1) His voice in nature is ever sounding, He is never silent. The Keeper of Israel never slumbers, and never sleeps. (2) His voice in nature is ever varying. No two notes are the same. It has endless modulations, rising from the softest zephyr to the peal of the thunder storm, the roar of the earthquake, the crash of dissolving worlds.

II. *That nature being the expression of the Divine Mind is chiefly designed for reflecting spirits.* God's

voice is not empty sound, not noise, it is evermore the vehicle of Divine ideas. It is the organ through which He expresses His infinite thoughts. But what boots all this speaking if there be no intelligent listeners? Man, nature is a Divine speech addressed to thee. The great subject of that speech is *love*; love in its contrivances, love in its achievements, love in its claims upon the intelligent universe it blesses.

III.—*That nature being chiefly designed for reflecting spirits is utterly perverted if its meaning is not properly attended to.* Nature may feed thee, nature may fill thy senses with pleasure, thy coffers with wealth, but unless it fills and fires thy soul with the Divine ideas it is speaking forth every moment, it has not answered its purpose with thee. Thou hast perverted it. Friend unstop thy deaf ears, that thou mayest hear the voice of thy Maker absorbing all other voices and making all nature significant and musical with His speech.

Whose wisdom speaks in every flower

That decks the earth's green sod,
Ah! child of thought, that unseen
power

Wakes at the Voice of God.

It whispers—Flowers I give to thee
To draw thy heart from earth to me.

Across the calm blue firmament,
Myriads of radiant stars are sent;
They beam for ever upon thee
To lift thy soul in thought to me.

The rainbow's dye, the silvery dew,
The sun-set cloud of rosy hue,—
The Sun himself I give to thee,
Oh! then in love ascend to me.

I tip the mountain's brow with snow
I clothe the vale with corn below;
I tint the foliage on the tree,
That I may have new charms for thee.
Then yield to me thy loving heart,
Decide to choose "The better part,"
Then till life's close I'll be with
thee, [me.

And thou at death shall dwell with

ORIGINAL SIMILITUDES.

SEED SOWN AND FOUND AFTER
MANY DAYS.

Unbelief is impatient. It requires immediate results. If they do not appear, it faints, and cries out, "I have laboured in vain." Faith is content to wait. It sows the seed, and looks with patience through the clouds, and winds, and rain, and sunlight of rolling seasons, for the golden harvest. "He that believeth shall not make haste."

The rocky coast of Cornwall is extremely dangerous to mariners. It has few places of refuge, and ships driven upon it frequently become total wrecks. Many years ago, a vessel was caught in a violent gale, and cast among the breakers on the rocks. It soon went down in the stormy deep, and all hands perished, except a sailor boy. This helpless youth, bruised, breathless, and nearly dead, was thrown ashore. Compassionate individuals lifted him from the strand, and carried him into a cottage. There he rested for weeks in bed, under medical treatment, sick, and feeble, and slowly recovering. While in this state, he was visited by a young minister, who spoke to him of salvation, by faith in Jesus Christ, and prayed that he might receive the forgiveness of sins. Amidst the conversation, it struck the minister, that an *illustration* taken from nautical objects would be easily understood by the sailor boy, and might lead him to rely on the Son of God. "Suppose," said the minister, "when the ship sunk, and you were in the rolling waters, you had seen a *plank* floating by, would you not have grasped it, and thrown yourself on it for deliverance, trusting that it would bear you safely to land?" The eyes of the boy shone with intelligence, and he quickly replied, "Yes." "Just," remarked the minister, "as you would have relied

on the plank for the preservation of your life, so you must *rely on Jesus Christ* for the salvation of your soul." Ere long, the lad went to sea, and the minister removed from Cornwall to the north of England. Time passed away. The minister preached the unsearchable riches of Christ, and served his generation according to the will of God, until he grew venerable with age and silver hairs. The sailor made voyage after voyage over the broad ocean to distant lands, and was kept as the apple of God's eye, until he became an old and weather-beaten tar. At length, in the town where the minister dwelt, the worn sailor fell ill, and drew nigh to eternity. Some one requested the minister to visit him. He did so. Unknown to each other, the friends who had met and parted under such touching circumstances in early life, met once more. The old sailor was lying calm and almost unconscious, entering the fair haven of eternal safety and repose. The aged minister bent down, and spoke, in gentle words, of *reliance on Jesus Christ* for everlasting life. The voice of the minister fell like music on the ear of the dying sailor, it awoke the beautiful recollection of a former interview, it made his face shine with a sunny smile, like the face of an angel, and it led him to say, in grateful tones, as with closed eyes he entered into rest, "God bless you, sir, *the plank bears—the plank bears.*" Brethren, let us sow beside all waters, adapt our remarks and illustrations to the ideas and circumstances of others, so shall we be wise to win souls; the seed we scatter will not be wasted,—it will bear fruit unto life eternal; having gone forth weeping and bearing precious seed, "we shall come again rejoicing, and bringing our sheaves with us."

P. J. WRIGHT.

Literary Notices.

[WE hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

SERMONS. By the REV. HENRY JOHN GAMBLE. London: John Snow.

THE intellect has two offices to perform in the exposition of the Scriptures; the one to perceive and indicate that which they really contain; the other, to decline perceiving that which they do *not* contain, namely—those speculative ideas from without, which are more or less of a hostile character, and to present pure doctrine to the people. We think that this latter office of the intellect has been well fulfilled in connexion with the sermons before us. The matter is practical, and is presented with simplicity, feeling and power. The style is remarkably felicitous, and has withal the charm of being the writer's own. Perhaps in the punctuation, too frequent use is made of that convenient servant, the dash. Without supposing that these discourses belong to the first rank, we think them fine examples of their class; and we heartily commend them to young ministers as fair specimens of pulpit thought and artistic execution, and to private Christians as means of spiritual improvement.

CHRISTIANITY THE LOGIC OF CREATION. By HENRY JAMES. London: William White.

WHEN one of the uninitiate reads a Swedenborgian, he is like a schoolboy who attempts Livy ere mastering his *Propria quæ maribus* and *As in præsentis*. If books of this class are meant to be popular, their authors wrongly estimate the common mind. For in language and in forms of conception they are often unintelligible to the simple. Either they should condescend to use the common speech, or they should publish a preliminary Grammar of Swedenborgianism,

its Terms and Conceptions. Although we might not believe, even then, we should at least know what we were about. It is not easy to follow a true Swedenborgian. If you bring forward an argument unanswerable, as you think, by ordinary logic, and flatter yourself that now surely he will be overpowered, he retires within his mystic castle, and, looking with calm pity from the lofty keep, maintains an impregnable position within walls of philosophic and hermeneutic technicalities. The tactics are available for defence rather than assault. There are in this book many eloquent passages, which we are at first tempted to admire; but we are ever arrested by the suspicion, that there lurk under the imposing pomp of words sentiments which we may not be able altogether to accept.

THE MESSIAH'S MINISTRY: A TREATISE ON THE WHOLE SUBJECT OF THE CHRISTIAN SERVICE. By THOMAS HUGHES MILNER. Edinburgh: J. Menzies.

THE CHURCH DISTINGUISHED; OR, THE CHRISTIAN COMMUNITY IN ITS RELATIONS TO THE WORLD. By CALEB WEBB. London: Houlston and Wright.

MR. MILNER'S book proceeds on the assumption—which however he is probably not prepared to carry through with unflinching consistency—that the usages of apostolic churches are literally obligatory on modern Christians. It is important to ask, Which of those churches is the model, Jerusalem or Antioch, or Corinth or some other? since it appears that, although there were points of essential resemblance, each of them had usages peculiar to herself. Or are we to take the sum of the usages, and commit ourselves to reproduce everything which we find practised by any one of the New Testament Churches? This were very dangerous ground; since, to say nothing of those usages which were evidently conditioned by age and country, these churches were, even in relation to Christianity, in a very different condition from churches now. They possessed extraordinary spiritual gifts, miracles were rife among them, and apostolic authority had as yet a living representation. It appears to us indispensable to admit the principle of discriminative imitation, in the spirit not in the letter. Mr. Milner may be well-meaning, but his book is far from judicious or free from pedantry, and it is moreover disfigured by gross errors of the press. Yet here and there a sagacious reader may find discussion not devoid of interest or suggestiveness.

MR. WEBB'S book is far superior to the preceding. It is intelligent and sober, and is very valuable as presenting a suggestive view of the

manifestation of Christ as the foundation of the Church. The rapid sketch in chapters xii.—xv., of the earthly appearing of Christ is peculiarly excellent. We have much sympathy with this writer's style of thought, and we sincerely thank him for his book. We wish we had space for a few extracts, but can only heartily commend the work to lovers of genuine, living, and progressive, divinity.

CHAMBERS'S ENCYCLOPÆDIA. A Dictionary of Universal Knowledge for the People. On the Basis of the latest Edition of the German Conversations Lexicon. London and Edinburgh: W. and R. Chambers.

It is a duty and a pleasure to direct the attention of our friends to the issue of this important and attractive work. When we think of the noble services which the publishers have been for many years rendering to the cause of popular literature and education, of the high character their books have always borne, and of the gratitude they have won from all classes, we feel that the name of Chambers is of itself a sufficient recommendation, and that only a few words are needed in explanation of the nature of the work. It is intended to be for the present day very much what the excellent "Penny Cyclopædia"—now in a measure antiquated—was twenty-five years ago. The title-page states that the "Encyclopædia" is on the basis of the "German Conversations Lexicon," but the compass of that will not be the limit of this. New articles are introduced, and the whole is adapted to British necessities. "This," we quote from the prospectus, "will be the cheapest 'Encyclopædia' ever published." "The aim of the Editors has been that for every object, person, and thing, natural, political, and social, likely to be inquired after, there should be here, in its alphabetical place, a representative article fitted to give information." This comprehensive plan includes biographic articles on living men of celebrity. An intelligent youth could hardly invest his pocket-money to greater advantage than in the purchase of the monthly numbers. He would thus be incited to read them as they appeared, and, on the completion, would possess an invaluable book of reference. The matured man could not find elsewhere so good a book of the class for his own purposes. It will evidently be superior to works of greater costliness, cumbersomeness and pretence, for many a year to come. To promote the circulation of healthy literature is indisputably one of the first duties of the Gospel ministry. To procure this work and recommend it as widely as possible, would be rendering good service to this and the coming generation.



A H O M I L Y

ON

The Family of God.

"The whole family in heaven and earth."—Eph. iii. 15.



HE family is a divine institution, and as such may be expected to teach the world divine truth. For God, in His wisdom and goodness, has always adopted this method for our instruction. He has used the earthly to represent to us the heavenly, and made the familiar a stepping-stone to the unknown. Accordingly, there is no considerable part of the family constitution which is not employed in the New Testament to illustrate Christian truth. Is marriage, in the eye of right reason and simple affection, a sacred indissoluble bond? It is declared by the Apostle to be a symbol of the union which subsists between Christ and His redeemed. Is the name of father sweet and familiar to every child of man? Christ teaches us to look up with reverent confidence and pray to a Father above. Is blood thicker than water, so that the brotherly relation abides after the years of childhood have vanished and we are driven out to make our own homes in the wide world? The Bible speaks of Him who became our Elder Brother, "bone of our bone and flesh of our flesh," that He might re-open for us the Father's house and bid every wanderer return. No wonder therefore that the family in its collective form should be susceptible of the same holy uses. If every family relation may be said to plead with us for God, the family itself is taken by the fervent apostle to

represent the Church, that is the spiritual association of all who have been won by those manifold pleas from self and sin to Christ and God. He sees this sacred fellowship as ONE : a kingdom of which God is the Lord and King, a family of which He is the Father and Head.

But *where* is the Church? Where may we look for this group which the apostle here sees and names as one family? Can we then say of it, as so many have presumed to say, It is here, or, It is there? or is its oneness unseen by mortal eye? The answer to those questions removes us at once from the world of outward form and profession to that of inward spirit and life. It transports us beyond the limits of sense and time. It brings heaven and earth together. Sympathy bridges over the great gulf which to our sense-bound fantasy had seemed to yawn between the two, and establishes a blood-relationship between ourselves and our brethren who have completed their course and entered upon their rest. They and we are one. We belong to the same household; we are members of the same family. It is no longer a mere metaphor which the apostle here employs, but the assertion of a fact; and affection busies herself in tracing by the lights of Home and Scripture the marks and signs which corroborate the existence of the sacred tie. It is this which we here propose to attempt. What is that which there is in common to "the whole family in heaven and earth"?

In answer to that question it may be said, in strict accordance with the analogy suggested in the text, that the redeemed of both worlds have one FATHER in God, one BROTHER in Christ, one LIFE, and one HOME.

I. THE REDEEMED OF BOTH WORLDS HAVE ONE FATHER. "One God and Father of all, who is above all, and through all, and in you all." This blessing we have, first of all, in common with the departed just. Has the Saviour's work made *them* the children of God? It has done the same for us. May *they* look up, and in place of the frown of the King behold the smile of the Father? So may we. Can they approach

the sapphire throne and blend with the songs of the angels the low-voiced grateful words, "Our Father?" We also can say, "Our Father which art in Heaven." There was a time too when they felt for the first time with sacred trembling hope "the drawing of the Father;" and looking by faith as we look now to the Saviour, recognized in what they felt an impulse from Him who is never weary of coming and laying hold of us by the power of His Holy Spirit. As all the children of a family acknowledge the same parentage, so is it with the children of God, be they where they may. So many hearts, so many threads of affection running all to the same centre; so many lives, so many channels which, whether far or near, the same exuberant Fountain suffices to fill. The sonship of the sons of God is independent of place. Let men once have felt the power of Christ's redeeming and reconciling love, they enter thenceforth into the confidence of communion with the Father in this world and in all worlds. Whether they shine forth with distinction among the white-robed hierarchies of the sky, or tread with veiled faces, and it may be with compressed lips and sorrowful hearts, the rough places of the earth, they are the Father's children all the same. As some sons of an earthly parent may have gained rank and wealth, whilst others have to be content with a humbler lot; yet they all alike bear the father's name; the father's blood is running in the veins of all; and when the Christmas fires are lighted all will sit down together at the Christmas feast beneath the father's roof.

The fundamental truth of the text is in fact the fundamental characteristic of Christianity. We have a FATHER in heaven, to whom we are drawn and reconciled by Christ. God sends us back to the instincts and affections of childhood for the first lesson in religion. Let the mother's love instruct us; let the first manly voice which we remember to have listened to with mingled awe and affection speak to us of God; and yet let the lights of the Word and the Spirit be given to save us from misapprehension, and to ennoble and glorify this conception into the very truth. For the Bible nowhere

sanctions that image of easy paternal goodness which some Deists have delighted to draw. But all that is noble in a father's affection; all that is self-sacrificing in a mother's love; the self-denial which would wound its own heart rather than endanger by indulgence the welfare of the child; the soft compassion which kisses away the tears of penitence as if it would be the first to abolish all traces of the guilty past;—all that the earthly parental relation has ever revealed or suggested of authority, of generosity, of affection, of self-surrender, all and more than all we are taught to carry with us to our closets when we kneel and say "Our Father which art in Heaven."

Nor do I believe that this is, in any proper sense, the language of accommodation, addressed to us on account of our weakness. It is not that the heavenly relation is suggested by the earthly; it is rather that the earthly was appointed from the first to be an image and presage of the heavenly. This is not an assumed relation but a real one; not fiction but fact. Let us hold fast by the letter of Scripture and the opening promise of the Lord's Prayer. We have a Father in Heaven. He is the Author of our being. We were created in His image. We are enriched by His bounty. He loves us far too well to indulge our wishes to our own detriment; yet when sorrows overwhelm us, we may go and tell Him all, conscious that our prayers will not be dispersed in empty space, but will reach the Father's ear: for "like as a father pitieth his children so the Lord pitieth them that fear him." We have a Father in Heaven.

Yet not we alone. Not as individuals may we be content to claim that blissful relation; but rather, in the fellowship of Christ, as members of that community which He has constituted to be the family of God. "When ye pray, say, *Our Father*." I am to draw encouragement from that fact; especially when it associates me in faith and feeling with the inhabitants of Heaven. God has other children in this world—other children in both worlds, whose petitions He has granted and whose spirits He has satisfied and blest with His paternal bounty; and still the same bounty streams forth un-

exhausted and inexhaustible for as many as come to Him in the name of Christ. There should be power in that thought. "Just as if," says Stier, "thou wert to enter in fear and diffidence the audience-chamber of thy king, and foundest there hundreds else with whom His Majesty was kindly speaking—so should thy closet be large enough for all to enter with thee who pray under heaven that thy faith may thus gather strength." But the text goes further. It suggests the thought of numbers who have passed beyond the audience-chamber, and, as favoured ones, behind the throne, whose petitions have already been granted in even a larger sense than our own; who have tasted of the Father's richer bounty, who live more constantly in His smile: so that when the first pulses of the better spiritual life begin to stir within the soul, and she in conscious weakness and doubt is ready to sink down abashed, the brotherhood of *all* disciples comes to testify before her to the Fatherhood of God; and voices of assurance from Heaven blend with voices of growing confidence upon earth to bid her gather strength from the truth which lies folded up in these suggestive words:—"The whole family in Heaven and Earth."

II. THE REDEEMED OF BOTH WORLDS HAVE ONE BROTHER IN CHRIST. One Brother who is both Saviour and Lord. I know not whether any beside the human family are referred to in this passage. It is possible there may be. That such allusions occur in the epistles of Paul can scarcely be doubted—allusions, I mean, to the benefits which others beside man have reaped, or are yet to reap, from the work of Christ. In the first chapter of the epistle to the Colossians, for instance, honour is claimed for the Saviour on the ground that He brings heavenly beings into more complete accord with the will of God. Yet that which is prominent, after all, in the Saviour's earthly history is His conscious relation to the human race. He was the SON of MAN; and He became the Son of Man in order to effect the redemption of men. As the representative man He stood and conquered where all other

men had yielded and fallen ; as the Son of man by divine birth and inheritance, He reconciled man to God where all created sons of men had been simply widening the breach. It is to the human family therefore that the Apostle's language seems in strictness to apply.

And very touching it is to remember how all the noblest and best of that family, how those who have passed beyond the reach of sin and death, how all born of women, be their present rank whatever it may in the kingdom of the Father, lie with us under a common obligation to the same Divine Brother and Lord. No other name is the Saviour known by in Heaven than that by which we know Him on earth—the name of the suffering Christ glorified of the Father because He conquered for man. Abraham and Moses, and David and Isaiah, Paul and Peter, and James and John! He is their Saviour as well as ours, and, blessed be God, He is our Saviour as well as theirs. God “gave Him up for us all.” And this we here name the second bond of union for the family of God. To all the members of it alike are Gethsemane and Calvary memorable names. The redeemed of both worlds have one Saviour. All the family have the same heavenly BROTHER and Lord.

“That ye may be able to comprehend with all saints what is the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge.” Such is that prayer for the Ephesians which the words of my text serve, with other words, to introduce. Deeply interesting to us must be the question, Does not the Saviour's love pass the knowledge of our brethren in Heaven, as it still passes our own? How do we in this world labour to express our sense of the “common salvation”? our common obligation to the Saviour who bestows it! This man was a thirsty pilgrim toiling over the desert, faint, dying, sinking helpless and hopeless on the burning sand, when a voice bade him be of good cheer. A few more steps, O pilgrim, and thou shalt “draw water with joy out of the wells of salvation!” He was a sick man burnt up with fever whom the Physician found

at the last gasp, and poured out for him at the crisis the cooling healing draught from "the cup of salvation." He was a wanderer whose feet were stumbling in the night upon the dark mountains, unable in the darkness to strike upon the path—moon and stars there were none—when, just as he was about to lie down in despair, a light gleamed in the distance; nearer and ever nearer it came, until "the righteousness thereof went forth as brightness and the salvation thereof as a lamp that burneth." Or he was a soldier, who, in the thick of the fight was rapidly losing ground, until the tide of battle was turned for him and victory made possible, and even certain, by the blood-bought victory of the "Captain of our salvation." Thus does the soul, ravished with the love of Christ, ransack the chambers of imagery for new illustrations of it, yet always with the growing consciousness that it "passeth knowledge." Have they exhausted the study in Heaven? Has the mystery which envelops the Cross for us ceased for them? Studying so much nearer than we to the great central light of all, have their studies yet brought them to that point at which they can exclaim, It no longer "passeth knowledge?" Our hearts tell us that this cannot be. The depths of Divine love are unfathomed and unfathomable. But one thing we may see more clearly under this view, namely, that it is not so much uniformity of belief that we have in common with them, as unity of affection. We, in this world, have been trying for eighteen hundred years to imprison our Saviour's truth in creeds and articles; but all in vain. Christ is greater than the creed, and bursts its bonds, as, on the morning of the resurrection, He broke the bars of Death. The creed has not yet been framed which could tell all that the heaven-taught heart of the meanest peasant has to say about his Saviour. But when it is a question, not of a doctrine, but of a Person, then we are all one. "We love *him* because he first loved us:" that is the sublimest inspiration of the heavenly song, as well as the simplest utterance of our commencing faith. That the Elder Brother came from the Father's house to identify His interests with ours, to weep

our tears, to offer our obedience, to die our death,—*that* is the melting truth which has caused human hearts in all ages to swell with emotions of unutterable love; which has broken up the fountains of the great deep of superstition; which has made tolerable the stake and the dungeon; which has shaken thrones and transformed nations; which has struggled always for some new and nobler expression in every new age; which has entered more and more as a vital power into the heart of society; and which has already drawn together “a great multitude which no man can number, of all nations and kindreds, and people and tongues, before the Throne and before the LAMB.”

Read Paul’s conception of Heaven in that brief but pregnant phrase, “Present with the Lord”; or John’s in that sublime hope, “We shall see him as he is.” Have they exchanged this conception for another? or do not the presence and vision of their Saviour constitute their Heaven still? It thrills us with a strange delight to believe that for those highly-favoured ones Heaven is but the perfecting of that knowledge and love which we ourselves have begun to taste in the communion of our Lord. Their love to Him is our love exalted; their communion with Him is our communion completed and confirmed. And this, which is the strong bond of union for disciples upon earth, becomes likewise the mighty attractive power which draws together Earth and Heaven, and binds them up in unity. As the children of a house may be separated from each other, and have seen little or nothing of each other, and yet lie under equal obligations to the elder brother of the house who had made great sacrifices for the common welfare of all, and be conscious of a strong community of feeling with regard to *him*; so, while the blessed are hymning the Saviour’s praises to the music of the skies, we are united to them by means of that service, are drawn to the same object, are learning the same melody, and are already sending up from this low world of sin and death broken snatches and fragments of song, to swell the harmony of “the whole family in Heaven and Earth.”

III. THE REDEEMED OF BOTH WORLDS HAVE ONE LIFE. There is a life of the nation, we are told, as well as a life of the individual. I firmly believe it. Our England would never have been the England she is except through faith in this idea. Industry, temperance, fortitude, faith in Eternal justice, the love of country and home, and God—these are the life of a nation; as cowardice, falsehood, materialism, are its dishonour and its death: and for the nation, no less than for the individual, is it true that she must “work out her own salvation with fear and trembling,” yet still in reliance on a Power which is above her even whilst it is in her. I pray God that Italy may remember this now in the hour of her trial. For it is neither Constitutional England nor Imperial France which can call into existence the Italian nationality, if there be no Italian nationality to evoke.

But if there is a life of the nation, much more is there a life of the Family; a community of blood, which reveals itself in character as well as in form and feature, and which perpetuates itself through successive generations. If you have ever traversed a nobleman's picture-gallery, and seen the long rows of family portraits, you can scarcely have failed to observe the strong family likeness which has run through the whole. There was the same characteristic expression showing itself generation after generation, the hereditary qualities re-appearing in the same cast of countenance, the same distinctive look. And possibly too, the traditions of the house have told the same tale. The vice or passion of one proud noble has poisoned the cup of life for his far-descended posterity; or the great deeds of another were but the consummate flower and excellence of that virtue which shows itself more or less all along the line. No doubt such a theory may be carried to excess; but enough remains unchallenged to suggest the third point of resemblance in the analogy now before us. Not unlike this is it with the Family of God;—they have a common likeness and a common LIFE.

And thus we are again reminded of the strong ties of consanguinity which unite the redeemed in heaven with the re-

deemed on earth. Both are regenerate; both have been renewed after a common likeness; both draw their soul's life from the same parentage. That this divine life is checked and impeded upon earth by obstacles which do not exist in heaven, is indeed our hope—a hope which shines for us as a sunbeam in the murkiest sky: but the life itself is the same, a life which trust in Christ engenders, and by which we are even, in the soul-inspiring words of the apostle, “made partakers of the divine nature.” Sacred, unfathomable mystery! Surely it becomes us to speak of it with reverent modesty and humbleness, knowing well how faintly the pulse of this life will often beat in us, and how feeble and uncertain will be its manifestations. But neither may we omit to speak of it, for it is the foremost lesson of the Gospel. None can lead a noble Christian life, acceptable to God, except by the Spirit of God. It is characteristic therefore of all the Family of God that the Holy Spirit supplants within them the old self, and sets it aside to make way for a new and better self. The change of purpose in which this diviner life first shows itself we name **CONVERSION**; the sure assimilation of the diviner life itself we name **REGENERATION**. Its characteristic sign is likeness to the Lord Jesus. Its ultimate aim is the perfect restoration of God's image in the soul. It is an invariable condition of all true blessedness for man. Without it heaven would not be heaven. Without it earth would not lead to heaven.

I know too well that at this point the scoffer may meet me with the sneer, That the lives of most professed Christians are dedicated, not to God, but most plainly to themselves. Possibly so. But not the less is it the sacred privilege of a good man to lead such a life. Assuredly if Christians do *not* live to God, they are themselves the losers, and they barter their birth-right for a mess of pottage. Perhaps, my brethren, the reason why we are not more like the Saviour is this, that we do not keep before us with sufficient constancy the living image of the Saviour's love. Did we do that we should be more willing than we are to cast away the interests of this world and to live in the Eternal and the Divine. For that redeeming

love of which I have already spoken is the very substance and nutriment of that life which I speak of now ; and we must still be aliens from the blood and lineage of the blessed, unless we sympathize with them in that master-affection which touches the inmost springs of their being, and strikes the keynote to all the strains of their song. Yes ! Whoso would have a consecration from the skies and a baptism from God, let him “know the love of Christ which passeth knowledge.” So shall he enrol himself with the host of the illustrious dead ; so shall he feel the rush of that sacred fiery Presence which fell upon the first disciples, and sent them forth, daring all things, as angels and winged messengers of the New Covenant with man. Whoso would know the sweetness and blessedness of a life devoted to the Best of Beings, let him first “know the love of Christ which passeth knowledge.” So shall he have a life and a likeness in common with all the noble and with all the brave—with the standard-bearers, who, when the fight has slackened, have lifted up anew the ensigns of our common faith in the strength of the Most High. Oh ! my brother, arm for thy God. This is thy vocation. What ! a soldier of the Cross and afraid ! or skulking at home !—willing to take the common pay, but not to lift a finger in the common cause ! This was not the reasoning of that martyr-host with whom we profess to march. This is not the life we attribute to those beyond the rushing river with whom we profess to stand in relations of blood. Christianity with them was not a mere mercenary calculation of selfish advantage. It was nobleness, self-sacrifice, “God, Freedom, and Immortality.” Let it be so with us. Doth not the same Spirit work in us ? Are not the same resources open to us ? Should not the same love constrain us ? For “the promise is unto you and to your children, and to all that afar off, even to as many as the Lord our God shall call ;”—to “the whole Family in Heaven and Earth.”

IV. THE REDEEMED OF BOTH WORLDS HAVE ONE HOME. Home is a sacred word to the Englishman. His songs cele-

brate it ; his laws protect it ; and his heart turns to it from afar with unspeakable longing. How often is it the case in these days that an English family may be dispersed and scattered over the two hemispheres, ploughing the deep in opposite directions, traversing continents which are divided from each other by half the circumference of the globe ; and yet there is one recollection, one hope which they all have in common :—it is the old home. The soldier sees it in his dream ; the sailor beguiles with it the tedium of his lonely watch ; the emigrant speaks of it with husky voice to his companion in the bush ; and the civilian, oppressed by the burning sun of the East, sweetens his labour with the hope of returning to it with the competence he shall have gained. And, meanwhile, the sisters whom they have left there picture their forms in the growing twilight, and the good white-haired father remembers them all, morning and evening, in his prayers. Yes, the redeemed of both worlds constitute one Family, for they have one HOME.

This is true even now. For if we are Christians we already have our dwelling consciously beneath the Father's roof, we are already inhabitants of the Father's House. Christ's redeeming work has put a sunshine on the face of things which was not there before ; and for the new heart there is a new world ;—not the old prison-house of discontent and despair, but the house which the Father has provided for us, in which His board is spread for us, in which His love shelters us, and in which His will is to be “done on earth as it is in heaven.” The Father's house is here even now. We reach home at a bound when the heart is reconciled to God.

But we rest in the Saviour's promise that what we see here of the Father's house is little in comparison with what we shall see hereafter. “In my Father's house are many dwellings ;” and in some loftier apartment of the stately mansion, it is our humble hope, that when death shall remove us from the room we occupy at present, we shall find a better resting-place and an eternal home. The text re-

minds us of those who have ascended thither before us. They live there now in unbroken communion with their Lord. So that we think of our own beloved ones, as well as of the great and good of all past ages, when we look up through our tears into the far blue distance and say, "Here we have no continuing city, but we seek one to come."

Not that we are able to speak with distinctness of the present state of the departed. Respecting its outward conditions the Scriptures are silent; but not so with regard to the real home-felt blessedness of its inner life. Nothing can be more decided than the language of Paul on this subject in his later Epistles. It is not a slumbering, dreamy waiting in the world of shadows to which he there looks forward;—it is to a better and surer HOME. Under this view we open our Bibles at the vision John saw in Patmos, and delight to imagine its promise already fulfilled. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." Oh! favoured ones, who have verified in any degree such a promise as that! As sons of God they have entered upon their rich inheritance; as voyagers across life's ocean they have made fast their barque to the bright eternal shore. No more drooping of heart! No more tossing on the stormy sea! No more heart-rending bereavements! No more soul-disturbing sins! And we, the while, can we who have still our corruption to do battle with, who have fightings without and fears within, can we be fellow-heirs with these blessed ones? Yes, replies my text; for we are one Family. For us also shall there be a fulfilment of that promise, "if we hold the beginning of our confidence stedfast unto the end." We have with them a common inheritance and a common interest and a common eternal home. As some stream, which after flowing for a time, suddenly forks in two channels, and

sends one current through a land of vineyards and gardens and laughing plenty, while the other has to run among rugged rocks and beneath beetling precipices which hide it from the day, yet afterwards reunites those waters in one, and all flow together again through the smiling meadow land and shimmer and sparkle in the sun,—so shall it be with the gathered and the scattered children of God. “That in the dispensation of the fulness of times He might gather together in one, all things in Christ, both which are in heaven and which are on earth even in Him”; and that in the Father’s heavenly house the Father’s smile might bless for ever the **WHOLE FAMILY** now partly in heaven and partly on earth.

Thus then are the redeemed of both worlds rightly said to constitute one family. For they have a common Father in God ; a common Brother in the Lord ; who became such in order that He might grant them a common life and lineage, and assure them of a common eternal home.

“One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death ;

One army of the living God,
To His command we bow ;
Part of the host have crossed the flood,
And part are crossing now.”

Such a subject might suggest many lessons. I can only glance at three :—

First : *We should learn from it how to feel towards our friends who have gone to the Father’s house above.* Let us not lament them, neither let us forget them. Let us think of them as we always thought, only in a far more elevated and glorious manner. They and we are still one. The family-tie is not broken. It was not broken, my brother, when you lowered the poor remains into that cold grave. Your dear one was not *there* ; your dear one had gone to strengthen the tie, and to draw your own soul upward to the better service

of the same Saviour, and the sublimer worship of the same God. Do you think even that the old human love has departed from that heart which always loved you so well? Never believe it. It burns there still, only with a purer and finer fire. Oh! it is sweet to think this. Sympathy and affection and all human nobleness survive and more than survive the grave. This is the teaching of Christianity—this is the implicit declaration of the text. And one might almost wish to die for the sake of the joyous reunions death must bring.

“If that high world, which lies beyond
 Our own, surviving love endears ;
 If there the cherished heart be fond,
 The eye the same except in tears—
 How welcome those untrodden spheres!
 How sweet this very hour to die!
 To soar from earth and find all fears
 Lost in thy light—Eternity!”

Secondly : *We should learn from this subject how to feel towards our brethren who are in the Father's house below.* If there is a lesson which needs to be repeated, it is this, “Love the brotherhood.” We want more charity, that is, more love. Not the spurious love which exhausts itself at public meetings, but the love which we rightly regard as characteristic of the family in heaven. If one part of the family gives it substantial honour why should not the other? They value in heaven the image of Christ ; let us do the same. Let us seek it out, and rejoice over it when we have found it ;—not making a talk about charity, which may be worse than nothing, but verily looking out for some to whom we may proffer the right hand of fellowship, and say, “You and I then are on the same path ; let us have a care of the stumbling-blocks ; let us remember the prize. Be of good cheer, my brother, the eye of the Father is upon us, the house of the Father is open to us. Christ has worn our nature, obeyed our law, died for our sins, and is gone to Heaven to vindicate our cause and pour fresh life-blood into our souls.”

And this *should* be the use of Christian Churches. A Church is of course a very different thing from *the* Church, which is known to God only, and which is here described as His family. A Church is a voluntary association of disciples seeking to gain and do more good in concert, than they could have gained or done single-handed. Whilst, however, no man has a right to say, "My Church is God's Church,"—for God's Church is God's family known only to Himself,—yet ought brotherly love to be especially manifested to those Christians with whom we are most closely associated, and in whom we see most of His character. For the religion which never passes beyond the first table of the law is a counterfeit and a sham. Love to our neighbour—how much more to our brother—is the complement and expression of love to God. One draws after it the other. One is a hollow pretence without the other. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "We know that we have passed from death unto life because we love the brethren." "Let brotherly love continue."

Thirdly: *We should learn from this subject how to feel towards those who are exiles from the Father's house.* The self-exiled I mean. Those who have cut themselves off from the Father's family, and wandered away from the Father's house. Some of you, perhaps, have brothers in Australia; but the salt water has not quenched the home-feeling; the distance has not snapped the home-tie. And if it should do so in them would it in you? No. They would be your brothers still, although exiled; a part of the family in your estimation, if not in their own. So should we think of the Family of God. We should see a brother in every human being. Who knows where the sons of God may or may not be found? For the Saviour is near the souls of all. The light which shines full-orbed in Christ is the light "which lighteth every man that cometh into the world." Oh! remember this, and remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

But why ask you to do that for others which, perhaps, you have not done for yourselves? At heart, perhaps, you are aliens yourselves; not sons but strangers; not "reconciled to God by the death of his son"; not "saved by his life." Perhaps you say with the rest, "Our Father"; *not knowing what you say!* Who then amongst you have said, "Our Father," without the heart of the child; say it so no more. Say it *with* the heart of the child. For you are the children of God, if you knew it, and belong by birth-right and inheritance to His family. By His birth Christ assured you of that birth-right; at His death He bequeathed to you that inheritance; and when some better impulse stirs within you, it is His Spirit which bids you enter upon your rich possession. Obey the impulse. Open your souls to His love. Go, my brother; ask God to forgive you through Christ, to receive you through Christ, and then—you shall be no more an exile, no more a wanderer, no more an alien from the blood and lineage of the skies, but to the joy of "THE WHOLE FAMILY IN HEAVEN AND EARTH."—the voice of the ALL-FATHER shall be heard over you, exclaiming,—"**THIS MY SON WAS DEAD AND IS ALIVE AGAIN; HE WAS LOST AND IS FOUND.**"

J. GAGE PIGG, B.A.

Marlborough Chapel.

The Genius of the Gospel.

ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

SECTION FIFTY-FIFTH.*—Matt. xvi. 21—23.

SUBJECT :—*The Sufferings, Death, and Resurrection of Christ, foretold, and vindicated, by Himself.*

“FROM that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem and suffer many things of the Elders, and Chief Priests and Scribes, and be killed, and be raised again the third day.” The events which Christ here predicts as about to occur in His personal history, are events not only of vital moment to man, but of profound interest to the universe. They are things into which “the angels desire to look”; they are the foundation facts of that Gospel which makes known “the manifold wisdom of God” unto “the principalities and powers in heavenly places”;—that Gospel which to man is “the power of God unto salvation unto every one that believeth.”

I. THESE EVENTS ARE HERE FORETOLD BY HIMSELF TO HIS DISCIPLES. The fact that Jesus should thus lay so distinctly before the minds of His disciples the stupendous events about transpiring in His history is suggestive of at least three things :—

* For an exposition of the Fifty-fourth Section, verses 13—20, our readers must refer to “The Core of Creeds.”

First : *It is suggestive of His super-humanity.* Christ gives here a specimen of His thorough knowledge of His own futurity. The scene of His sufferings, "Jerusalem"; the multiplicity of His suffering, "many things"; the instigators of His sufferings, "the Elders, the Chief Priests, and the Scribes"; and the mortal termination of His sufferings,—His being "killed" were all distinct objects in His horizon, and were all now fully laid under the notice of His disciples.

"O suffering friend of human kind !
 How, as the fatal hour drew near,
 Came thronging on thy holy mind
 The images of holy fear,—
 Gethsemane's sad midnight scene—
 The faithless friends, the exulting foes,
 The thorny crown, the insult keen—
 The scourge, the Cross ! before Thee rose."

Yes, and what is more wonderful still, even the *fact* and *period* of His resurrection were clear to His vision. Surely such knowledge of the future of our individual life does not belong to our simple humanity. As men, an impervious veil conceals our future. We know not what shall be even on the morrow. All beyond the present, so far as our *individual* life is concerned, is black as midnight. We can see nothing. No ray falls to light the next approaching hour. But it is not the mere knowledge of His future that suggests to us the idea of His super-humanity, but the calm magnanimity with which He looked upon the stupendous events which were approaching Him. With the nameless indignities which awaited Him at Jerusalem, the mysterious horrors that would roll their blackest clouds over His heart in Gethsemane, and the infernal assaults and tortures that would come upon Him as He hung upon the Cross, spread out in all their immensity of anguish before His eye, He was sublimely equanimous in spirit. The gathering tempest, with its sky-blackening clouds, and its wild boding winds howling about His soul, ruffled Him not. What mere man could stand calmly in the pre-

sence of such a future ? I would not have my coming year, nay, my coming week revealed ; I fear its revelation would paralyze my reason, disorganize my frame, and entirely unfit me for the duties of life.

Secondly: *It is suggestive of His voluntariness in suffering.* With such a knowledge of what awaited Him some months on in the future, could not He whose word had just hushed the storm upon the Galilean lake have escaped them ? Undoubtedly. His sufferings were not accidental, He was not the victim of iron necessity—of resistless fate. He was free. “ I have power to lay down my life and to take it again : no man taketh it from me.”

Thirdly: *It is suggestive of His considerate kindness towards His disciples.* Why did Christ thus foretell His sufferings to His disciples ? Not as some do for the sake of parading His sorrows and His trials. Far from it. Great sorrows like great loves court silence rather than speech. Why then ? Evidently for their good. They required to have their minds disabused of certain wrong impressions which they had entertained concerning His mission. They clung to the hope that He would assume the pomp and power of worldly dominion—that as a triumphant conqueror He would take His sword, slay the Romans, and make Jerusalem the mistress of the world. He here disabuses their minds of these material notions. He brushes away these illusions from their brain. Still more they required to be prepared for those wonderful events in His history, so that when they came, instead of having their faith in Him shaken by them, they would have it established, by regarding them as the fulfilment of His prediction. It was for their good that He thus foretold His future.

II. THESE EVENTS ARE HERE INDICATED BY HIMSELF TO PETER. “ Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned and said unto Peter, Get thee behind me Satan, thou art an offence unto me ; for thou savorest

not the things that be of God, but those that be of men."

In this conduct of Peter and our Saviour's address to him, four things strike our attention :—

First : *The rapidity with which good men can pass from a proper to an improper mental mood.* In the preceding verses, 16—19, Peter appears in a glorious attitude of soul. He confesses Christ to be "the Son of the living God;" for which Christ pronounces him blessed, inasmuch as he had been instructed by the Father, had grasped the foundation truth on which the true Church was to be built, and was now invested with the key to unlock the great kingdom of grace and truth. But here this same Peter passes almost at once into a spiritual mood in which Christ denounces him as an adversary. Now it is true that Peter had a peculiarly impulsive nature, his transitions were rapid and extreme; in a moment he could pass from the equator to the pole, in feeling. Albeit, to such changes we are all more or less exposed in this life; we are now on the mount of hope, and now in the vale of despondency; now glowing with affection, now cold in indifference; now valiant and now timid. Yet inasmuch as these improper mental states are not cherished, they are rather as bubbles raised on the stream by the outward breeze, than plants growing naturally out of the soil.

Another thing which strikes our attention in Christ's conduct with Peter is :—

Secondly : *The equal readiness of Christ to mark both the proper and improper in the conduct of His people.* The voice which blessed Peter when in the proper mood, denounced him now. It is mercy in both. To chastise the wrong in us is as useful as to commend the right. But what was there in Peter's conduct to call forth this apparently severe reprehension? (1) *There was an arrogant irreverence.* Peter took Him, probably, by the hand,* and began to "rebuke him." It would seem as if Peter had been so elated with the bene-

* *προσλαμβάνωνος αὐτὸν.* This controverted passage is best interpreted, "Taking Him by the hand," an action naturally accompanying advice, remonstrance, or censure.—*Bloomfield.*

diction which Christ had pronounced upon him, and the commission He had entrusted to him, in the preceding verses, that he had forgotten himself, forgotten the position he really occupied. He rebuked Christ! What arrogance! The torch advising or censuring the sun. (2) *There was a culpable ignorance.* "That be far from thee." Far from Him, Peter! Why for this He came into the world. If these things are not to occur to Him, Hell forthwith must open her fiery jaws and swallow thee up, yea, thy race as well! "O fools, and slow of heart to believe," &c. (3) *There was false sympathy.* We must do Peter the justice of supposing that something like compassion for Christ prompted this. But Christ is no object of compassion. He does not suffer against His will. Whether the Cross is on His shoulders or He is on the Cross, He is not an object for pity. Sentimental tears of compassion He repudiates as out of place, not required, and even offensive. "Weep not for me," &c. In His deepest agony, He is an object for praise, not pity—Commendation, not commiseration. He suffered not as a helpless victim, but as a free and an almighty champion.

Another thing which strikes our attention in Christ's conduct to Peter is:—

Thirdly: *The character we should regard as acting a Satan to the soul.* "But he turned and said unto Peter, Get thee behind me, Satan, for thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Mark says, that He "turned about and looked at his disciples." What a look! What mingled feelings were in that flashing glance! What unutterable meaning and mystic force that look threw into those words of withering rebuke—"Get thee behind me Satan."

Σατανᾶς signifies an evil adviser, an adversary; and as such Peter now acted, and Christ with characteristic honesty denounces his conduct as offensive and satanic. Mark well the moral of this. He who gives us advice to tempt us from the path of duty, however attached to us and however friendly his motives, is a *Satan to us in that act.* Nay, his

satanic power over us is in proportion to his love. The ill advice of an enemy is the Devil without power.

“’Tis love that makes the tempter strong,
And wings his thoughts into the heart.”

The Devil is never so strong as when he works through the affections of a tender mother, a noble father, a brave brother, a beautiful sister, a generous lover. Let us learn to say even to the most loving and the most loved, when they seek from a false affection to turn us from a noble path of usefulness and duty, because it taxes so much our energies and demands from us such sacrifices, “Get thee behind me Satan.” Brother, keep Satan in the rear, and leave him farther and farther behind, until the impassable gulf of eternity shall lie between !

Another thing which strikes our attention in Christ’s conduct with Peter is :—

Fourthly : *The supreme work of human life.* What is it ? Devotedness to “the things of God.” “Thou savorest not the things that be of God, but those that be of men.” The views of Peter savored of selfish ease and power. Such were not the things of God, which are self-sacrificing love, unswerving truthfulness, and supreme sympathy with the infinitely good. What are the things of God ? “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report” :—*Such are the things that be of God*, and he is our Satan who seeks to turn us from them.

Germ of Thought.

SUBJECT :—*The Prosperous Fool.*

“The ground of a certain rich man brought forth plentifully,” &c.
Luke xii. 16.

Analysis of Homily the Three Hundred and Ninety-eighth.

THE parables of Christ strike us as particularly illustrating and sustaining the expression—“Never man spake as this man.” When we consider the circumstances under which many of them were delivered—that they were unpremeditated—grew up out of the occasion, and on the spur of the moment, and yet that they combined unity of purpose with comprehensiveness and beauty in minutest details, we may well come to the conclusion that He who uttered them was indeed divine !

The Church too, we may remark, while confessing its infinite obligation to the Son of God for these parables, is also indirectly indebted, for some of them, to the opposition and contradiction of the world. Out of the murmurings of the Scribes and Pharisees arose the three consecutive parables of the “Lost Sheep,” the “Lost Money,” and the “Lost Son” ; so here out of an incident, a mere interruption to a sermon, arose this one of the “Prosperous Fool.” Our Lord is discoursing to His disciples upon the trials of life and the providence that overrules them all—upon the persecutions of the righteous, and the Holy Ghost who shall sustain them in those trials ; when just as He has arrived at the most solemn part of the discourse, one of the company breaks in with the unseemly interruption,—“Master, speak to my brother that he divide the inheritance with me” ! You are shocked at the frivolity and profanity of the man ! What has the Holy Ghost, speaking to a disciple at the hour of ex-

treme peril, to do with a dispute about "dividing the inheritance"? Yet in condemning him shall we not condemn ourselves? What strange incongruous thoughts are present in every congregation, in the midst of the most solemn and pointed appeals! If by a spiritual photography the thoughts of all men could be brought out plain as the features of their various faces, what a startling revelation! Indeed, without wishing to plead excuse for wandering thoughts, I may say (if the seeming paradox can be endured for a moment) that with some minds the closer their attention the more are they tempted to wander amid the various branchings of the subject, according to the laws of association and suggestion; and each man differently, according to his circumstances, mental constitution, and spiritual experience. Some allusion, or passing word, is enough to set in motion so powerful a train of thought, as to lead, the subject of it to the mistaken belief that the speaker had actually uttered what has passed only through his own mind. Let us not be hasty in our condemnation of this man. Perhaps after all there was not so much frivolity or profanity about him.

But look for a moment at the Saviour's reply. He refuses to give judgment in this worldly matter;—but offers counsel, which if received will be found of more value than the whole of the "inheritance." "He said unto *them*,"—not the disciples generally, but the two brothers,—“take heed and beware of covetousness,” or as it should be, “every kind of covetousness;”—covetousness in seeking what we are entitled to—covetousness in withholding what is another's—"For," and this is the text of which the parable is the subject, "a man's life consisteth not in the abundance of the things which he possesseth." From the lowest point of view, clearly, the mere animal life stands not in the abundance *possessed* over and above what is used, and appropriated, but in sufficiency; in what actually needs to be absorbed in the functions and economy of life. In competency, a man's life may stand, but there is a point of affluence to which the sustaining, or lengthening out of life, stands in, at least, no direct relation.

That gold, that the miser hoards, might as well, in relation to his life, be so much shingle from the ocean shore ! But, in a higher sense, emphatically "*life*," "A MAN's life," consists not in his possessions. A man's life in its ideal, after the Great Head and pattern of humanity, is a spiritual life dependent on the bread of Heaven.

But passing from this pregnant text let us look at the subject. Here is a man well to do, calculating, pains-taking, and prosperous, but he is a fool !

There are four aspects under which his folly presents itself :—

I. IN HIS REALIZED PROSPERITY, AND PLANS FOR THE FUTURE, HE FORGETS OR IGNORES GOD. "The fool hath said in his heart, There is no God."

There is no evidence that this man belonged to the class thus indicated, but he is a practical Atheist—"a Secularist." Not one word of Him who gives us "fruitful seasons:"—he speaks of "*my* fruits" and "*my* goods," as though he stood absolutely independent of the Great Giver. And for this there seems the less excuse considering that the occupation of the man was that of a farmer, not a manufacturer. For the sons of Tubal Cain, the artificers in brass and iron, something of palliation may perhaps be urged. There are so many second causes between them and the Great First Cause ; so many links in the chain between earth and heaven ; that if they see not that its upper end is grasped in the hand of the Eternal their blindness may be extenuated, if not excused. The mason has, perhaps, never seen the quarry from whence the marble block was hewn ; the carpenter has never stood in the shadows of that forest where the timber grew ; the cunning workman in gold and silver and precious stones has never gone down into the mine from whence those treasures were brought ; but this man by his contact with nature, lives, shall we say, in the more immediate presence of the all-quickenings Spirit, by whom Nature's womb is made pregnant and fertile ? His "grounds brought forth plentifully."

He himself is a child of Nature—nursed in her lap, fed by her hand, soothed by her songs. The roar of the blast furnace he hears not, nor the din of whirring wheels; the smoke-laden atmosphere of the great city has never confused his brain, nor saddened his heart; but in quiet waiting he has looked for the “early and the latter rain,” knowing that with all his husbandry he cannot make a single blade of grass. At length the harvest came; the corn bowed in its ruddy ripeness to the reaper’s hand; the fig tree blossomed, the almond tree flourished, the vine hung out its purple clusters; the date yielded its sweetness, and the olive its fragrant oil; “God crowned the year with his goodness;” but the man in the atheism of his heart talked only of “*my* fruits” and “*my* goods.” No homage! no gratitude! We learn, after all, that this matter of practical atheism depends not so much upon the circumstances of the man as the man himself. You tell us that the temple in which you best can worship is the universal one whose dome is the great firmament, that the only book of revelation is the great book of nature, that the only sermons you would hear are those preached by her perpetual ministers; you tell us there is “divinity in a moss, theology in a beetle, and in the changing seasons the veritable creed of the apostles;” but how is it that when these advantages are greatest, apart from the revelation of the Bible, men are commonly most degraded and sensual? “Where every prospect pleases,” *there* nought but “man is vile”!

Let the man indeed listen to the voice of the Divine Spirit within him, and then truly he is in harmony with universal nature; her symbols, prophecies, and promises, are dear to him—the very words of God; to him she shows herself perchance in meanest garb and coldest mood, and yet he reverently bows down and worships, if he may but touch the hem of her garment; to another, on whose soul the ineffable light has never streamed, she appears in all her gorgeous beauty, and her glittering jewellery, but he looks on unmoved, as upon a painted sign-board!

“Earth’s crammed with heaven,
 And every common bush a fire with God ;
 But only he who sees, takes off his shoes :
 The rest sit round it and pluck blackberries.”

Another element in the folly of this man is found :—

II. IN HIS UTTER SELFISHNESS. The brotherhood of men depends on the Fatherhood of God. No schemes of philanthropy will prosper that do not rest on a Divine basis. This man not only talks of “*my* fruits,” and “*my* goods,” as though he had no Father in heaven, but also as if he had not a brother on the earth. And observe too, that this intense selfishness while it is in part his folly is his misery also ; his wealth is a source of disquietude, burdens him with cares and labors—“What shall I do ! because I have no room,” &c. Not that I mean to preach the nonsense that riches are as great a trouble as poverty—as great a *trial* in one way I doubt not they are ; but as to the trouble, let the shorter lives of the indigent, as compared with the affluent, answer that. Besides the rich man *may* rid himself of the burden of his riches, but the poor man, how can he be rid of his poverty ? Still riches do bring cares along with them, especially to the man who has no heart to use them for God and for his fellow-man. This poor simpleton in his blind selfishness does not see that he has already barns and store-houses enough—abundant room ready to his hand, if he did but know it ;—Room in the homes of the destitute, in the hearts of the sorrowful, in the mouths of the hungry. Heavenly garner these, where if he will but deposit his fruits and his goods he shall receive in return, at last, more abundant fruit gathered from the tree of life. Alas ! he knows it not, and, fool that he is, he is asking in the perplexity of his heart “What shall I do because I have no room ?”

“What shall I do” ? A question sometimes asked now in the same selfish spirit, but under different circumstances and in a lower moral tone, “What shall I do” ? Not because “I have no room for my goods,” but because I have no goods

nor no fruits. "This is what I will do, I will *seem* to have—I will enter on large commercial speculations, I will set up my country house, I will pride myself in the best horses, the best wines, the best pictures; the philanthropist, the scholar, the antiquarian, shall sit at my table; at the head of subscription lists, benevolent and religious, my name shall appear; and if by this daring scheme I do not become rich, at least for a time men will think me so." "This is what I will do." And so the commercial history of this country has its Robsons, its Redpaths, its Pauls; and when the crisis comes, there are desolated homes, and broken hearts, and sudden deaths, and suicides.

But this man is not of such; not a railway speculator, not a bank director, not a shareholder in mines; he is a well-to-do, industrious, *prudent* man, and yet he is a FOOL! and wherefore? Because, living in a world with God about him everywhere, and with the bitter wail of suffering humanity in his ears, he is living for himself alone.

His folly is seen in this, that he proposes:—

III. TO SATISFY SPIRITUAL CRAVING WITH MATERIAL FOOD. "I will say to my *soul* thou hast much goods," &c.—You may object to this that the man never really thought about his soul at all, that with him the "soul" is simply the sentient life—not the immortal spirit. Be it so, yet he has a soul, and it is the moving of this within him that will not let him rest satisfied with what he has; that makes him ever reaching out after a good not yet attained; a future on which in some way the hopes of all men centre. This longing after a rest and joy as yet unknown to him, is the inarticulate crying of the soul within him for the true rest and the true joy. Fool that he is—he is still a man, and the man's spirit cannot live by bread alone. He may "*fill his belly* with husks that the swine do eat," but he can never *feed* upon them. Not to discern this is his folly and his sin. Are there not many amongst us who like him are seeking their highest good, their most anticipated future, in mere worldly

ease—mere carnal provisions? You will never so find this ease—you will never so realize this festival and holiday of the soul.

There is indeed rest for you if you will have it, but it is only to be found in Him who said, "Come unto *me* all ye that labour and are heavy laden and I will give you rest." There is food for the soul—it is "the bread that cometh down from heaven;" there is drink for the soul—it is the "water of life proceeding from the throne of God and of the Lamb;" there is a merry-making for the soul when cleansed from its sins in the precious blood of Christ, and clothed in His righteousness, the father says to his child, "Go now thy way; eat thy bread, and drink thy wine with a merry heart, for God accepteth thy works."

The crowning element of his folly is in the fact:—

IV. THAT HE OVERLOOKS DEATH. The theories men hold may be right or wrong, but death is certainly a fact! A fact that none but a fool will dare to disregard. Supposing the purpose of this man to be ever so feasible, yet he might at least have reflected that death was also probable. But this formed no part of his calculation. As the day closed he would congratulate himself on the prudent resolve he had come to, and ere he retired to his homestead he would see that the sheep were penned, that the cattle were housed, and that the implements of husbandry stood ready for the morrow's work. As the setting sun withdrew its light from barn and storehouse, and shocks of corn and stubble fields and vintage fruits, and the stars came "faltering out," how little did he think that sun, and star, and landscape should be seen by him no more!

" 'Tis a stern and startling thing to think
How often mortality stands on the brink
Of its grave, without any misgiving :
And yet in this slippery world of strife,
In the stir of human bustle so rife,
There are daily sounds to tell us that Life
Is dying, and Death is living ! "

"This night thy soul is required"—or, "*they* require thy soul." *They*—the ministers of Divine justice—stern, inexorable, "*require thy soul.*" Not so God speaks to His faithful servants when He calls them home to their reward. Touched by His gentle hand, soothed by His kindest word, they fall asleep in Jesus, and wake to the soft music of the harps of heaven! And yet it is a solemn thing to die so suddenly! "From battle, and from murder, and from sudden death, good Lord deliver us"!

Wherefore "from sudden death"? Live, live to God, my brother, and be not careful about death; it is a part of your inheritance, for all things through Christ are yours. You may die suddenly—sitting at your desk, or at the social board, or playing with your children—it matters not as to time, or mode of death, if the life be Christian. But let each one who is not a Christian pause, and tremble, even at death!

"Lo! on a narrow neck of land
 'Twixt two unbounded seas I stand,
 Yet how insensible!
 A point of time, a moment's space
 Removes me to yon heavenly place
 Or shuts me up in hell!"

J. W. LANCE.

SUBJECT:—*Not of him that willeth nor of him that runneth.*

"So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16.

Analysis of Homily the Three Hundred and Ninety-ninth.

FOR ages this chapter has been a battle-ground for theological dispute. Doctrines have been raised here most degrading to man—most derogatory to God. The first thing we feel necessary to do in seeking for the true meaning of such controverted Scripture is, to brush away the clouds

of false opinions with which theological polemics have enveloped it. This we must do now, at the outset, with the verse before us. And we observe, therefore, that the words are not, we think, meant to express any of the following things :—

The verse is not meant to express the idea :—

First : *That the Great Father does not show mercy to all mankind.* This would be contrary to the great world of facts in which we live. Reason, consciousness, and the Bible, unite in declaring, that all men are transgressors of the divine law and rebels against the divine throne, and that therefore it is “of the Lord’s mercy that they have not been consumed.” Man’s existence on this earth is to be traced to *mercy*. He lives here every moment by *mercy*. *Mercy* bears him up from hell, and surrounds him with all the necessities, comforts, and enjoyments, of life. The words therefore cannot mean, that God does not show mercy to all men.

The verse is not meant to express the idea :—

Secondly : *That God gives to some men favors that He withholds from others.* This is a truth, a truth too obvious, too patent, for debate. You see this unequal distribution of the Divine favor. (1) In natural endowments. No two men are perhaps to be found who have exactly the same kind, and amount of natural endowment. Some are distinguished by one attribute and some by another. Some have faculties of almost an angelic order, some are but little removed from idiocy, and some are veritable idiots. This unequal distribution of mental endowments is resolvable into the sovereignty of Him who “worketh all things after the counsel of His own will.” (2) You see moreover the unequal distribution of divine favor in our secular condition. Some are born in opulence—“they have more than heart could wish.” The sun of Providence gilds their path through life, and shines on them to the end of their days without a cloud. Others are born in abject poverty ; their life is a desperate struggle for the mere necessities of sustentation. You see also the same inequality in the distribution of divine favor,

in the means of spiritual improvement. Some are born under the moulding influences of one system and some under another. Some are born heathens, some mahometans, some Jews, some Christians; some catholics, some protestants. So that however humbling to our pride it is nevertheless true, that God does bestow favors on some which He withholds from others. But we do not think that this is the truth which the apostle designed to express in this verse. Paul would not argue a point so palpable to his opponents.

The verse is not meant to express the idea :—

Thirdly : *That the Infinite Father is not disposed to save all.* This idea is frequently attached to this verse; but this is opposed to His own most positive and frequently repeated declaration. “As I live, saith the Lord, I have no pleasure in the death of a sinner.” “Let the wicked forsake his way and the unrighteous man his thoughts,” &c. This is contrary not only to His most positive and frequently repeated declaration, but to the universality of His remedial provisions. “God so loved the world that he gave his only-begotten son,” &c. “He is a propitiation for our sins, and not for ours only, but for the sins of the whole world.”

The verse is not meant to express the idea :—

Fourthly : *That the Infinite Father distributes His favors capriciously.* That we are unable to discover the reason why He withholds from one, blessings which he bestows on another, must be acknowledged; but that He has the highest reasons for His conduct we are bound to believe. The Infinite intellect never acts without reason, and Infinite love never acts unkindly. His mighty operations are under the sway of intellect;—His intellect is under the sway of love.

This verse is not meant to express the idea :—

Fifthly : *That willing and running, or human efforts, are not essential to salvation.* There are blessings bestowed upon us independent of our willing and running. This is the case, for example, with natural endowments. In our constitutional powers we are what we are by the will of God. If we have inferior powers the blame is not with us; if we are above the

average the credit is not ours. We cannot make one hair white or black. It is sometimes the case too, with our temporal condition. Sometimes riches come to a man without any effort or will of his own in the matter, and with poverty the same ;—but not always. *It is ever true, however, of mental and moral excellence.* We do not say that God cannot make a man intelligent and virtuous irrespective of his own conduct, but we do say that we have never heard of such cases, and we believe that such cases never existed. God's regular method to enlighten the ignorant, to culture the rude, and to reform the depraved, is by the earnest and vigorous use of their own faculties. Indeed the Bible gives me to understand two things most distinctly :—(1) *That without my willing and running I cannot be saved.* The work of a man in obtaining his salvation is compared to the work of husbandry; he is to break up the fallow ground, uproot the weeds, deposit the seed, and welcome the genial sunshine and the refreshing shower. It is compared to the work of a building; he has to select a good foundation, collect together the proper materials, hew them into shape, and pile them into architectural order. It is compared to the work of a battle; he must confront the foe, clothe himself in the right armour, quit himself like a man, and resist even “unto blood, striving against sin.” It is compared to the work of racing; every burden must be laid aside, the eye must be fixed upon the goal, and every muscle and limb must be brought into rapid play. In one word, so far from willing and running not being required, we must *agonize* to enter in. The Bible gives me to understand :—(2) *That when there are the right running and willing, salvation is sure to be obtained.* There is no risk in the enterprize, there is no laboring in vain. “Seek and ye shall find, knock and it shall be opened.” “He that cometh to Him he will in *no wise*”—on no account—“cast out.” Running and willing therefore cannot be dispensed with. What then does it mean? Simply this—that the original reason of salvation is in God and not in man. A truth this which is no sooner propounded than adopted by universal

intelligence as an axiom. If there be a God He must be the primordial cause not only of all existence, but of all *good* throughout His vast and ever-extending universe.

The great idea of our text may be illustrated by three general remarks:—

I. That “it is not of him that willeth nor of him that runneth” THAT GOD’S DETERMINATION TO SAVE MANKIND CAME. Human effort had nothing to do in starting the eternal idea. “Who being His counsellor, hath taught Him”? Before the foundations of the universe were laid: before the wheels of time began their revolution; before a solitary globe or atom floated in the boundless sea of space; before the oldest seraph began his endless day of life; when throughout immensity there was but *one* life, one being,—“the high and lofty One inhabiting eternity”; then was the determination to save. God’s ideas are as old as Himself. There is no succession of thought in the Eternal Mind. One all-seeing, all-embracing, infinite thought is His. “Known unto God are all His works from the beginning of the world.” “All his works”—the work of *redemption* included. We are saved then, so far as the Divine determination is concerned, “not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Had He not determined to save humanity, we never could have been saved, and His determination is eternally independent of all “willing and running.”

II. That “it is not of him that willeth nor of him that runneth” THAT GOD’S CONDITION OF SALVATION WAS FORMED.” It is God’s plan to work by means. The principle of *MEDIA-TION* fills and rules the universe. It is so in the *material* world. God acts upon one thing through the instrumentality of another,—from His throne downwards to the smallest atom on this little planet. “The heavens hear the earth,” &c. One body is moved by another, one life is produced by another, one creature is supported by another. It is so in

the mental world. One mind guides, educates, moulds, another. This principle of mediation is carried out on a wonderful scale in the *moral* department, in man's salvation. His method here is to save the world by Christ. He is in Christ "reconciling the world unto himself." "God so loved the world, that he gave his only-begotten son," &c. "What the law could not do," &c. This is a settled condition. "There is no other name," &c. Now what has human "willing or running" to do with this plan of salvation? Nothing. (1) The plan is eternal, and therefore no creature could have had an influence in its formation. "The lamb was slain before the foundation of the world." (2) The plan transcends all finite thought. It could not have "entered into the heart of man to conceive" of such a thing.

III. That "it is not of him that willeth nor of him that runneth" TO SUPERSEDE GOD'S ESTABLISHED METHOD OF SALVATION. Perhaps this passage especially refers to the Jew, who had an idea that he should be saved on the ground of patriarchal descent. And Paul wishes to impress him with the fact *that no amount of effort on that condition would save him*. He might will and run intensely and for ever, but it would be of no service. There is a divine way to reach divine results. If that way is not observed, however earnest and abundant the labor, it will be all lost. There is a divine way to cultivate the soil, if it is not observed the labor of the husbandman will be lost; there is a divine way to navigate the ocean, if it is not observed the labor of the mariner will be lost; there is a divine way to build houses, if it is not observed the labor of the architect will be lost; there is a divine way to get a well-informed and well-disciplined intellect, if it is not observed the labor of the student will be lost. It is so in man's salvation. *There is a divine way, which if not observed, all the willing and the running will go for nothing*. The Heathen, the Mahometan, the Jew, the Deist, may will and run, but their labor must prove futile, since they observe not the way.

SUBJECT:—*A Man; or, The Divine Ideal of Man Unrealized.*

“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.”—Jer. v. 1.

Analysis of Homily the Four Hundredth.

THE Hebrew word (*Eesh*,) here translated man is, by Dr. Lee, rendered, “a man of the higher and better sort,” which authorizes us to do what the text itself suggests—emphasize the word MAN in the passage before us. The human family is vast and ever-multiplying, but *true* men have ever been rare. The Prophet now, when the black tide of depravity in Jerusalem was at a high mark, was commissioned to make a speedy and earnest search amongst the teeming population for a *man*,—a true man.

The passage suggests three thoughts concerning a *man* :—

I. THE DIVINE IDEA OF A MAN. This is given in God’s own language in the text. A *man* in His sense, is one “*that executeth judgment, that seeketh the truth.*” This language comprehends all virtue,—complete excellence of character. It involves (1) A righteous working out of the Divine will so far as it is apprehended, and (2) An earnest endeavor for a further knowledge of the Divine will. In these two things; getting new ideas every moment of the Divine will, and translating them into practical life as they occur, the moral perfection of a creature consists. This is the Divine idea of a *man*;—it involves the harmonious action of the intellect, the heart, and all the active powers. How different is the Divine ideal of a *man* to that which popularly prevails. Compare it (1) with the ideal of the muscular, which is *force*; (2) with the ideal of the secular, which is *wealth*; (3) with the ideal of the intellectual, which is *knowledge*; (4) with the ideal of the vain, which is *show*. In relation to the last, the modern

youth of England are painful illustrations. They conceive that the cigar, the cane, the ring, the garb, and the gait, have something to do in making a *man*. Fools! It is not the physical structure, the muscular force, the intellectual accomplishments, the secular opulence, nor the splendid dress, that constitute a *man*. The Divine idea of man has only once been perfectly realized on the earth since the fall, and that in the life of Christ.

II. THE LAMENTABLE RARITY OF A MAN. The prophet was commanded "to run to and fro through the streets of Jerusalem, and to search the broad places"—the market places—in order to find a *man*. The city at this time had not been desolated by war, nor had its inhabitants, so far as we know, been thinned by any circumstance or catastrophe; its streets resounded with the tread of a crowded population, its broad market-places were thronged with those who bought and sold in order to get gain; but amidst this dense concourse of human animals,—feeding, thinking, bartering, all acting with more or less energy, and some flaunting in the attire of fashion, to find a *man*, was a difficult work. A man, amongst a teeming population of human animals was a rare object! This sad state of things may be regarded in two aspects. First: *As a sad revelation of the moral condition of Jerusalem in the days of the prophet.* It would seem that the religious reformation wrought by Josiah had expended all its beneficent results, and that idolatry and general corruption had set in and was surging high. Such corruption amongst a people who had such religious privileges, and in the very scene where the Temple stood, shows the wonderful forbearance of God and the terrible perversity of the human heart! This sad state of things may also be regarded,—Secondly: *As representing too truthfully the condition of our own age.* The great search of a true prophet now in England is for a *man*—a search not in the cynical spirit of Diogenes, but in the loving spirit of a weeping seer. Where amongst the millions in your crowded towns and cities do you find, to any

considerable extent, the Divine idea of man actualized? Verily we are a fallen people. Pampered animals, sordid grubs, literary pedants, hollow pretenders, painted butterflies, lie about you on all hands; but a *man*, Where? "Go through the streets and search the broad places for a *man*."

III. THE SOCIAL VALUE OF A MAN. "And I will pardon it." For the sake of a *man*, God promises to pardon Jerusalem. The value of a man to society, to the race, is everywhere represented in the Bible. First: *A MAN is a condition on which God favors the race*. Sodom and Gomorrah would have been spared had there been but ten righteous persons, *men*, there. For Job's sake, Heaven pardoned his three erring friends. (Job xlii. 7.) The principle receives its full illustration in the mediation of Christ. For His sake men are pardoned. Secondly: *A MAN is an agent by which God improves the condition of the race*. His law is to bless man by man. He educates, enfranchises, purifies, saves, man by man. He made Moses the Deliverer of Israel, Elijah "the chariots of fire and the horses" to his country, Paul, the messenger of His Gospel to the heathen. Luther, the liberator of His religion, &c. The true man is the only veritable patriot, philanthropist, preacher, priest. Be not deceived! it is not the boasted prowess of your fleets and your armies, not the genius and the wisdom of your statesmen, not the commerce of your merchants, not the discoveries of your sages, not the amazing skill of your artists and engineers; nor even the industry of your population, which confer the greatest benefits on your Country and your race; but the moral virtues, the righteous activities, the heavenly spirit, the reverent devotions, of a *man*.

Brother, learn from this to appreciate the sublime object of Christ's mission to our earth, and rightly to use His blessed system. Why came He into the world? It was to remould men after the Divine ideal. It was to make true men. It was to give the human creature a "new heart," a "new spirit," to regenerate the character and transform man

after the image of Him that created him ; in one word, to actualize in the millions of the race the Divine ideal of *man*. Blessed work ! No one but Christ can accomplish it. He has done so, and is doing so. Industry may make the human animal a millionaire ; education a soldier, an artist, a statesman, a sage ; but Christianity alone can make him a MAN.

SUBJECT :—*A Voice to a Dead Church.*

“Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground ; for it is time to seek the Lord, till he come and rain righteousness upon you.”—Hosea x. 12.

Analysis of Homily the Four Hundred and First.

We have here :—I. A WRETCHED MORAL STATE. “Fallow ground.” A condition this of (1) *Unloveliness*. No green blade or flower to be seen, but an expanse of grey earth. (2) *Unproductiveness*. No corn, no fruit. (3) *Wastefulness*. The rain, the dew, the sunshine, fall in vain. Sermons, books, bibles, all means of grace, wasted. We have here :—II. AN URGENT MORAL DUTY. (1) *Moral ploughing*. “Break up,” &c. How can we break up the heart ? not by mere volition, but by thinking upon the subjects adapted to excite. (1) Think upon what God has been to us. (2) What we have been to God. (2) *Moral sowing*. When the ground is broken up, “sow.” “Sow in righteousness,” &c. Righteous ideas, righteous actions ; and “mercy,” &c. We have here :—III. A SOLEMN MORAL SUGGESTION. “It is time,” &c. No time to lose, much has been lost already ; it is the only time the work can be done. We have here :—IV. A GLORIOUS MORAL PROSPECT. He will “rain righteousness.” This signifies an abundance.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of hallowed thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

SALT.

REPLICANT. In answer to QUERIST No. 44, p. 591. The passage alludes to the use of salt, or other saline substance, in agriculture. See Luke xiv. 35. Substances such as marl and the ashes of vegetable matter are, while they retain their original qualities, fertilizing manures. But their virtues may be lost by exposure to the sun, air and rain.

YE ARE COME TO THE MOUNT.

REPLICANT. In answer to QUERIST No. 45, p. 591. The expression *ye are come* is to be understood of entering into economical relation. The Israelites *came* to Sinai to be formed into a regular theocratic commonwealth and to enter into covenant with God. Deut. iv. 11. Their relation to the Mosaic economy was the condition into which they *came*. But now the economy is changed, and the old expression is used figuratively to signify to the Hebrew Christians that they have entered into a new covenant-relation. Mount Zion, in the midst of a region smiling with agriculture and shepherding, with vines and olives, is as appropriate a symbol for the new economy as Sinai, rising with frowning crag in the midst of barrenness, was of the old. To this new economy belong many peculiar blessings—one of them being a glorious improved condi-

tion of the holy dead. Compare chap. xi. 40, and Rev. xiv. 13. With these the living are in real relation as members of the same great community.

Queries to be answered in our next Number.

46.—In Hebrews chap. xii. ver. 24, the writer speaks of the “blood of Abel;” does he here mean, as is commonly held, the blood shed by Cain in murdering Abel, or the blood shed by Abel in the sacrifices he offered?—E. HALL.

47.—Are a spiritual and a supernatural change identical?—if not, What are the points of difference?—P. M. R. B.

48.—The opinions of the Editor and his correspondents are requested on the following interpretation of 2 Pet. i. 20, 21. The Apostle has just before extolled the *certitude* of prophecy as, *in relation to believers*, greater than even that of apostolic testimony. He now magnifies the excellence of prophecy as being “not of any private interpretation.” The word interpretation has, I believe, been understood by some to mean the interpretation of the prophetic document, and the word *private* to refer to what belongs to an individual interpreter of prophecy; as if the Apostle intended to deny that prophecy was susceptible of interpretation by an

individual. But it appears to me far better to understand the word *interpretation* as referring to the prophecy as an exposition of the mind and purposes of God, and *private* as referring to what is the prophet's own. Thus the Apostle would say,—No prophecy is the result of the prophet's own speculation on God and the world; it is not a statement of the self-originated thoughts of this wise and good man; but it was imparted to him by the Holy Ghost, it is God's interpretation of Himself, His doings and purposes. J. C.

49.—I have been somewhat disappointed that no answer to my query, p. 531 of your October number, has yet appeared. Suffer me to recal attention to it, as it appears to me greatly important, and peculiarly so at the present time. J. C.

50.—($\alpha \omega$) would feel grateful to the Editor of "The Homilist" for the meaning of John viii. 12. In what sense or senses is Christ the light of the world; and in what sense or senses do his followers not walk in darkness but in the light of life?

51.—The Scriptures say that Christ died for all men—that He is the propitiation for the sins of the *whole world*. 1 John ii. 2. The Calvinists affirm that all for whom Christ died shall be saved. Which of the three following conclusions therefore am I to adopt:—

That the Scriptures do not mean what they say?

That Calvinism involves universalism?

Or that Christ died in vain for the unsaved?

G. ROBSON.

52.—In "The Homilist" for Sept. 1856, in the exposition therein contained of part of the 9th of St. Matthew, it is asserted that the touch of the poor woman in that throng which compelled, if I may so speak, the manifestation of Christ's healing power was "unexpected" by Him. How could this consist with His omniscience? Or are we to understand that this attribute so resided in Him as to be manifested whenever His necessities required it?

IGNATIUS WILKINS.

The Pulpit and its Three Handmaids.

HISTORY, SCIENCE, ART.

CHRISTIAN HEROISM.

"The Christian heroism that served him, Dr. Kane, for his own great trials fortified by its outlying influence his crew for theirs. Within the sphere of his life they lived above the level of their own. One of them answered me, when I ques-

tioned him upon this aspect of his government, 'Well it kept us human when we were nearly desperate. Whilst we stood with uncovered heads in an atmosphere far below zero, his prayers brought up the spirit of society and civilization in us, and although we perhaps had very little religion in us we always

had some about us.'"—*Extract from the Life of Dr. Kane.*

FALSE TEARS.

"Sooner mayest thou trust thy pocket to a pickpocket than give loyal friendship to the man who boasts of eyes to which the head never mounts in dew! Only when man weeps he should be alone, not because tears are weak but they should be secret. Tears are akin to prayer—Pharisees parade prayers, impostors parade tears."

BULWER.

SELF-CULTURE.

"A shop-boy with a fixed and genuine aspiration after knowledge will scarcely fail to find *education*. The power to act nobly and effectively may exist with little book-knowledge. To know living men to have sat long under the stern but thorough teaching of experience, to have a sympathy open to the unnumbered influences of exhaustless and ever healthful nature, may set a man above those who have studied all things at second hand, as seen through other eyes and represented by feeble human speech."

BAYNE.

GENIUS.

"Could we know by what strange circumstances a man's genius becomes prepared for practical success, we should discover that the most serviceable items in his education were never entered in the bills his Father paid for it."

BULWER.

ORIGINALITY.

"Wordsworth was no copyist upon himself, he formed himself. He took no model; he took the powers and light which were in him and worked them out. There is many a man who is wasting his energies, who has nevertheless the power within him to be something, if he will only not try to be something which he cannot be; if he will only be content to be what he is within himself, instead of aiming at some model it is impossible for him even to realize. Abstractedly, no doubt the armour of the warrior was better than the sling of the shepherd; but for the shepherd the shepherd's sling was best. And so Wordsworth worked out his history, destiny, and life."

ROBERTSON.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

MODERN ANGLICAN THEOLOGY: Chapters on Coleridge, Hare, Maurice, Kingsley and Jowett, and on the Doctrine of Sacrifice and Atonement. By the Rev. JAMES H. RIGG. Second Edition, Revised and Enlarged. London: Alexander Heylin.

We are glad that this useful volume has reached a second edition. This we say with all sincerity, although the author's temper, some-

what inflamed by the wounds unintentionally inflicted on his self-esteem by our notice of the first edition—"Homilist," vii., 283—finds vent in the Preface. It seems that although we praised and recommended the book, it was not praised and recommended enough. The aggrieved author, Haman like, complains, that although the organs of "the religious world" generally lauded his product in a gratifying manner, yet the "Leader" and "The Homilist"—what an association!—were so arrogant as to form exceptions. "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The "Leader" criticized this book more severely, and "The Homilist" praised it more highly, than would be supposed; the former accusing it not only of "diluted Spurgeonism," as the author says, but of Pantheism, while the latter almost promoted it to rank among the books which—as good reviewers say—"are indispensable to the theological student."

In this second edition "more than thirty pages of new matter, equal to between forty and fifty of the ordinary pages, have been added." Our opinion of the book is the same as before. We still think the title a misnomer; we still think the author's unfairness unintentional; and we still recommend his book as affording much information respecting the doctrines of certain members of "the Broad Church," and as likely to be valued on this account by students until a better appear. But we earnestly advise the Rev. James H. Rigg not to attempt sarcasm for the future; for, decidedly, he does not excel in this way of writing.

A GRAMMAR OF THE NEW TESTAMENT DICTION: Intended as an Introduction to the Critical Study of the Greek New Testament. By DR. GEORGE BENEDICT WINER. Translated from the Sixth Enlarged and Improved Edition of the Original. By EDWARD MASSON, M.A. Vol. II. Edinburgh: T. and T. Clark.

WE are glad to record the completion of this excellent translation of *the Grammar of the New Testament*. The reader will remember what was said in our March number in commendation of the work and the translation. We take this opportunity of correcting a typographic error in that notice—p. 164, line fourth from the top—from which the word "sixth" was omitted, which inserted, the sentence reads thus,— "This edition of Clark is translated from the sixth German edition, whereas the American translation—also on our desk—by Agnew and Ebbecke, in one volume, 8vo., Philadelphia, 1840, was made from the fourth."

BUNYAN'S PILGRIM'S PROGRESS, with Illustrations, by CHARLES BENNETT; and a PREFACE by the Rev. CHARLES KINGSLEY. London: Longman, Green, Longman and Roberts.

THE PILGRIM'S PROGRESS FROM THIS WORLD TO THAT WHICH IS TO COME. By JOHN BUNYAN. A new Edition, with Explanatory Notes, by OFFOR. Illustrated by JOHN GILBERT. London: Routledge, Warnes and Routledge.

THE former of these Editions of Bunyan's famous allegory has an import and an interest which are peculiar and singular. The reason is twofold—the remarkable preface, and the equally remarkable illustrations, together with the general costly elegance. The preface opens certain great questions touching the character of the work. Mr. Kingsley has, perhaps, been in some respects misled by dislike of Puritanism and love of antithesis to the too exclusive statement of one side of the truth. According to him, Bunyan's Puritan, and Spenser's Anti-Puritan, allegory, represent two ideals of humanity. The one conceives of man as a pilgrim, whose aim is to reach a better world, or personal salvation. Those who have read "Westward-Ho!" will understand the prefacer here. The other portrays him as a hero or worker, who is striving to do noble work in the present world. To our eyes there is no opposition whatever in these views of life. They are capable of combination, and the combination is indispensable. Falsehood arises when either is perverted, that is, when the pilgrim becomes a mere selfish seeker of ultra-mundane felicity; or when the knight profanely relies on his strength, prowess and achievement, as self-sufficient and meritorious. But these are not the characters respectively portrayed by Bunyan and Spenser; and we think Kingsley unconsciously unjust to the character of Christian, while he unfairly prefers the ideal of the Faerie Queene. The pilgrim's flight from the City of Destruction is not an abandonment of this planet Earth in favor of another and brighter abode, but the renunciation of vanity and sin. Nor is the true hero here vainglorious. It is matter of history, that the greatest believers have proved the greatest heroes; because trust in God is the best source of cheerful energy and perseverance. It is also matter of history, that God's most faithful servants have ever been the readiest to ascribe to Him all the glory of their exploits. He who seeks, in the proper sense, the salvation of his soul, is on the directest route to all nobleness; he desires to be saved from ignorance and self, and to be harmonized with the Divine truth and love. We do not think that Mr. K. truly accounts for the lack of illustrations, until of late, which were worthy of the Pilgrim's Progress. This is not so much to be laid at the door of a surviving dislike of the fine arts amongst the descendants of the Puritans, as to the fact that the demand for

illustration of any popular books is of comparatively recent growth. Since that demand was awakened, the artistic pencil has probably been employed on the Pilgrim as much as on any ecclesiastic or mediæval subject. As to the character of the illustrations Mr. K. well observes, that "every poet (and Bunyan was a poet) thinks in pictures: to guess what each picture was, and set it down, is the whole of the illustrator's duty." The present artist, believing that the ideal is best seen in the actual, the universal in the particular, has boldly drawn, as far as he could, from life. Yet if the ideal is seen best in the actual, it is not best represented by a literal reproduction of the actual. For then photography were the noblest method of art. All artists idealize more or less. Their imaginations select, re-combine, glorify. They are not mere observers, but creators. Bunyan's "Three Poor Women of Bedford" were transfigured into angels, and surrounded with celestial sunlight by the magic of genius and faith.

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth the form of things unknown,
Turns them to shape, and gives to *airy nothing*
A local habitation and a name."

Our discontent with the illustrations is nevertheless extremely small. If hardly sufficiently idealized for our judgment and taste, they are, in general, most admirable in their kind. The face drawn for poor Christian is, however, an exception. The Puritan idea of womanhood has no fellowship with dullness and insipidity. The countenance of Mercy satisfies us more. In conclusion, we profess hearty appreciation both of the preface and the illustrations. In particular there are in the former, truths, which, though presented too partially, yet greatly needed utterance, and will have a wholesome influence wherever Puritanism—which is apparently Mr. Kingsley's bugbear—has degenerated to mere conventional and exclusive religiousness.

The Edition second on the above list is, by reason of neatness of appearance, the value of the notes and the lowness of the price, fitted for general circulation.

SERMONS. By EDWIN PAXTON HOOD. London: Judd and Glass.

SOME sermons which were popular and impressive in the delivery, suffer much from appearance in type. If these discourses do not reach the highest rank in respect either of firmness of thought or grace of style, that is far from settling the question of the effect of their delivery. A large number of ministers will undoubtedly be greatly

charmed by their imaginative glow, and benefited by their fresh and animating exhibitions of truth. They are full of life. There is not a dull expression, the member of every sentence is nimble.

VOICES FROM CALVARY; OR, THE SEVEN LAST SAYINGS OF OUR DYING LORD. By ROBERT T. JEFFREY, M.D. Edinburgh: Adam and Charles Black.

THERE is life in this book—the life of Christian intellect and emotion; much of what Vinet calls *movement*, and much good writing. The preacher of these excellent sermons is too sober and earnest to deal in the pettyisms of style. To give the reader some idea of the author's manner, we copy the titles of the seven Discourses:—The Voice of Intercession—The Voice of Mercy—The Voice of Affection—The Voice of Desertion—The Voice of Humanity—The Voice of Victory—The Voice of Death.

CLAUDIUS; OR, THE MESSENGER OF WANDSBECK, AND HIS MESSAGE. London: Ward and Co.

THE name of Matthias Claudius, who was born at Rheinfield, in Holstein, in 1740, and died in 1815, is in Germany well known, in connexion with journalism, with theology, and with poetry. He was for some years Editor of the *Wandsbecker Bote*, and afterwards he published seven volumes of a work of miscellaneous fragments, with the curious title of *Asmus; or, at full, Asmus omnia secum portans*. As a divine he was truly evangelic, holding and expounding the doctrines of the Lutheran Church, but in a heartfelt, vital manner. His poems are marked, if not by elegance, yet by simplicity and healthy humour. He was associated with many of the Teutonic literary giants during his life, and you now read his name near those of Herder, Lessing, and the rest, as if it were destined to occupy an honourable and permanent place in German literature. This anonymous memoir is written with great feeling and sympathy. We can commend it to our readers, as interesting and instructive both to the Christian and to the man of letters.

MENTAL FURNITURE; OR, THE ADAPTATION OF KNOWLEDGE FOR MAN. By THOMAS HUGHES. London: Hamilton, Adams and Co.

THIS author evidently writes with a good intention, and he also gives proof of considerable ability. Without descending very far into metaphysical profundities, he has given many fine, forceful, and stimulating thoughts on the subject of Human Knowledge; its advantage,

end, and boundaries. If he be young, as seems probable, we hope to meet him again on the literary path, and to read products of his pen more matured in conception and style.

PHASES AND FALLACIES OF SOCIETY AS IT IS. By the Author of "The Mind:" &c. London: Piper, Stephenson and Spence. Judd and Glass.

THIS book is characterized by some originality both of thought and expression, if not always by judiciousness. To a large body of readers, who eschew conventional thought, conventional religion, and conventional literature, it will be welcome. Without professing entire acquiescence in all its utterances, we can truly say, that this is an enjoyable book; and that the worst we wish the writer, who evidently only wants "a fair field and no favor," is that he may live to furnish us with many a volume even as good as this.

THE POETICAL WORKS OF EDMUND SPENSER. With Memoir and Critical Dissertations. By the Rev. GEORGE GILFILLAN. In Five Volumes. Vol. V. Edinburgh: James Nichol.

OUR readers have so often been informed concerning Mr. Gilfillan's Series of the Poets, and concerning this serviceable edition, now completed, of Spenser in particular, that we should only repeat ourselves in writing words of approval. We again profess our hope and confidence, that the poet of golden dreams will be introduced hereby to a very wide circle, to whom, by reason of difficulties, now removed by Gilfillan's editing, he has hitherto been unappreciated and unknown.

THE BIBLE, TEETOTALISM, AND DR. LEES. A Concise Narrative and Lecture: with a Re-consideration of the Enquiry: Is Teetotalism the Plain Teaching of the Bible? By DAVID WILLIAMS. London: Hall and Virtue.

WITHOUT waiting to remark on the above illustration of the art of sinking in titles, we pass at once to the subject of the pamphlet.—"If thy right hand offend thee, cut it off and cast it from thee." It is better to ensure personal safety with the sacrifice of strong drink, than for the whole man to perish. The drunkard, moreover, is ever sacrificing what is nobler than even his right hand, namely, his understanding, to a base indulgence. On the other hand, it may become a very important question for the conscience even of the temperate, whether, if by his example, there is a possibility of success in reclaim-

ing a drunkard, it is not his duty totally to abstain. Such are some of the moderate and sober arguments which may be urged in favor of total abstinence; and we agree with Mr. Williams in regret that a practice, for which so much may be said that is true and weighty, should be at all disparaged by intemperate advocacy. In the personal controversy to which the pamphlet is related, we take no side; but with Mr. Williams's general views on the relation of total abstinence to the Bible and Christianity we much agree. The work is evidently the production of an astute thinker and advanced scholar.

THE SOLDIER SPIRITUALIZED; OR, NATIONAL, COMPARED WITH SPIRITUAL WELFARE. Second Edition, with a Sketch of the Eventful Life of the Author, the late Mr. JOHN MANCE. London: Partridge & Co.

THE Centurion in the Gospel, whose extra-ecclesiastic faith exceeded that of Israel, presents a convincing proof, that his profession, usually, and perhaps justly, regarded as ungenial to godliness, offers thereto no insurmountable obstacles. In the hope that this little book may help some soldiers to imitate so noble an example, we recommend it as suitable for distribution among them.

THE ECLECTIC: A Monthly Review and Miscellany. August, 1859. London: Judd and Glass.

MANY, probably, of our readers know that this venerable periodical is under new management. The result is a wide step towards the popular, yet not away from the profitable. The serial has not now more of the character of a Review than of a Magazine—as the title runs, “A Monthly Review and Miscellany”—there being, in every number, several articles, which, while imponderous in manner, are weighty in meaning. We hope that the present skilful editing will be rewarded by a large extension of the circulation and usefulness of our old friend in new mode.

DISCOURSES BY WILLIAM ADAMS, LL.D. Glasgow: Peter Bertram.

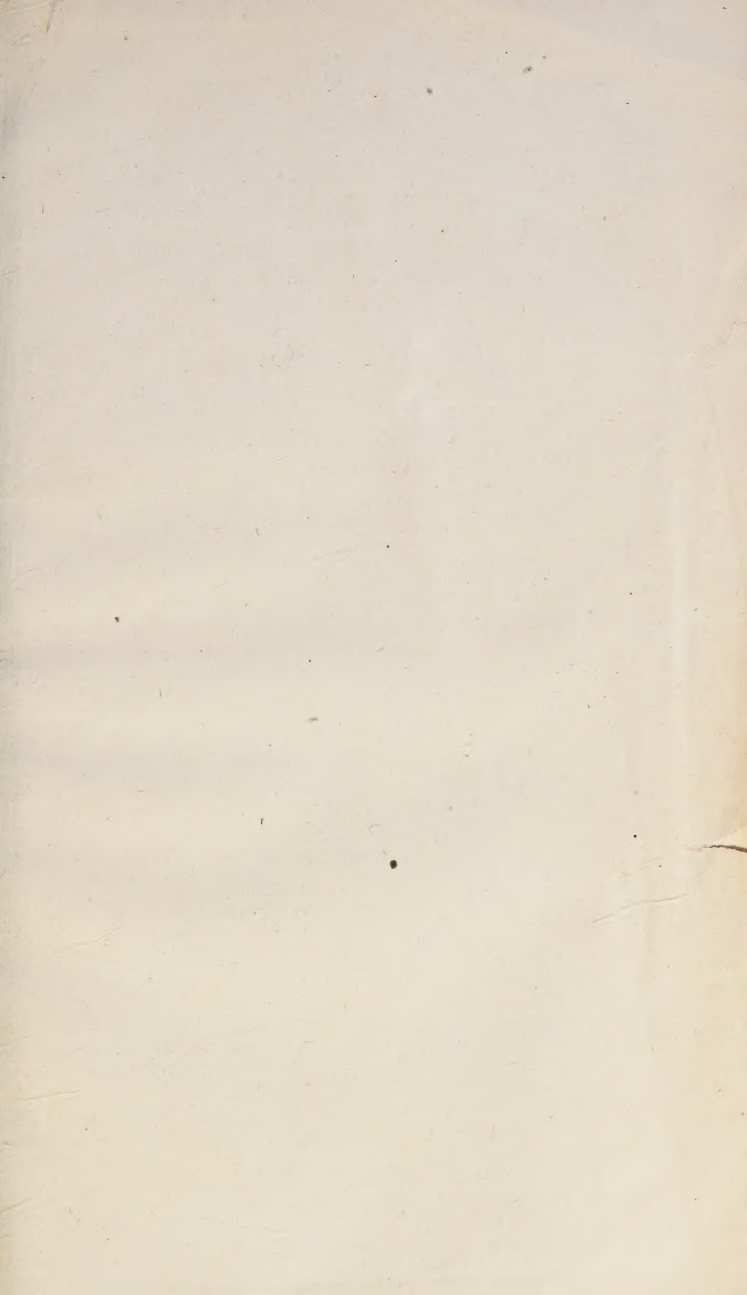
TWELVE discourses, vigorous in thought and style, and worthy of their Author's reputation and influence as a man and as a preacher. THE CHURCH AND THE AGE. This work was the last of the Essays —“The Way to promote the Conversion of the Masses,” which were

called forth by the offer of a prize, and to it the prize would have been awarded had it not exceeded the prescribed dimensions. The writer evidently has experimental knowledge of the working-classes, is earnestly desirous of their highest weal, and discusses with great ability and in the right spirit the necessary modes of applying the Divinely primordial beneficent forces. We care not what may be the writer's denomination. Men of his stamp belong to the universal Church.

[Our space being limited, and an unusually large number of books on our table, which we are desirous to notice before the close of the year, the following remarks are necessarily curtailed more than were otherwise desirable.]

INFANT BAPTISM, A DIVINE OBLIGATION. By the Rev. WM. THORN. London: Jackson and Walford. This venerable Puritanic, who, in Laud's days, would have lost his ears, here appears as the redoubtable antagonist of a popular uneclesiastic ritualism. There is much point in his remarks and sharpness in his arguments; and we fear lest, when they are prest close, human nature may, in a moment of weakness, be tempted to name him "a thorn in the flesh, a messenger of Satan."—BREAD FROM HEAVEN. By JOSEPH BUSH. London: J. Mason. An able, pointed, and practical exposition of the Scripture narrative of the manna. We hope that it will be extensively read, and that many will find the title justified by the contents.—THE ANGEL OF THE FEELING, and other Stories. By the Rev. JOHN TODD, D.D. London: Knight and Son. Another and a very cheering book for Children, by an Author whose established reputation in this kind renders a word of praise from us unnecessary.—GLEANINGS FROM GOSPEL STORY. With Preface. By Rev. W. B. MACKENZIE, M.A. London: Knight and Son. Expositions of various passages in the Gospels; simple, serviceable, and particularly suitable for the young. MY EARNINGS; or, THE STORY OF ANN ELLISON'S LIFE. London: Knight and Son. Ably written and wholesome in influence. It should be read by those who are tempted to be "fast."—THE LABOURING MAN'S BOOK. By the Rev. ASHTON OXENDEN. London: Wertheim, Macintosh, and Hunt. A very wise and good book, which ought to be in every cottage in the land.—THE ULSTER REVIVAL. A Discourse. By the Rev. GEORGE CRON. Belfast. Stands out with sober thought and sacred earnestness from the mass of vulgar and gross revival literature. BRITAIN'S TRUE GREATNESS. A SERMON. By the Rev. H. P. BOWEN. London: Judd and Glass. Emphatically a good Sermon. THE BLESSEDNESS OF THE CHRISTIAN'S DEATH. A Funeral Sermon, preached by the Rev. W. ISAAC. Ealing: Acworth. This Sermon,

which impressively sets forth Christianity in relation to death, breathes the spirit of piety and love.—**THE CHRISTIAN ALMANAC.** 1860. London: The Religious Tract Society. An Almanac useful to the man of business and to the Churchman, and congenial to the general Christian.—**THE LEISURE HOUR. THE SUNDAY AT HOME.** 1858. These useful publications have done and are doing considerable service to our country. We think it possible and desirable still to improve them by such a large infusion of intellectual vigor, and literary genius as would commend them to the more thoughtful and better cultured of the reading public and thus extend their circulation until the cheap literature of baseness and darkness is driven from the field.—**PIETAS PRIVATA. THE BOOK OF PRIVATE DEVOTION.** By HANNAH MOORE. London: Ward and Co. An elegant reprint of a well-known and useful book, by a venerable female saint.—**THE COMING OF CHRIST IN HIS GLORY.** By THOMAS COLEMAN. London: Judd and Glass. We trust that this thoughtful and reverent exposition of Scripture teaching on a cardinal article of the faith, will help to overpower erroneous and injurious notions on the subject, which are rife.—**THE FOUR TEMPERAMENTS.** Contemplations in Luke ix. 51—62. By FREDERIC ARNDT. Translated from the German. London: Thickbroom, Brothers. An ingenious, but, we think, well-conducted exegesis. The four temperaments displayed in the evangelic narrative are—the Caloric, the Sanguine, the Phlegmatic, and the Melancholic; which on reading the passage the reader will, without difficulty, respectively identify.—**PUNCTUALITY.** By SARAH JANE STANSFIELD. London: Thickbroom, Brothers. May be earnestly recommended for the thoughtful perusal of those, many of whom are excellent, whose usefulness is diminished and who are ever indeed injurious by failure in this minor but important virtue.—**PEACE STORIES.** By KATE PYER. London: Thickbroom, Brothers. A child's book, advocating with ability the principles of Peace. We trust that Miss Pyer will be encouraged, as she deserves, in her noble endeavours rightly to indoc-trinate the young mind with those pacific views which we regard as essentially Christian, but which the great bulk of professing Christians practically ignore. War and Christianity are eternal antipodes. **A FUNERAL SERMON.** By the REV. JOHN WHITSON, Carlisle. Plain, earnest, solemn, and practical.



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